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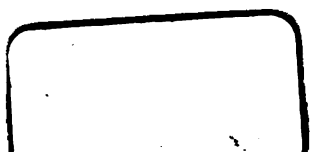
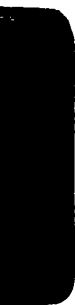
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THE
CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

FOR THE YEAR 1814.

BEING

THE THIRTEENTH VOLUME.



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THROUGHOUT THE KINGDOM.**

1815.

P R E F A C E.

IN closing the Thirteenth Year of their labours, the Conductors of the Christian Observer deem it no longer necessary to enter upon the vindication of their principles, or the defence of their conduct. Their principles must now be well understood; and the growing demand for their Work leaves them no room to doubt that the manner in which those principles have been asserted has met with the general approbation of their readers. To them, and especially to the numerous Correspondents by whose contributions the Christian Observer has been enabled to maintain its ground in the estimation of the public, the most cordial acknowledgments of its Conductors are due. And although they have to mourn the untimely loss of more than one of those dear friends, who were wont in time past to aid and animate their course, yet with the help of God they will persevere, in devoting their best energies to the cause to which they are pledged—the cause of pure and vital Christianity.

Having given their readers this prospective assurance, they wish to turn for one moment to the past. God has blessed us with peace. The chain which bound so many of the nations, and which seemed destined to encircle half the universe, has been broken. Heaven has recalled the ministers of its vengeance, who were spreading misery and desolation over the fairest portions of the earth. That individual to whom many had been led to point the strongest notes that have been flung from the harp of prophecy; whom they represented as “sitting as God in the temple of God,” as “ascending into heaven, and exalting his throne above the stars” has been hurled from his guilty elevation; has been divested of his terrors; and is now pilloried within the rocks and waves of a paltry island, as a living example to the potentates of the earth. May the lesson have its due influence!

But the joy which the Conductors of the Christian Observer have felt in this mighty deliverance, has not been unmixed with sorrow. Would to God that the overflowing cup of our blessings had not been mingled with the tears of Africa! But the British Nation has felt, on this melancholy occasion, as it ought to feel. Its voice has been raised as the voice of one man, in behalf of that unhappy continent; and we cannot believe that such a voice, when exerted in such a cause, can plead in vain at the bar of assembled nations.

They cannot conclude this Preface without briefly adverting to another topic, dear to their hearts,—the subject of their earnest

prayers and unwearied efforts ;—they mean, the progress of Christianity throughout the world. On this topic, however, they will not now dwell, although the theme be tempting, and it be difficult to restrain the accents of exultation, when they behold the kings of Europe mustering under the banners of the Prince of Peace, and becoming the nursing fathers of His Church; and when the language of a Christian Poet of our own day, who looked to distant ages for the fulfilment of his high ~~meanings~~, is actually becoming matter of history :—

Eastern Java there
Kneels with the native of the farthest West,
And Ethiopia spreads abroad the hand,
And worships.—

One dark cloud has indeed crossed the cheering prospect.—The Christian observer cannot regard the re-establishment of the papal authority, and the revival of some of the worst institutions of Popery, without considerable alarm. But he will console himself with reflecting, that the Word of God is obtaining a freer course among the nations.—We see, as it were, “the angel of the Most High flying in the midst of heaven,” displaying “the everlasting Gospel to them that dwell in the earth, and to every nation, and kindred, and tongue, and people.” Before this mighty agent, every strong hold of sin, and every antichristian delusion must ultimately vanish. In the mean time, may we be all found “looking for, and hasting unto the coming of the day of God,” “that we may be able to withstand in the evil day” that may yet be coming upon the earth, “and, having done all, to stand!”

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

ON THE ADMINISTRATION OF THE
SACRAMENT TO THE SICK.

MANY of your clerical readers will sympathize with me in the uneasiness I have experienced, with regard to the administration of the sacrament to sick persons; in cases, I mean, where the previous life of the communicant affords no just evidence of sincerity. There is, indeed, in the Liturgy, an office called The Communion of the Sick; but this is drawn up on the supposition of the party's relative claim to the blessings of the Gospel. He is addressed in the Epistle appointed for the office, as one of the beloved children of God; and the preceding collect is constructed to the same effect. It may be observed, by the way, that *all* the services of the church are exclusively applicable to the state and feelings of genuine Christians; for had it been otherwise, the compilers of the Prayer-book must vainly have attempted to satisfy believers with what was prepared for the servants and friends of the world.

But to the point in question. From what I have observed, the anxiety of sick persons (as above characterized) to partake of the Lord's Supper, is generally grounded on a certain obscure persuasion, that the physical act of receiving the bread and wine is, in itself, a security against the terrors of a future state. The sentiment is derived most probably from the perversions of the Sacrament by the Papists; and is coincident with the doctrines which they uphold on the power of

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the keys. Whoever has witnessed the procession of the host in Catholic countries, or even its elevation in one of the London chapels, will not wonder at the dominion acquired over the consciences of men by the distortion of the Eucharist; and, if he be a devout spectator, he will say, as Mr. Whitefield said, when attending the Lent solemnities at Lisbon in 1754,—I could think of no other plea for the poor beguiled devotees, than that which suffering Innocence put up himself for his enemies, when actually hanging on the cross; *Father, forgive them, for they know not what they do!*—But whatever be the origin of this error, we know that similar delusions are to be found, under various names, among almost all divisions of mankind. Superstition, credulity, an appetite for mystery, or whatever we choose to call it, appears to be the natural element of the human mind. It may be traced in the sages of the ancient world, who

Of talismans and vigils knew the power,
And careful watched the planetary hour;

and in the moderns of the present age; who, alas! to their own (I fear) eternal loss, substitute an external ceremony for an inward principle.

When asked to administer the Sacrament to sick persons, I have, of course, endeavoured to explain its origin, use, and abuse; taking most serious care to distinguish between the instrument, and the blessing which it may, or may not, convey. How often have I felt, as though I were speaking to the dead; and this, after making the required allowance for illiterate habits and phraseology!

B

Not a glimmering of light has appeared, beyond what was sufficient to render the spiritual darkness visible. On some occasions, I have gathered what seemed to be a resolution, on the part of the patient, to do the only remaining thing which *could* be wanting to complete his sense of safety; preceding apprehensions, if any existed, having been generally silenced by the conviction of having *done no harm!* I employ this universal phrase, because of its astonishing diffusion throughout a country enlightened by the Gospel; and very far am I from quoting it with levity. The familiarity of the expression furnishes an affecting illustration of the prevalence of self-ignorance; and can scarcely be uttered by a thinking person without a sigh. At other times, I have been led to imagine, that the applicant has persuaded himself, on the representation of the people about him, to consent to the reception of the Sacrament, as an act, which, at the worst, could not occasion him much hurt, and had on its side the probability of effecting a possible degree of good;—a case somewhat resembling that of a diseased person, who takes a prescribed drug with a kind of forced credulity, that it may do something towards his recovery, while entirely ignorant both of his own distemper and of the philosophy of medicine; and a little suspicious, at the same time, that his physician's general practice is rather innocent of evil, than productive of any permanent benefit. In a third class of persons, I have witnessed a determination to communicate by way of complying with an ancient usage; and their manner and expression has been such (*mutatis mutandis*) as they might have used in reference to some quaint feudal custom of the manor or borough, which early habits had taught them to venerate, and to regard as sacred from all innovation. These characters are as much startled by any inquiry into their reasons, or into the spiritual design of

the ordinance itself, as they would be, if you were to demand of them an abstract essay on the principle of vegetation annually developed in their corn-fields and pastures. They possess a sort of hereditary confidence in the external rites of the eucharist; and their domestic history rivets that confidence, by affording several instances of a grandfather, great uncle, or cousin; who finished a *well-spent life* by receiving what to these ill-instructed Protestants is as indispensable as extreme unction to the Papists. I really do not exhibit the above specimens of religious delusion, with any desire of contributing to the reader's amusement; but merely because such things are, and such things proclaim aloud the actual state of our Christian world. I assure you, Sir, the moral public are much mistaken, if they suppose that we in the country (where my watch-tower is erected) have clean escaped the errors, and the deadly errors of the dark ages. If we had, this address might have been spared. Who would believe, that in the nineteenth century, a British Protestant could be found, who imagined that a clergyman's prayer might be beneficial to the dead? Yet I know a man, at this moment, who complained of a clergyman's refusal to read the burial service over a suicide, because that service, as he judged, might contribute a little towards the more favourable reception of this self-murderer before the tribunal of God! Let the opponents of the Bible Society think, and think again, what they are doing. I leave this fact in their possession, and return to the point in discussion.

My own opinion of the Sacrament is, that it is a mean of strengthening and refreshing the graces of those persons who have actually passed, or at least are passing, the line of demarcation which divides the kingdoms of light and darkness; or, as Scougal says, "peculiarly appointed to nourish and increase the spiritual life, when once it is begotten in the soul. Then, if ever, doth the soul make

its most powerful sallies towards heaven, and assault it with a holy and acceptable force*!" All the names of the institution appear to authenticate this opinion. It is a *sacrament*, or a solemn oath of allegiance to Christ; a *supper*, where, as to a social and full repast, believers are invited to meet each other, on the ground of their mutual relation, or union, collectively in Christ; a *communion* of saints, having mystically fellowship with Christ; a *eucharist*, or act of thanksgiving performed by persons conscious of having received a gift from Christ; and finally, a *feast* on the spiritual passover, in commemoration of the deliverance of believers from sin and death by Christ. Whichever of these five designations you select, the predominant idea of the solemnity is that of an observance kept by a faithful servant or friend. If such then be the fact, I can, with no consistency, administer the emblems of the crucified Saviour to any individual who approaches under a suspicious character; and of course, to no one ranked among the divisions before described. One might with equal propriety invite a party of rebels to celebrate a royal birth-day.

"What, then, are you the searcher of hearts?"—No. I am too conscious of my inability to search my own. Yet, men's lives are the indexes of their souls. If a sick man judge himself to be near death, and in consequence desire me to give him the emblematic body and blood of Christ, and if I visit this man, and find him to be the same, who, a few weeks ago, lived, to my personal knowledge, a life of habitual profaneness, or sensuality, or covetousness, or extortion, or antichristian levity, or religious apathy, I certainly infer his unfitness to draw near to the Sacrament, with accuracy sufficient, as I think, to justify a refusal of his request. It is no arbitrary sentence; but founded on

* *Life of God in the Soul of Man.*

evidence which, even in the general opinion of the world, would darken the individual's character; supposing, I mean, mankind to decide on spiritual concerns with the same practical impartiality as on matters merely secular.

There is a circumstance connected with the subject of this paper, which has struck my own mind with peculiar force, namely, that eminent Christians (as far as I have read and observed) in the near approach of death, have not discovered any unusual anxiety to communicate. It is true, that many, and perhaps the majority of them, have eaten of that bread, and drunk of that cup, in their last days; but in the case of these exalted spirits, the act is the continuation of a habit, one of the golden links in the chain of their salvation; regarded by them, not as essential, but as highly salutary; not as the one grand effort to be made in *extremis*, but as a familiar and pleasant service, gratefully performed, for the last time, in anticipation of the heavenly feast, where they are to drink new wine in their Father's kingdom. To illustrate this part of the inquiry by the example of godly persons:—It is recorded of Sir Matthew Hale, that, "not long before his death, the minister told him there was to be a sacrament next Sunday at church; but he believed he could not come and partake with the rest; therefore, he would give it to him in his own house. But he answered, *No: his heavenly Father had prepared a feast for him, and he would go to his Father's house to partake of it.* So he made himself be carried thither in his chair, where he received the sacrament on his knees, with great devotion; which it may be supposed was the greater, because he apprehended it was to be the last, and so took it as his *viaticum*, and provision for his journey*."—Of Dr. Hammond it is related, that he communicated in private on the Good Friday, and Easter-day, April 22, preceding his death, which took

* *Life, by Bishop Burnet.*

place on the 25th; and "amidst his weakness and indisposition of all parts, in the act of celebration, his devotion only was not faint or sick, but most intent and vigorous; yet equalled by his infinite humility, which discovered itself, as in his deportment, so particularly in that his pathological ejaculation, which broke forth at the hearing of these words of the Apostle, *Jesus Christ came into the world to save sinners*; unto which he rejoined, *of whom I am chief*."—Of Hooker, his biographer writes, that a very short time before his death, his friend, Dr. Saravia, "gave him, and some of those friends that were with him, the blessed sacrament of the body and blood of our Lord Jesus, which being performed, the doctor thought he saw a reverend gaiety and joy in his face."—Of Bishop Sanderson, the same narrator tells us, that "the day before he took his last (which was three days before his death), he, that he might receive a new assurance for the pardon of his sins past, and be strengthened in his way to the heavenly Jerusalem, took the blessed sacrament of the body and blood of his Lord and our blessed Jesus, from the hands of his chaplain, accompanied with his wife, children, and a friend; in as awful, humble, and ardent a manner as outward reverence could express."—Of Pascal, we are informed, that two days before his dissolution, "the curate coming in with the sacrament, and saying, Here is what you have wished for so long, aroused him, so that he became perfectly collected, and raised himself up in his bed, though with some difficulty, that he might receive it. The curate asked him the customary questions respecting the principal articles of faith; to each of which he answered distinctly, 'Yes, sir, I believe it with all my heart.' He then received both the sacrament and extreme unction with great devotion, and was so much affected as to burst into tears. When

the benediction was pronounced, he replied, 'May God never forsake me!'"—Of De Renty, it is said, that after receiving the eucharist, the only words he uttered, were, "My God, my God, pardon me! I am a great sinner." His pastor inquiring of him why he spoke so little, and especially as the company present wished for his instruction; "It is not fitting," he replied, "to speak in the presence of the Word incarnate, which I have received, nor to take up any room in those hearts which ought to be filled only with God." He added, "that his mind was fixed upon that joy which a creature ought to have, to see itself on the point of being reunited to his first Principle, and to his ultimate End."—In these, and in a thousand other instances which might be collected, what a self-evident distinction is observable between the opinion entertained by devout communicants respecting the origin and end of the Lord's Supper, and the deplorable ignorance of such persons as were before classified! In the one case, we seem to see "leaning on Jesus' bosom one of his disciples, whom Jesus loved;" and in the other, we almost seem to hear Jesus saying, "Behold, the hand of him that betrayeth me is with me on the table."

On referring to a few memoirs which happen to be within reach, I remark that biography is silent as to the reception of the Sacrament by Luther, Cranmer, Latimer, Herbert; Bishops Hall, Bedell, and Burnet; Baxter, Boyle, P. and M. Henry, Archbishop Leighton, Scougal, Halyburton, Doddridge, Bonnell, Adam (of Winttingham), Whitefield, Walker (of Truro), and Milner. Yet "these all died in faith." But as their reception of it is still a matter of doubt, (except in the instances of those among this noble assemblage of believers who departed suddenly,) I do not adduce

* Memoirs prefixed to Thoughts.

* Life, by Bishop Fell. † Lives, by Walton.

† Life, by Jean Baptiste G. Jumeau.

them otherwise than as probable examples of holy persons venturing into the presence of God, without what some might call an indispensable preparation. Certain, however, of these humble souls have left behind them their definite views of the ordinance in question, to which I shall briefly advert, as corroborative of the sentiments already advanced. Baxter argues, "God never appointed the Lord's Supper to be chosen and used by impenitent ungodly persons, as a means to convert them; 1. Because it is pre-supposed, that they be baptized who communicate. And I have proved, that baptism to the adult pre-supposed the profession of faith and repentance, and that it delivereth pardon and title to salvation. 2. Because faith, and repentance, and covenant-consent renewed, are also to be professed by all before they communicate. 3. Because it was ever an ordinance proper to the church, which consisteth of professors of faith and holiness. 4. And the communicants are said to be *one bread and one body*, and to eat *Christ's flesh and drink his blood*, and *Christ to dwell in them by faith*, and to have *eternal life* hereby. And as for them that say, it is not *saving faith*, but some *commoner preparatory sort*, which is necessary to be professed in Baptism and the Lord's Supper, I have at large confuted them in a treatise of *Right to Sacraments*; and the reasons before and now named confute it. I add, that their opinion is destructive to true Christian love: for by them no one should be taken for a child of God, and in a state of salvation for being baptized and communicants, and so not loved as such. And how poor a charity is it to love all visible Church-members, but as the children of the devil must be loved!"* —The whole of Matthew Henry's inestimable book on the Sacrament (*The Communicant's Companion*), is constructed on the same principle; and in a detached address he forbids

* Catechising of Pupils, &c. 1685.

the approach of insincere receivers, saying, "There is poison in the cup, &c."—Doddridge appears to regard the Sacrament as the exclusive right of regenerate persons; and considers its first reception as a natural introduction into the congregation of believers*.—Mr. Bonnell, on returning from the Lord's table, says; "The glory of my God with his heavenly host, filled the place. My Saviour impregnated the consecrated elements, and in a manner embodied himself there; yet still remaining where he was, filling heaven and earth, but more particularly our chancel; saying to us, and to me an undeserving guest, 'You are all my friends, and worthy, whatever your sins be, through my sufferings.' Bet. O my soul, let not what is past vex thee: thirst more and more after thy dear Lord, and give up thyself entirely to him; let there be no reserve."—"I go to the Sacrament," observes Mr. Adam, "to know God and myself; to wonder at the reconciliation of strict punishment with free pardon; to see the greatness of my sin, and the greatness of my hope, in the greatness of the sacrifice therein represented; to sin no more, because I believe there is no condemnation for my sin; to be raised as high as heaven, and humbled in the dust; to be astonished at the mystery of Christ crucified, and to profess that I know less of God than ever."—Mr. Walker argues, that the peculiar design of the Lord's Supper is, "that believers therein making

* Rise and Progress, ch. xviii.

What is the general custom of the Dissenters, of the Church of Scotland, and of the Lutheran churches abroad, with regard to a death-bed Sacrament? Job Orton says, "I have known some worthy clergymen complain of their great embarrassment in this respect. It is very grievous to have any thing like arguing and disputing with the sick and dying." (Letter 7, to Mr. Stedman.) Calvin's views of the Eucharist are coincident with those of the Church of England. Instit. iv. 17.

† Life, by Archdeacon Hamilton.

‡ Private Thoughts, ch. xiii.

profession of faith in Christ, and of love towards one another, may repeatedly have the promises sealed to them*.”—"I shall suppose the communicant," remarks Mr. Milner, "to have renounced his own righteousness, to have come to Christ as his all, with a desire to glorify and enjoy him in this his appointed ordinance. None but such are welcome attendants at the altar: none but such can have real communion with Christ: none but such receive benefit from this service†."—To these testimonies might be added citations from Archbishop Hort, Bishops Bull and Taylor, Hooker; (whom I have consulted), and doubtless many, many others, whose works I have not at hand. Let me close with the evidence of Bishop Beveridge, who writes,—“But why, say some, should there be any exception? Did not Christ die for all mankind? And is not that death said to be ‘a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world?’ All this is true; but it does not from hence follow, that all men must be actually saved and absolved from their sins, by virtue of his death. No; 'tis only they, who apply to themselves the merits of his passion, by partaking duly of this holy Sacrament, which is the proper means by which these blessings are conveyed to us, ‘whereby we are sealed to the day of redemption‡!’”

* The custom of administering the Eucharist to persons under sentence of death was originally grounded, it is to be feared, on the prevalent error of the efficacy of the ordinance, under whatever circumstances it might be received. Alas! how often has the ceremony been resorted to as the last refuge of a guilty conscience; not merely by condemned criminals, but by individuals dying quietly in their beds, though stung with the recollection

of years wasted in folly! We may here recollect the deplorable end of King Charles the Second; who, after a life notoriously thoughtless and voluptuous, received the sacrament, and extreme unction, from the hands of a Popish priest. This ecclesiastic had been instrumental in saving the king's life at the battle of Worcester; and it is recorded by one historian, that his majesty said of him, that he had saved him twice; first his body, and then his soul. With respect, however, to the custom alluded to, Despard and Bellingham (as, I believe, the papers informed the public) both commemorated the death of Christ a few hours before their execution. Yet not the smallest symptoms of penitence appeared in these men, even on the scaffold itself. “They died, and made no sign.” To these may be added many other appalling examples of criminals dying in hopeless obduracy; and some guilty of the gratuitous wickedness of plunging into eternity with expressions of fearless contempt. It deserves the very serious consideration of prison chaplains, whether the administration of the Eucharist, in cases of this sort (I mean to criminals, whose conduct, after condemnation, exhibits nothing like penitence or seriousness of any kind) has not the dreadful effect of imparting fallacious hopes, and of allaying certain misgivings or alarms of conscience, which, if timely confessed to the minister, might haply end in repentance; for then the spiritual assistant would have something to work upon. There are, thank God, exceptions to be found, as in the behaviour of Langhorne, described in your Number for last June, where the Sacrament could be administered to the consolation both of the giver and recipient. As to poor Gamage, whose distressing story so much interested your readers, in the Number for February, it does not appear that he availed himself of a privilege which he too might justly have claimed. The penitent Earl of Ro-

* Familiar Catechism, § v.

† Sermon IX on 1 Cor. x. 16, 17.

‡ Private Thoughts, Article x.

chester partook of the Communion with great joy and devotion, and with especial reference to the lively views of the excellency of the knowledge of Jesus Christ, which he had derived from the 53d chapter of Isaiah. This nobleman's name is introduced here in connection with the circumstances of persons under sentence of death, because he regarded his own case as extremely similar, having nothing to offer to God, but a life consumed in vanity and disobedience; so that if salvation were granted him, he would be as a firebrand plucked out of the burning.

Having offered these various facts and opinions, directly or indirectly, relative to a matter which has occasioned me considerable uneasiness, I trust, that, should any considerate and experienced clergyman among your correspondents be acting in his parish on a different system, he will communicate his reasons for so doing; and I shall be relieved by finding, that the mysteries of religion may be celebrated, without the violation of spiritual feeling, at the bed-sides of communicants, whose conversation and general character designate them (according to my present sentiments) as having neither part nor lot in this matter. It is surely a moral hardship on the ministers of the Established Church, that they have scarcely the shadow of pastoral authority, in respect to unworthy communicants. If they publicly refuse the elements to any individual, they expose themselves to an action in a court of law, for virtual defamation of character. A refusal to go to a private house to administer them, is, I believe, not cognizable in any court, either ecclesiastical or secular. With regard, however, to the public refusal, I need not say, that a clergyman who has gathered his views of the Christian character from the Scriptures, must see numbers approach the Lord's Table, whose general habits, he cannot but know, are formed after a scheme dissonant

from the Gospel. There may be no positive profligacy, and no insulated act upon which he can rest a formal accusation; but there will be a tone of character, and a course of conduct, at enmity with pure religion. I do not plead, that in such a case a clergyman should have authority to excommunicate; but how is it that there is not vested in every spiritual society a power to separate the unworthy from the worthy? It is true, that according to the rubric prefixed to our own sacramental service, if any "be an open and notorious evil liver, or have done any wrong to his neighbours, by word or deed, so that the congregation be thereby offended," the minister may forbid him to communicate. Without staying to inquire whether this rubric will defend the minister from a law-suit (which may be much doubted), it is observable, that only criminals of scandalous life are to be the subjects of shame, and even then the congregation must formally express their offence. Yet the Church herself, in her exhortation to the Sacrament, says, "If any of you be a blasphemer of God, a hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table: lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul." In this most awful denunciation, it is highly important to notice, that the Reformers rank blasphemers, and hinderers and slanderers of God's word, as among the worst of sinners, and place them much on the same level with Judas, or, at least, regard them as liable to the arch-traitor's doom. The question then is, what is a blasphemer of God, or a hinderer and slanderer of his word? If a blasphemer be a common swearer, or a person who uses the Divine Name irreverently in conversation;—if a hinderer of the

Divine word be a man who neglects his own Bible, and laughs at people who daily study the Bible; or obstructs the diffusion of Bibles among mankind at large; or hates persons who live as the Bible requires them, and secretly grounds his hatred on the conduct which the Bible has produced; or discourages others from reading the Bible, and opposes the growth of Scriptural principles among his connections and dependants;—if a slanderer of God's word, be a person who vilifies the practical effects of that word in the behaviour of believers, and brands sincerity with the title of hypocrisy; or ridicules under other names the fruits of the Spirit, when instrumentally produced by the word; or derides such preaching and private pastoral admonition as are essentially scriptural; or depreciates and calumniates such books as bear the impress and sanction of the Bible:—if this comment on the above-cited passage in the Exhortation be correct, the next inquiry is, where is that assembly of communicants among whom no blasphemers, nor hinderers and slanderers of God's word, can be found? In urging this inquiry, I feel that the serious and exclusive views of the Lord's Supper, held by many devout ministers of the Church of England, are authenticated by her own formularies*; and, consequently, that her faithful servants do not exceed their commission, when they exercise a discretionary right in regard to the administration or non-administration to the sick. *Here*, at least, there is no admixture of spiritual and secular jurisprudence.

There is another point, on this matter, which I have neglected to mention in its proper place. This, however, is so wisely treated by Bishop Burnet†, (if you only apply what he says about a death-bed repentance, to the false hopes excited

* In Article xxix. and in the Homily on the Sacrament, the same views are expanded and confirmed.

† Pastoral Case, ch. viii.

by a death-bed sacrament) that I ought to apologise for touching it; I mean, the ill effect of death-bed sacraments on *survivors*. I have heard an aged clergyman observe, that, in visiting the sick, the main advantage he looked for referred to the by-standers, whose day of grace was apparently not yet drawing to a close: whereas, if the dying party were ready for the final summons, he so far needed no human assistance; and if unready, the case indeed might not be hopeless, yet a pastor's attendance was all but unavailable: in either case, nevertheless, there were others standing around the bed, who might with greater likelihood hear what was said, to *their* eternal salvation. It is surely obvious, that the giving of the sacrament to men who have lived a worldly life, is something like assuring their companions that all will be well with *them* also when they come to die, for *they* too shall receive a full pardon, even on this side the grave: they may therefore delay repentance, eat, drink, and be merry; and when to-morrow they die, to-morrow they shall likewise have the usual security against the powers of death and hell.—Oh ye, who are ministers of Jesus Christ, and who have said to your people, "If the righteous scarcely be saved, where shall the sinner and the ungodly appear!" forget not the value of the souls for which He shed his most precious blood; and beware of awakening a fallacious confidence among the living by an incautious conduct towards the departing.

Taking the subject upon a still different ground, let me finally observe, that, after all, no thinking person will, as I believe, assert the absolute necessity of the Eucharist to any man's safety. The Church calls the Sacraments "*generally* necessary to salvation." One may therefore suppose circumstances, where neither of the seals of the covenant may be had; but it is impossible to suppose a case where (I refer exclusively to enlightened

countries) salvation is attainable without repentance, and faith, and love. And why should I not say to a dying reprobate, "You may yet be saved, if you repent and believe the Gospel; and if you do so repent and believe, the omission of the Sacrament shall be no bar to your entrance into Heaven? But while I cannot, with all my attention and longing for your salvation, see the least discernible symptom of your repentance and faith, I shall not bring to your death-bed the emblems of a Saviour, whom, even in this threatening hour, you continue to neglect." If this language be called cruel, what epithet would the objector use in describing the priest, who attended the dying agonies of King Charles the Second, and (as both thought) extracted the sting of death by administering a consecrated wafer!—But I shall now relinquish the whole inquiry; repeating a wish, that some of my elder and more experienced brethren would indulge myself and your other professional readers with their mature sentiments on a subject of eternal importance.

PAROCHUS.

To the Editor of the Christian Observer.

I SHOULD be obliged to some of your correspondents, who are well versed in ecclesiastical matters, if they would favour me with a solution of the following difficulty:—In the primary charge of the present Lord Bishop of Ely, I find the following observations, p. 16: "Excellent as our Liturgy is, we are by no means prepared to assert that it may not still be capable of improvement: but however this may be, no private individual is authorised to make the least alteration in it. One person may perhaps think that some particular prayer had better be omitted: another, that some lessons might be substituted with advantage in the place of those which are now directed to be

read; but this would be productive of the utmost confusion, and entirely destroy that uniformity which it is so important to preserve in the public service of our church. I am persuaded that no clergyman, who seriously reflects upon the solemn declaration of conformity to the Liturgy which he has been required to make, will ever think himself at liberty to depart from it in the smallest particular." Now, sir, my difficulty arises from that part of the above passage which is in Italics, and which relates to the changing of the lessons; for, in the edition of the Homilies printed at the Clarendon Press at Oxford in the year 1810, there is prefixed to "the second part," "an admonition to all ministers ecclesiastical," in which I read the following direction: "And where it may so chance, some one or other chapter of the Old Testament, to fall in order to be read upon the Sundays or holydays, *which were better to be changed with some other of the New Testament of more edification, it shall be well done, to spend your time to consider well of such chapters before hand, whereby your prudence and diligence in your office may appear; so that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences, and their own.*" There certainly then appears to be a great difference between this admonition of the book of Homilies, and that of the Bishop of Ely's Charge, upon the subject of *changing the lessons of our church-service.* The bishop's words seem to imply that no such discretionary power belongs to a clergyman, and that a man would be highly culpable who should attempt to make any such change. The words of the preface to the second part of the Homilies seem not only to inform us that we have such a power but even to urge us to avail ourselves of it for the better edification of our flocks.—If any of your intelligent correspondents will have the good-

ness to explain this matter to me, they will confer a favour upon

A COUNTRY CURATE.

To the Editor of the Christian Observer.

I TAKE the liberty of sending you a few passages from a small German volume, not, I believe, very common, containing a series of short extracts from various works of the venerable Reformer, Martin Luther. They appear to me to breathe so much unaffected simplicity, and to unite so much strength of expression with such justness of sentiment, that I cannot but hope they may be the means, under God's blessing, of awakening in many of your readers an anxiety to advance in that deeply practical piety of heart, from which alone such passages as those I now enclose to you, could have proceeded.

I remain, &c.

HISTORICUS.

Open thou mine eyes, that I may see wondrous things out of thy law.—
Psalm. cxix. 18.

Know, that the Holy Scriptures is a book which makes the wisdom of all other books folly, as none teaches us eternal life but this alone. You must then, in the first place, despair of your own reason and understanding, and, falling on your knees, must pray to God, with true humility and earnestness, that he will bestow on you, for the sake of his beloved Son, his Holy Spirit, to enlighten you, guide you, and give you understanding.—In the next place, you must read, with diligent remarks and reflections on what the Holy Ghost intends in the Scriptures. And you must beware of being wearied, or thinking that, after once or twice, you have read, heard, and said enough, and understood every thing to the bottom; for no divine ever did that, but they are like the untimely fruit, which falls off ere it is half ripe.—In

the third place, trials are the true process which must teach you, not only to know and understand, but also to experience, how right, how true, how sweet, how lively, how powerful, how consolatory the Word of God is: wisdom above all wisdom!

This is his name whereby he shall be called, The Lord our Righteousness.

—Jer. xxiii. 6.

The natural man, since in all his works by which he would please God, he is uncertain and full of doubt, can have no right heart to turn to God, and call upon him; but shrinks back and flies from him, and must at last fall into hatred of God, and despair: for when he comes to the real combat and must stand before the Judge, he feels and sees, that with all his life and works, he can in no way whatever stand before the anger of God; but, notwithstanding all, must sink at once into the gulf. Now we must all be placed in such a necessity; and in order to overcome, we must have another foundation than our own righteousness, or that of the law, even this eternal righteousness of Christ, who now sits at the right hand of the Father, whom the devil can never overthrow, and the justice of God can say nothing against. Me, indeed, with all my life and works, the devil can overthrow, by bringing before me the Divine law and wrath, which carry every thing away before them, as the wind drives away the feather: but when, instead of me and my works, I point him to the right hand of the Father, where my Lord Christ sitteth, Him he is forced to leave, as he can neither condemn nor overthrow him.

My little children, let us not love in word or in tongue, but in deed and in truth.—1 John iii. 18.

The Apostle is here speaking against false brethren and hypocritical Christians, who have the Gospel on their lip and on their tongue, but are satisfied with the sound of it only.

and allow themselves to think, that to possess the Gospel and faith, consists only in words, and a man's knowing how to prate. And so soon as they once belong to the Gospel, they are the only masters of the science: no one knows so well as they to rule and chide all the world, and none are so evangelical as themselves. But we may see that all this is the mere shell of religion from this, that they take no care to live according to what they say, and to show their love so that others may see that they really possess the Gospel and are in earnest about it. But they seem to go no further than this, that they hold, that a man can obtain the pardon of sin, and be saved only through faith, and that he cannot obtain these blessings by works. And upon this they go on rotten and unsound, and will do no works at all, but pass every thing under the name of faith, and are in fact worse characters than before, and live, so that the world may justly blame them, to say nothing of their professing to belong to God.

Hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven.—Matt. vi. 9, 10.

When God hears us in these three first petitions, he sanctifies his Name in us; he sets up in us his kingdom, and implants in us that grace which begins to make us truly pious. This grace of God in the heart immediately endeavours to do the will of God; but it finds an obstinate and refractory Adam, against which it cries mightily to God, and says, *Thy will be done!* for grace feels itself sorely burdened with an evil nature. When God hears this cry, he comes quickly to the aid of the grace he loves, and advances the kingdom which he has begun in the soul. He enters with earnestness and might into the battle against the Old Adam. He puts upon him every kind of unhappiness; he breaks off all his supports; he annoys and vexes and besets him on every side; that is, he inflicts on him numberless

sorrows and crosses. To this end he employs evil tongues, bad and faithless men, and, where these are not enough, devils, in order that our own will may be subdued with all its sinful affections, and the will of God may be done, that grace may establish its kingdom, and the love and fear of God alone remain in the heart.

For I could wish that myself were accursed from Christ for my brethren.—Rom. ix. 3.

This noble language implies an ardent hunger and an insatiable thirst, which do not leave a man satisfied though many thousands may believe. Such a thirst labours and rests not, but leads us to say with David, I believe, and therefore do I speak. He who feeds such a thirst for the salvation of his brethren has a certain evidence of a well-grounded faith: but then nothing is more sure than that he must expect the gall and the vinegar; that is, calumny, disgrace, and persecution on account of this holy and impatient ardour. It cannot be otherwise. Where Christ is, there must be Judas, Pilate, Herod, Caiaphas, Annas; there must be the Cross, or it is not the true Christ.

FAMILY SERMONS. No. LXI.

Gal. vi. 14.—*But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

ON looking back to the period in which the first disciples of Christ went forth on their sacred mission, we cannot, in the present day, form any idea of the astonishment their conduct must have excited. The unthinking, and those who judged from first impressions, would at once conclude, that the men were beside themselves; and even the philosophers would be confounded by the strangeness of what they saw. For observe the facts of the

case:—While the rest of the world are content to maintain ancient forms, and the worship of their country's gods, a few obscure persons rise up in one of the provinces of the Roman empire, and avow themselves the teachers of a new religion. They undertake to instruct and to reform the world. And from what school, the philosopher would ask, are these claims derived? Where is the sage whose hand has at length drawn aside the mysterious covering which has concealed, for so many ages, the unknown God? The preachers of the Gospel had no name to boast of which the world would reverence. Their Teacher was a man of Nazareth, of low birth, and of humble occupation, who had never been seen or heard of in the seats of the learned. And what was the doctrine they proclaimed? That this man of Nazareth was himself to be worshipped; that he was no other than the Lord of heaven and earth, the Creator, the Preserver, the Saviour of the world! And this doctrine they maintained at all hazards, with a consistency which shewed their full persuasion of its truth, and with an ardour which raised them above persecution, and seemed to make them even prodigal of life. Now, although the philosopher who attended to these things, might be ready to admit, that in the zeal and constancy of these Christian teachers, there was something which might lead him to think well of their cause; yet, would he not be apt to say, "How strange are their notions! To tell us, that a man born in Judea, and who, for thirty years, lived in the house of a carpenter, and wrought at his trade, was that great Being by whom all things consist! Can such delusion prevail! For, granting that the gods have sometimes come down in the likeness of men, will it be believed, that God can be subjected, like a malefactor, to violence and death! The fact of Christ's sufferings, his followers pretend not to deny: nay, they are loud in declaring it as an argument in their

behalf. So far are they from being ashamed of this disgraceful event, it is the main subject of their preaching, and the source of their greatest glory. That a few ignorant enthusiasts should be so infatuated, is indeed not improbable: but, that a man like Paul of Tarsus, so powerful, so learned, so eloquent, should rejoice in the public execution of his Master, and triumph in the cross of the Teacher whose name he bears, and whose religion he labours to promote, is a mystery which it is impossible to explain.

Whatever may be the difficulty of the case, judging by the ordinary motives and feelings of men, it is plain from the words of the text that the Apostle Paul *did* consider the sufferings of Christ as a ground of glorying. He opposes his own views in this respect, to those of the false teachers who drew away the Galatians from the simplicity of the Gospel. They were men of a sordid and selfish character. They mixed the ceremonies of the law with the doctrines of Christ, that they might avoid persecution. They were desirous to make a fair shew in the flesh, in order to maintain their reputation with the Jews; and to induce the Gentiles to submit to the rites of the law that they might boast of their converts. This conduct the Apostle viewed with indignation, and he exclaims, in the warmth of his feelings, "God forbid that I should" boast or "glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

In our further reflections on this subject, we may turn our attention, I. To the *object* in which St. Paul gloried: it was the Cross of Christ. There are many things in which a Christian might be allowed to glory, as a follower of Jesus. He might exult in his wisdom: "never man spake like this man." He might rejoice in his power: even devils were subject to him. He might tell of the honours he received, while on earth: angels came down to wel-

come his appearance, or to support him in his troubles; and a voice from Heaven declared him to be the beloved Son of the Most High. He might also glory in the honours that awaited his Master in another world, where "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." But here we find the Apostle passing over these and such like grounds of exultation, and fixing his attention on the Cross of Christ; and in what sense did he glory in the Cross? He *might* have gloried in it as a source of knowledge. What knowledge is there which is more worthy of our pursuit, or more interesting to us, than that which relates to God and to ourselves; and yet what knowledge is there which the experience of all ages has shewn to be so difficult for the unassisted powers of man to attain? Now, is there any station from which we may so clearly contemplate the Divine nature, and the character of man, as from the top of Calvary? If we plant ourselves by the Cross of the Redeemer, we behold in all their lustre the power and the wisdom of God. If we turn to the years that are gone by, what do we see? In the darkness of his first communications to man, in the law and ordinances which he gave to his people, we behold the Almighty, while the incense ascends and the victim bleeds, extending his hand and pointing the worshippers to the distant Cross. If we would contemplate the Father, in an eminent degree as glorious in justice and fearful in holiness, we must turn our eyes to that hallowed ground which was moistened with the blood of his Son. It is here also that we behold Jesus displaying his unsearchable riches. It is here that we perceive the condition and the value of the soul; the degradation of our nature, and the exceeding sinfulness of sin. Even in this view,

we might take up the language of the Prophet, and say, "Let not the wise man glory in his wisdom,"—how poor and empty is human knowledge!—"but let him that glorieth glory in this, that he understandeth and knoweth me, saith the Lord." Let him glory in that Cross which brings before him such treasures of wisdom, such depths of knowledge; of wisdom, which lays open the conduct of the Almighty in his dealings with his creatures; of knowledge, which has to do not with matter, but with spirit; with the mind of God and the soul of man; with whatever is most glorious and exalted, with that which is eternal, immortal, invisible.

There can be no doubt that the Apostle rejoiced in these views; but the chief subject of his glorying was the *salvation* of the Cross—the redemption of the world by the blood of Jesus. He gloried in Christ crucified, and first as he died to redeem us from sin. He may be considered as saying, "The false teachers make a boast of what they do; I have nothing of which I can boast but the death of my Lord and Saviour. They make a merit of their labours and success: I too have laboured, and have not laboured in vain; but to merit I have no claim. I have nothing to plead but that Jesus died for me. I am ignorant, guilty, and unholy: but by this sacrifice he is made unto me of God wisdom and righteousness, sanctification and redemption. To the Jews it is a stumbling block: for they regard as accursed every one that hangeth on a tree, and they believe that Messiah can never die. To the Greeks it is foolishness: What is to be expected, they cry, from a man that was crucified? But to me and to all that believe, He is the power of God unto salvation; and in this I will glory."

There is yet another view in which the Apostle might triumph in the Cross of Christ. He would esteem it as the source of every blessing. It is the foundation of

our hope, that He, who loved us unto death, will never forsake those that trust in him, but will impart from his fulness whatever they need:—support under temptation, for he hath been tempted; strength under suffering, for he also hath suffered: comfort in sorrow, for he felt the want of it, and received it from above. How then ought we to rejoice in that Cross which has delivered us from our spiritual enemies, from the yoke of sin, from the tyranny of Satan, from present misery, and from eternal death! It is in looking to the Cross of Christ that we feel an assured confidence in the Divine favour: it is thus that all things are ours, for we are Christ's, and Christ is God's.

Nor would the Apostle rejoice merely in the blessings, however extensive, which the early Christians enjoyed. The fountain then opened for sin is a fountain which can never fail. The glory which then issued from the Cross pours also its streams of brightness through every succeeding period. The clouds of ignorance and vice which have been gathering for ages roll away before it. The eyes of them that sit in darkness will be turned to this light; and nations yet unborn will experience the virtue of the Saviour's death. Well, then, might the Apostle exclaim, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ!" In whatever view he could behold it, it presented such a depth of wisdom, such an extent of mercy, such a fulness of hope; it shewed so many of the attributes of God, and displayed so much of his glory in the face of Jesus Christ, that all other subjects of boasting must appear mean and worthless when compared with this.

II. Such was the object in which the Apostle gloried. Let us next attend to the manner in which he shewed his attachment to this object.

1. He shewed it first by his constantly dwelling upon it. It was ever in his mind. It was the chief subject of his preaching, and the

leading argument in all his Epistles. "We preach Christ crucified," said the Apostle. And again: "I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified." He came to preach the crucifixion of Christ, as if this were the only subject with which he was acquainted. Many doctrines, we know, were to be explained, and many precepts to be delivered and enforced; but they are all connected with that great sacrifice. He did not shun to declare the whole counsel of God; but it is virtually comprised in the Cross of Christ. And whatever may be the judgment of others, he steadily pursued his way, glorying in this Cross, and willing therefore to be accounted even a fool for Christ's sake.

2. We shall see a further proof of the Apostle's attachment to this object, if we look at his sufferings. How great were his trials, and how great also was his constancy! "I think," saith he, "that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. Even unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place. We are made as the filth of the earth, and are the offscouring of all things unto this day." Who but men that gloried in the Cross of Christ would have been content to endure all this; and would have steadfastly resisted even unto blood? They suffered, and they were patient in suffering. They were troubled on every side, and they rejoiced in tribulation. They were led forth, like men appointed to destruction, a public spectacle; but none of these things moved them. "What things were gain to me," saith the Apostle, "these I counted loss for Christ. Yea, doubtless, and I count all things but loss for the ex-

cellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

It is plain from what has been said, that the effects of the Cross of Christ on the mind of St. Paul were great and important. He neither embraced the views nor was guided by the maxims of the world. By faith in a crucified Saviour he had been weaned from its temptations, and had been led to regard them in the spirit of his Lord. This effect is pointedly mentioned in the text, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom" (or by which, that is, by which cross) "the world is crucified unto me and I unto the world." The idea seems to be suggested by the mention of the Cross of Christ; and the meaning of the words, "the world is crucified unto me," is, that he was thus brought to look upon the world with as little impression from its charms, as a man would feel from looking upon the agonized countenance of one who was crucified. To see therefore the force of the passage, let us imagine ourselves to be standing by a malefactor who is expiring on the cross. We look around us, and see many objects which are pleasant and engaging; but if we turn to the countenance of the sufferer, there we see no expression which can impart pleasure to us, or induce us to survey it more nearly. Thus it is in the crucifixion of the world. While the disciple of Jesus contemplates those treasures of wisdom and holiness and love which are revealed to us in the death of Christ, he contemplates a subject which is fitted to call forth all his affections, and to fill him with delight. He seems to tread on the borders of a world where every heart is the habitation of joy, and where the presence of God gives the undoubted assurance of pleasures for evermore. But if he cast his eyes on the world below, how great is

the contrast! How sickly are its hopes, how fading its promises! There is sadness in its mirth; there is distortion in its beauty; its allurements are vain, and vain are its pleasures. There was a time when they appeared delightful; but their appearance is now changed, and the heart turns from them with aversion.

But the Apostle goes farther. He is not contented with stating that the world is thus crucified to him; but he affirms, that he also is crucified to the world: that is, he views it with the feelings of a man who is himself suffering the agonies of the cross. Take the case of a malefactor enduring this kind of punishment. Conceive him placed on a height which should command a view of the noblest and most magnificent objects; imagine, if that were possible, all the kingdoms of the earth, and the glories of them to pass before the dying man; how little would he think, how little would he even perceive, of their grandeur! These prospects would light up no pleasure in his fading eye, nor excite any joy in his sinking heart. The breath of life may be continued, but he lives no longer for scenes like these. He takes no notice of their beauties; he is crucified to the world. Thus also it is with the disciple of Jesus. "They that are Christ's have crucified the flesh with the affections and lusts." He who glories in the Cross of Christ has no longer any desire or inclination for his former pursuits. In this sense the Apostle tells the Roman believers, that their old man was crucified with Christ, meaning, that their sinful dispositions were brought into subjection, into such subjection that they might be considered as fixed to their Saviour's Cross. But this very crucifixion implies a newness of life: this death unto sin is a new birth unto righteousness; a life of faith and hope and love; a life of union with the Son of God, and of acceptance with the Father. To this effect the

Apostle tells the Galatians, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

It may here, perhaps, be objected by some, that however just these observations may be, they apply to St. Paul alone, and that other Christians have no concern with them, except as displaying the ruling principle of the great Apostle. "We do not," it may be said, "deny the doctrine; but St. Paul was raised up for a special purpose, and was honoured with a special commission. He was expressly appointed to carry the tidings of salvation to the Gentiles, and was therefore endowed with a loftiness of character and a devotedness of spirit suited to such an undertaking. It was the business of his life to preach the Gospel; and the same power which commanded him to preach Christ crucified, would enable him to glory in the Cross." Now it cannot be denied that the Apostles in general were *prepared* as well as commissioned for their great work; and that they were endowed with qualities suited to their peculiar circumstances: but is it not the duty of every Christian, as well as of St. Paul, to triumph in the Cross? To this it is that we also are indebted for all our consolations, and all our hopes: and to borrow the language of our church, we also are required to mortify all our evil and corrupt affections, to crucify the old man, and utterly to abolish the whole body of sin; that all carnal affections may die in us, and all things belonging to the Spirit may live and grow in us. Strong as is the language of St. Paul it describes the very state which we are required to seek, and for which our church has taught us to pray.

It may further be objected, that such devotion of mind is inconsistent

with the faithful discharge of our public and social and private duties. Certainly to plead to be set free from moral obligations, under the pretence of being crucified to the world, would be a gross abuse of the doctrine. Our business may be in this world, while our affections are set on things above. Our conversation may be with men, while our chief glorying is still in the Cross of Christ. Our walk may be on the earth, while our spirits ascend above it, and the treasure and the heart are in heaven. And not only is this frame of mind consistent with the performance of all our moral duties, but it teaches us to fulfil them faithfully; for it teaches us to be holy and blameless, and to do every thing as unto the Lord and not unto men.

Let us then seek to cultivate these holy dispositions; to live as we have the holy men of old for our examples; to meditate as they did on the Cross of the Saviour. Thus shall our souls be animated like theirs with the glorious sight. The world and its allurements will be disregarded, and the language of our hearts will be, "God forbid that I should glory in things so vain and fleeting. Let the wise man, if he pleases, glory in his wisdom, the rich in his riches, and the mighty in his might: I also will glory in riches and wisdom and might, in the fulness of him that filleth all in all; who once bore my sins in his own body on the tree, and will one day receive me to himself; who imparts to me the sense of his favour; who enables me to know even in this life the influence of the love of Christ which passeth knowledge; and who will at length raise me to another life, when I shall no longer behold him in his sufferings but seated on a throne of glory, and, with the whole company of those who were the disciples of his Cross, shall extol for ever the triumphs of his redeeming love." Amen.

MISCELLANEOUS.

For the Christian Observer.

ACCOUNT OF DARTMOUTH COLLEGE IN
AMERICA.

At a period when war has broken out between this country and the United States of America, and the spirit of hostility seems to be increasing, I shall make no apology for thus introducing to you an article of which one of the professed objects is the promotion of mutual kindness between the two countries. I have indeed another important end in view, which is, that of countenancing the spirit of exertion in favour of the Heathen world, of which my paper will afford an example. I am indebted for all my materials to a recent publication in the United States, entitled, *Memoirs of the Reverend Eleazar Wheelock, Founder and President of Dartmouth College, and of Moor's Charity School; with a Summary Account of the College and School*, by D. M'Lure, D. D. and E. Parish, D. D.

In the year 1637, Mr. Ralph Wheelock, a non-conforming minister, born in Shropshire, and educated at Clarehall, Cambridge, being about 37 years old, removed himself with many others for the sake of religious liberty to America. He settled at Dedham in Massachusetts, and became a proprietor of Medfield, where many of his descendants now reside. He took charge of no church, but employed himself in the instruction of youth, and in giving, it is said, such "wise counsel" as was wanted in the infancy of the settlement, both "in civil and ecclesiastical matters."

His son Eleazar is stated to have been both a Christian and a soldier. In a war with the Indians, he commanded a corps of cavalry, and his house at Mendon was turned into a garrison. He expelled them from his settlement with great spirit; but in

the periods of peace he treated them with much humanity, and often joined them in the chase.

Mr. Ralph Wheelock, son of the last mentioned gentleman, is said to have been "an officer" not of the army, but "of the church in Windham." He was a farmer of respectability, hospitable and pious.

The Doctor, of whom we are principally to speak, was the only son of this religious agriculturist. A handsome legacy from his grandfather, whose name he took, supplied the means of affording to him a public education at Yale College in Connecticut, where he was the first to receive the interest of a legacy given by the Rev. Dean Berkley, to the best senior classic scholars. He took his American degree in 1733.

The religious impressions so generally prevalent about this time in many parts of America, in the production of which the Rev. Jonathan Edwards was principally instrumental, served to excite our young pastor, already deeply serious, to the greatest exertions. He preached almost daily abroad and at home, to large and solemn audiences, and was much attached to the Rev. Mr. Whitefield. Towards the close of this scene, he exerted himself in checking what his biographer calls the "wild torrent of delusion," which led many astray, who set up societies, called by themselves Separatists, and he was in this respect very successful among his own people.

He now became anxious for the conversion of the Indians in the northern and western borders, whom he considered as having been most criminally neglected. Being visited by Sampson Occum, a serious Indian youth, he afforded him instruction for three years, in a small school which he conducted, and was much encouraged by the success of this experiment. The bounds of a pa-

rish seemed now too small for him; and the forests of America, occupied by numerous Indian tribes, presented a noble field for apostolic labours. A part of his plan was to persuade Indian parents, whom he saw during his mission, to send to him their children; and he wished to make them equal even to English youths in useful and virtuous accomplishments. He took young women as well as men; and of the former some were distributed among pious families, and some committed to a governess.

The want of a settled provision for the Christian ministry manifested itself in the case of this zealous minister, who, being at the present time but partially supported by his people, conceived himself on that account entitled to bestow on other objects a corresponding proportion of his labours. The Rev. J. Brainerd, missionary to the Indians at New Jersey, sent him four Indian boys, and he became the affectionate father of a large and tawny family. The province of Massachusetts voted him a temporary allowance, for educating six children of the Six Nations; and Mr. Joshua Moor, a farmer in Mansfield, making the first considerable donation to his institution, it obtained the title of Moor's Indian Charity School.

It is pleasant to record at this distance of time the names of those truly honourable men who at this period of the infant seminary, sustained its weakness, and prepared it for that notice which it finally obtained. Probably their left hand scarcely knew what their right hand was doing. In the warmth of their simple piety and benevolence, they laid a foundation on which a lofty superstructure has been built by others, and they are long since gone to receive their abundant reward. A charter from England was now about to be obtained; but the war of 1757 interrupted the proceedings, and Mr. Wheelock, in consequence of some barbarities practised by the Indians, was advised to abandon his

object—an object, however, which he only pursued with the greater zeal, and it appeared in the end that those tribes among whom his missionaries and schoolmasters had most laboured, were either neutral, or friendly to the British, in the midst of the general contention.

Even in "this dark period," as the biographer terms it, the institution found many friends, and at the end of the war donations flowed in from all quarters. In particular, Sir William Johnson, Superintendent of Indian Affairs in North America, favoured Mr. Wheelock, and sent him many young Mohawks; among whom was the well-known Joseph Brant, whom Sir William afterwards employed in public business.

In 1763, Mr. Charles Jeffrey Smith was ordained both as a preacher and as a missionary; and Mr. Wheelock on that occasion delivered a sermon, which was afterwards printed in Edinburgh, on these words: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, &c." In this discourse the wretchedness of the outward condition of the Indians is urged as one motive to compassion. "Half naked," it is said, "and almost starved for a great part of their time, without suitable defence from the cold or storm, accommodated only with a mat of flags or bulrushes, a kettle, a wooden dish, and a few wooden spoons; strangers to the sweets of friendship and to science, immersed in scenes of cruelty and blood; can we think of them as fellow-men and feel no compassion, or can we much regard the expense of turning these habitations of cruelty into dwelling-places of righteousness, and little sanctuaries, in which, instead of sacrifices to devils, the true God may be worshipped in spirit and in truth?"

They are said to have been sunk into a much more savage state than their supposed ancestors in Asia. That they came from Asia seems to have been generally believed in Ame-

rica ever since the proximity of the two Continents at Bhering's Straits has become known. This origin is inferred from the greater population of the western side of North America, from many traditions among the Indians, and from their languages. "Where the sun sleeps," say the Indians of Carolina, "thence our forefathers came." The Mississippi tribes declare, that they "came from the north-west;" the Natchez, that "they once dwelt in the south-west, under the sun." The Six Nations affirm, that in the south-west is the court of the Great God "Cawtantowwit." "There are the spirits of our forefathers. Thither go our own spirits when we die. From the south-west come corn and beans, out of the fields of the Great God "Cawtantowwit." The language of Mexico is said to be capable of being traced to the languages of Persia, Arabia, Tartary, &c. and several American languages somewhat resemble those of China and Japan.

It is further remarkable, that forts and mounds resembling those in northern Asia, abound in America, and especially on the western side.

But to return to the school: The Society in Scotland for propagating Christian Knowledge, "taking into their consideration the signal success with which it had pleased Almighty God to bless the British arms in North America, in the late war, and considering that Providence thereby called upon them to improve this opportunity for enlarging the kingdom of Christ in those dark places of the earth," proceeded to appoint a Corresponding Board for this general purpose; and they especially named Mr. Wheelock's school, as a leading object of their attention and benevolence. The Legislature also of Connecticut, the General Assembly of Massachusetts and New Hampshire, and many other bodies, as well as individuals, favoured the design. Among the Subscribers in North Britain we find the noble Marquis of Lothian, giving 100*l*. The Rev. Dr.

Erskine of Edinburgh, and Walter Scott of the same place, are also named among these northern worthies. Eight Indian youths, educated at the school, went forth at this time, as schoolmasters and assistants to missionaries; and the missionary Kirkland now travelled over the more distant forests; having a body patient of fatigue, and a mind fearless of danger in the cause of his Redeemer; and the contempt of the proud and blood-thirsty warriors is said to have been gradually changed into admiration of this man's courage and kindness. Sometimes famine threatened his life, sometimes the passions of individuals; but he continued for eighteen months to preach the Word of Life, and to improve himself in the Indian language.

The number of children at Moor's school now rose to about 120; and the occasion for supplies of money becoming more and more pressing, the Rev. Mr. Occum, the first Indian preacher, of whose name mention has been already made, passed over to Great Britain, in order to recommend the cause to the British Public. He preached in many pulpits, usually from written sermons; but he could also extemporize. His compositions are said to have been easy, figurative, and impressive. The King, at the instance of the late pious and respectable Earl of Dartmouth, condescended to give 1000*l*. to this object; and about 7000*l*, being collected, a Board of Trustees for the management of the fund was appointed, at the head of which was this Christian Earl, and the late John Thornton, Esq. was the Treasurer. The University of Edinburgh now conferred on Mr. Wheelock the degree of Doctor in Divinity.

We have hitherto been contemplating only an Indian school, a mere shrub, which has been gradually attaining to the height of the most aspiring of its kind, but not a spacious oak, or a cedar of the mountain. We have now, however, to speak of this little seed as plainly

becoming a great forest tree, all the fowls of the air, and the cattle of the field, beginning to flock to the shade of it. The views of every one being enlarged by the English subscription, a more central site for the school was desired, and the idea of a college also presented itself. Governor Barnard and Governor John Wentworth were among the persons who were forward to invite Dr. Wheelock into their district. Tracts of valuable land were freely offered; and in 1769, a charter issued from Governor Wentworth for a college, endowed with ample privileges, and all the honours of an English University. The place fixed upon was the western part of New Hampshire: the name, in honour of the English patron, was Dartmouth College; and Dr. Wheelock, now 61, was the first President.

The departure of Dr. Wheelock to his new residence was an event scarcely less signal than that of the migration of his grandfather to the American continent. His pastoral relation to his church at Lebanon being dissolved, which had subsisted for 30 years, the good old patriarch led the way; a part of his own family proceeding in a coach, afforded him by a friend in England, that good old land of conveniences; while the multitude of his coloured pupils, bringing up the rear, traversed the ground on foot. The number of souls, by the first arrival, was seventy. The pines, one of which measured 270 feet, had been felled over a few acres before the new colonists appeared, and a framed house had been begun for the reception of the aged Doctor. A college, 80 feet long and 2 stories high, was quickly raised; but the autumnal blasts made their early visit, and the sufferings of the party were considerable. The water failing, they had to remove for 60 rods further south; and, through some fault in the construction of the mill, provisions came from far, and they were often scanty as well as coarse. The snow lay four feet deep, for nearly five

months; and the sun was rendered by the trees invisible, until it had risen many degrees above the horizon. The first winter, therefore, was long and dreary; but the worthy President consoled himself with reflecting on the school of prophets founded in the wilderness of Jordan, by Elisha the prophet, and the minds of the young men were at this time peculiarly drawn to the things which concerned their salvation.

When the season assumed a milder aspect, the Doctor was used to offer up to God his morning and evening prayer, standing in the open air, at the head of his numerous family, while the pious sound reverberated through the surrounding forest. The difficulties abated. Governor Wentworth was eager to assist the settlement, and offered to give to it the power of excluding persons dangerous to the morals of the college by means of a civil jurisdiction over the surrounding district; but now the agitations which preceded the American Revolution began to obstruct the progress of improvement. Many Indian warriors became jealous of the undertaking; and the Missionaries were driven in on every side, excepting that of the Oneidas, among whom the Christian labours of Mr. Kirkland had been extremely signal. Some indeed, even of those who had received instruction under Dr. Wheelock, ranged themselves on the side of violence and desolation, at the time when intercourse with Great Britain became suspended. "The fund in England for the school" is stated to have been "exhausted." The Doctor had now 16 Indian, and as many English youths under his care, whom he was preparing to send out as missionaries. His American resources for the school were also cut off. The country was full only of military ardour. Even agriculture was neglected: labourers could not be had at a reasonable price: men forsook the school of the prophets to ask for news from the camp, and the vine in the wilderness

was forgotten. Dr. Wheelock was at this time also responsible for many debts contracted on the credit of the fund of the school. The Hon. John Phillips LL. D. founder of Phillips's Exeter Academy, supplied 3339 dollars in this extremity, for the use of the school, as well as some donations to the college. The late Mr. John Thornton is also described as having been a forward benefactor during this crisis of the undertaking. The amount of his gifts to the college and school is not stated. They appear to have been liberal and successive. The grant of a pension of 100 dollars a-year to Mr. Occum is specified. A narrow and ordinary mind would easily find arguments against the extension of any great liberality to this remote American institution at the era in question. It might be objected by the Englishman, that America having now broken with Great Britain, it was doubtful into what hands the money subscribed might pass, and that it might probably subserve the purpose of hostility towards the mother country. The American, on the other hand, might fear, lest he should encourage a college and school which were too much in the English interest. Each might complain of the declension of the beneficence of the other; and the very magnitude of the aid required might be urged as an argument in favour of a total suspension of the undertaking. Dr. Wheelock, as appears by some of his letters, drew, in March 1775, for near 600l. more than proved to be deposited in the hands of the Treasurer of the London Trust, and was under a serious, though happily an unfounded, apprehension, lest his bills should be dishonoured. "I have sent," he also says, "to Connecticut upon the almost hopeless errand to hire 600l. sterling, and propose to mortgage my patrimony, and all my interest there, as security for three or four years, rather than send these boys away." The political principles which he entertained at this trying period

shall be given in his own words:—"There appears," says he, alluding to part only of the province in which he lived, "to be a large combination, who, under pretence of defending the cause of liberty, are furiously acting in direct opposition to those who are soberly contending for it."

The college was situated near the frontiers of the American territory, and was on that account exposed to many terrors of war, and to the danger of incursion from the Indians. The fleet and army under Gen. Carlton, in passing up Lake Champlain, came within 60 miles of it, and the force under Burgoyne took the same route. "Its light" is said to have been "obscured, its usefulness abridged, its resources almost annihilated," under all these accumulated troubles; but the pious President trusted in God and persevered in his exertions. The very building, on account of its having been too hastily put together, became in a few years untenable. The old man was anxious that the new college should be accomplished before his death, and that it should be erected on a larger scale. The Legislature of New Hampshire was prevailed upon to afford about 1600 dollars for the undertaking, and nearly an equal sum seems to have been raised in America by private subscription. Still, in consequence of the confusion of the times, the edifice made little progress. "Dr. Wheelock, like the father of Solomon, began the work, but left the finishing of the building to his son and successor." He did not live to see peace dawn upon his country. The severities of his life in the wilderness, his solicitude for the conversion of the Indians, and the disappointments he endured in respect to some of those whom he had educated; the pressure of continual business, the embarrassment of his affairs produced by the war, and the gloomy circumstances as well as prospects of his native country, both as to its political and its reli-

gious interests, are represented as having tried to the utmost his weak and declining constitution. He relieved himself first by an intermission of his correspondence, and then by gradually retreating from some of his other occupations. Being often unable to walk in consequence of an asthma, he was carried to the chapel. When incapable of this little journey, he performed the public worship at his own house. It had been his prayer that he might not outlive his faculties, and he continued to give religious instruction to the last. In January 1779, some epileptic fits brought him very low. He revived, and rode on horseback; but in April he relapsed, and the 24th of that month is stated to have been both his last and his happiest day. He conversed on the morning of it, on several topics; some relating to that world which he was on the point of entering. During his dying hour he repeated in the presence of his wife those words of the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff comfort me."—"Oh my family, be faithful unto death," were the last words he uttered. He died at the age of 68, having lived nine years from the founding of the college, and 25 from the time of his extending the benefit of his school to the Indians.

For the several duties of president of the school and college, professor of divinity, and pastor of the church in the college, Dr. Wheelock received no other compensation than a supply of provisions for his family; and having advanced between 3 and 4000 dollars out of his own funds for the use of the institution at the season of its chief difficulties, he, by his last will, bequeathed to it this sum, reserving only an annuity of about 160 dollars to his eldest son, an invalid. He also left to the school some other legacies. The following curtailed extract from a narrative of his own will shews the ground on which he made

these large sacrifices. He devoted indeed, not his substance only, but his health, strength, and life, to the undertaking.—"I have some time," he says, "found faintness of heart; but the consideration which, above all others, has been, and is, my sovereign support is, that it is the cause of God. In him, and in him alone, do I hope to perfect his own plan, for his own glory."

The charter of the college gave to Dr. Wheelock the right of appointing his successor; and the person first in his nomination was his second son, Colonel John Wheelock, at this time in the army of the United States. On the cessation of hostilities, this gentleman made a successful visit to England, as well as other parts of Europe, in the cause of the institution. The Prince of Orange, in particular, gave a handsome donation. In 1786, the legislature of Vermont afforded to it 23,000 acres of land; and in 1789, the Government of New Hampshire made a similar grant. The college land let at a rent of from two to ten pounds for every hundred acres.

The new college was completed in 1787. It is situated on a gently rising eminence. In front of it is a spacious green. On the further side of it are "a *meeting-house*" with "a handsome *spire*," a house for Moor's school, a large building for students, and other dwelling-houses. About fifty families of respectability have migrated into the vicinity. The situation proves healthy, the neighbouring village is pleasant, the country abounds with provisions, and the expense of living is very moderate. There are now generally about 150 resident students belonging to the college, and forty or fifty in the school. About 1200 young men in all have received the honours of Dartmouth College, of whom 280 have been ordained to the Gospel-ministry.

The ordinary subjects of study are, the classics, geometry, natural and moral philosophy, law, metaphysics, and theology. Lectures

on medicine and chemistry are delivered. The study of Hebrew and other oriental languages, as well as of the French tongue, is recommended. The punishments are, admonition, suspension, and expulsion. The library consists of about 4000 volumes. Stage plays are prohibited. "The orthodox and evangelical instruction given by the professor of divinity excites," it is observed, "the pleasing hope that morality and piety will long be the glory of this seminary."

Such is the present state of this once weak, tottering, and almost forsaken institution. One principal feeling which the account is calculated to excite is that of respect for those persons who, being warmed with the love of God and their fellow-creatures, deliberately resolve to devote their lives to some arduous and important service. Dr. Wheelock was a man of this class. It would be beside our purpose to inquire minutely into all the doctrinal points which he held, or into his sentiments on church government. He was evidently zealous for the honour of God, and for the promulgation of the name of his Redeemer. He felt also for the bodies as well as the souls of men. He united benevolence and piety; and his religion produced a decision of character without which he probably would never have proceeded to dedicate himself to the work to which his life was given. He persevered amidst many discouragements, exercising meekness and patience, enduring labour and fatigue, intent only on doing good.

How different is a Christian of this class from many who assume the Christian name; who expect, indeed, the same glory, honour, and immortality, but are far from seeking it by the same patient continuance in well-doing! Correct, possibly, in their morals, and prudent in their conduct, they are occupied in criticising the more bold and fervent men, whose faults they are quick to

perceive, while they are dull in discerning the excellency of the spirit that is in them.

With our admiration of Dr. Wheelock, we ought, however, to unite some praise of those who encouraged and assisted him. Much honour is due to those Governors in America who countenanced the infant seminary; much also to the Earl of Dartmouth, its patron in Great Britain; and a large portion of it may be allotted to that Christian Merchant who, by interposing his liberal aid at a moment of extremity, a circumstance which has led to a detailed commendation of him in the volume from which this account is taken, infused life into the dying institution. The bounty afforded by his Majesty ought also to be recollected with satisfaction. The kings of England have generally been friends to civilization, and to the propagation of the Gospel in foreign parts. Their praise is in all the churches.

On the generally beneficial consequences of this establishment it would be superfluous to dwell. It, however, deserves notice that the northern part of America, in which Dartmouth College is situated, is, at the present time, peculiarly favourable to Great Britain, and that both the political and the religious principles instilled into the minds of the young students have probably contributed, in no inconsiderable degree, to the production of this British feeling.

The success in converting Indians appears, however, to have been much less than the zealous minds of Dr. Wheelock and his English friends at one time confidently expected. There is scarcely any great work of benevolence of which the result proves exactly that which its first patrons had anticipated. Providence is ever carrying on its own designs, and often effects its purpose by the instrumentality of good men disappointed of more than half their immediate object. A variety of prudential lessons has been derived from the experience of these worthy

persons, and a harvest of general good has been already reaped, which has compensated a thousand-fold for their expenditure of money and all their partial disappointments.

"Although Missionaries and other charitable societies," says the biographer of Dr. Wheelock, "have not met with all the success expected, yet great benefits have accrued to the new-formed settlements of white people." "Christian Societies of Missionaries have generally been too impatient to reap the harvest. They should recollect that the soil is uncultivated, hard, and barren; that much labour is needful. It is exceedingly difficult to infuse suitable conceptions of the plainest doctrines into the minds of Indians. Slowly do they admit the Scripture ideas of depravity, of the atonement made for sin by Jesus Christ; of repentance, faith, and holiness of heart and life. The native tribes of New England, who were instructed in the doctrines of Revelation by our pious ancestors, pretty readily admitted the history of the Old Testament respecting the creation, the fall of man, and the deluge; but when told of a Saviour and his sufferings for sinners, they cried out "Pocanitie?" Is it possible? To converse with savages on moral and religious subjects is to speak in an unknown tongue. Their language has no words to convey ideas with any precision on these important subjects."

"But," it is added, "we should not despond though success should not answer our hopes. Enough is effected to shew that our labours are not in vain. Morning and evening we should sow the seed: when the harvest may reward the labour we know not, but we are sure that the joyful moment will come. Ages elapsed after the preaching of Christ and his Apostles, before the Roman Empire became Christian. If, with all the advantages derived from the miracles and resurrection of Christ, and from the success and the miraculous gifts of his Apostles, it was found so difficult

by their successors to turn the nations to their Saviour, we must not expect that the benighted Indians will at once embrace the Gospel."

In America, "a goodly number of Christian ministers, respectable for their talents, learning, and piety, have constantly devoted themselves to the service of the Indians. They have lived among them, learnt their language, and devoted themselves to the work. The Rev. John Elliot obtained by his labours the title of the Apostle to the Indians. He collected them in villages; taught them husbandry and the mechanic arts, as well as prudence in their affairs; instructed them in the appointment of magistrates, judges, and courts; established schools; formed for them catechisms; and translated into their tongue the whole Bible, as well as many pious tracts. He traversed the wilderness himself, and formed churches, among which were preachers of their own nation. These Indians prayed with their families, attended public worship, and laid aside many of their savage habits. The blessing of Heaven has attended these and similar labours to the conversion of multitudes."

It deserves to be remarked, that Dr. Wheelock was for a time much opposed. "His plans," it is said, "were contemned;" and "if any thing appeared amiss in his arrangements, he was severely reproached by his enemies." Missionaries must expect very hard measure from contemporary men of a cold worldly disposition. The time perhaps will come, when those labourers in our Asiatic empire, who are now the subjects of so much jealousy and animadversion, will be remembered only as the most forward of the benefactors of that continent; and as the Western world have manifestly profited by the rude piety of some of the first emigrants from this country, as well as by the ardent English zeal which sustained their early schools and missions, so also let us hope that at some future

day the Eastern Hemisphere will exhibit abundant proof of its obligation to our munificence, will deduce from us its history of many a school which has expanded itself into a college, and will become adorned on every side with the monuments of British piety. H.

To the Editor of the Christian Observer.

A DETAILED and apparently authentic Report has been printed of the Proceedings under the Commissioners for Gaol Delivery for the County of York, held in January 1813, on the occasion of the disturbances in those parts; and in a short preface to that report, it is stated, that the evil in question, "was raised to its height by the religious fanaticism which unhappily exists in an excessive degree in these populous districts."

It was natural to expect that this observation would be supported by some part of that detailed account of the proceedings themselves which immediately follows, and which constitutes the substance of the work; but I have looked in vain over the 213 pages of Evidence and Speeches for any such passages, and I cannot help lamenting that the anonymous writer of the preface should have failed to furnish the public with any documents whatever which prove this material point. I am aware that Methodists abound in these districts; but I have heard that the Methodist preachers expressly cautioned their followers against any participation in the deeds of the insurgents, and thus contributed their part to the removal of the delusion.

It may possibly be said, that Methodism may nevertheless have predisposed the minds of the lower orders to insubordination, and may have produced evils which, when risen to their height, the very teachers of it may have perceived and may not have been able to suppress. But surely this ought not to be presumed without evidence,

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and it is of the want of evidence that I complain. Methodism, let it be remembered, has established itself in some of the most profligate quarters of this country; and it is one part of its praise, that it has directed itself to these places. Is it then fair to impute to Methodism that insubordination which is the natural result of profligacy, wherever profligacy and Methodism co-exist? Mr. Wesley was remarkable for his success among the colliers at Kingswood. If among these colliers, outrages like those in Yorkshire had arisen, would it have been reasonable to charge them on Mr. Wesley, on the ground of the co-existence of Methodism and profligacy in that district?

But I will not at present pursue this subject. My chief purpose is to draw attention to the passage to which I have referred; and in particular, to invite information from those who may have the means of giving it, in consequence of residence in the disturbed districts.

I will, however, remark briefly, that I do not consider the mere administration of an oath by the insurgents to their deluded followers to be any proof of the general prevalence of fanaticism among these people. Oaths of a somewhat similar description have been administered by evil-disposed persons on various other occasions; in the case, for example, of those Jacobinical Societies which it was some years ago the object of Parliament to suppress. The members of those societies were characterized, as I apprehend, like the French Societies from which they sprung, not by religious fanaticism, but rather by a contemptuous disregard for all religion. I am, &c.

T.

To the Editor of the Christian Observer.

As there are doubtless many among your readers who feel considerable interest in the literary proceedings of our Universities, you

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will not object to be the medium of communicating to them a piece of information, which will probably afford matter of amusement to some, and of grave reflection to others.

Of the two subjects which are annually proposed for a Latin dissertation to the Bachelors of Arts of one and two years' standing respectively at Cambridge, the following has lately been announced as one.

"*Utrum ab hominibus fanaticis an scepticis plus detrimenti capiat respublica.*" Suppose any one of the bachelors, setting about to balance the claims of the two rival classes of men upon the disesteem of their fellow-creatures, should bethink him of Cicero's maxim, "*Faciam quod in principio fieri in omnibus disputationibus oportere censeo, ut, quid sit illud de quo disputetur, explanetur, ne vagari et errare cogatur oratio, si ii qui inter se dissenserint non idem esse illud de quo agitur intelligant*"—Suppose, I say, the essayist should wish to describe the subjects of discussion before he begins to institute a comparison between them; would he not be somewhat puzzled for a definition? I do not mean that he would have much difficulty in discovering that the thesis speaks of such as are fanatics and sceptics in matters of religion; though it may possibly occur to him, that there have been those who equally deserve the name in politics and philosophy. Neither is it difficult to ascertain what description of men is designated by the term *sceptic*, as applied to subjects of religious inquiry. — But who are the "*homines fanatici*?" Shall I set the phrenzied armies of the crusaders in array against the cold-blooded sons of infidelity, and compare the mischief which *these* have done by their pens, with the wrongs which *those* have committed by their swords? Or shall I draw a contrast between St. Ignatius de Loyola and David Hume? Or shall I rather strike a balance between the puritanical zealots who revolution-

ized England under the elder Charles, and the licentious free-thinkers who deluged it with impiety under the younger? Little satisfied with the prospect of a comparison in which it would not be easy to fix the precise points of difference and similitude, our candidate for the members' prize might, perhaps, be induced to take a view of things more subject to his own observation; and, were it not that he might be in danger of ruining his chance of success by an appearance of levity ill becoming so serious an occasion, he might be led to attempt a contrast between a well known priestess who lays claim to immediate inspiration from Heaven, and a German professor who will scarcely allow even the writers of the New Testament to be inspired.

In this dilemma, he may haply call to mind that it is inconvenient to require a too close correspondence between the *proper* and the *applied* signification of words;—that they are often used in a very different sense from that which their derivation imports—and that accordingly, the epithet "*fanaticus*," (though his dictionary may tell him that it is synonymous with "*insanus*," "*furius*," &c.) may, in a way of accommodation, and for the sake of distinction, be transferred to men who make a great stir about religion, talk much of its pre-eminent importance, and are inflamed with a burning zeal for the conversion of their less enlightened fellow-creatures. Perchance he may have been accustomed to hear the term often used by those with whom the appellatives "*godly*, *sanctified*, *enthusiast*, *methodist*," &c. are familiar; and he may have learnt from their example to regard it as descriptive of a class of persons who are "*righteous over-much*" and are puffed up with a vain conceit of their being better than their neighbours. Feeling himself, therefore, entitled to use the word in question as it *is*, and not as it *should* be used, he is at once set free from his ori-

ginal difficulty, and is no longer at a loss for subjects of comparison. He cannot have lived so long at Cambridge without knowing that there are men in it, who, according to the *usual* meaning of the word, may very properly be called, and are in fact called *fanatics*. He cannot be ignorant that there is a Society, instituted for the purpose of distributing Bibles to every nation under Heaven, which has owed much of its astonishing success to the zealous exertions of the men so designated; and further, that it and they have met with a very warm, if not a very efficacious, opposition, from certain individuals of note in the University. By this coincidence of circumstances, he is almost tempted to believe that the bachelors of his year have an invitation given them, which it becomes them not to decline, of trying their controversial skill in a question which has been so wondrously prolific of disputation. But here another difficulty occurs:—It is indeed pretty plain that the Vice-Chancellor, or whoever has given him the hint to appoint the subject, allowed a considerable latitude of interpretation for the expression “*fanatici homines*,” and will not object to its application to the zealous advocate of the Bible Society. But what if the Vice-Chancellor himself should not be of that number? Will he be content that he and his friends be ranked amongst the “*sceptici*?” Will they not necessarily come under that denomination? Will not *all* the Anti-Biblists, the Anti-Enthusiasts, the Anti-Pietists, do so? And though it requires no demonstration that Dr. Milner, Mr. Simeon, and others are fanatics, the charge of scepticism against the Margaret Professor of Divinity, against the learned Translator of *Michaelis*, surely needs to be established by proof before I presume to inquire into the mischievous consequences which may possibly have resulted from his hypothesis respecting the Gospels. — I think, sir,

you will agree with the bachelor student and with me, that here *is* a difficulty; and I confess I do not see how he is to get out of it;—and though I might perhaps be able to give him a few hints which might assist him in prosecuting the discussion, should he determine even in this view of the subject to proceed with the comparison, I chuse rather to leave him to his own courage and ingenuity.

I must confess, however, sir, that the proposal of such a subject for public discussion as that to which I have called your attention, though on some accounts sufficiently ludicrous, is liable to serious objection. Highly distinguished as is the age in which we live by the wide diffusion of sound religious opinions, it must also be allowed that scepticism prevails to a very lamentable extent. Within the hallowed precincts of the Universities it is to be feared that there are many, especially amongst the junior members, who from different causes are led to embrace sceptical principles. Now what will be the effect produced upon the minds of such, by the public appointment of a subject of disputation like that before us? Can the Vice-Chancellor be ignorant that those whose minds are tainted with infidel notions, deride *all* religion as fanaticism; and particularly that any more than an ordinary degree of *seriousness* in religion is stigmatized with that contemptuous appellation? Is it reasonable to expect that academical students will trouble themselves to investigate the precise meaning of the term “*fanatic*,” when its ordinary signification and application are so familiar to them?

Every one, who is at all acquainted with the history of religion, knows very well that it has at all times been a favourite system with the impugners of Christianity to wound her through the sides of her avowed friends, and to lay to her charge all the errors and extravagancies which may have been com-

mitted by deluded or hypocritical professors. However, therefore, it may be urged in defence of the thesis under consideration that it puts in competition with scepticism, not religion, but the abuses of religion, not sober piety, but wild enthusiasm—yet if the distinction between piety and enthusiasm is not generally recognized, if it is fashionable to confound them together without examination, I much fear that in the place of so undefined an object of attack as fanaticism,

many persons will think themselves licensed to substitute real religion; and, far as I am from supposing that the Vice-Chancellor of the University of Cambridge had any such design in giving but this subject for one of the Prize Dissertations, I lament that its tendency is to depreciate serious godliness, and to induce or confirm the persuasion that Christianity is a mere matter of opinion, and that it signifies little whether a man embraces or rejects it. A. M. F.

REVIEW OF NEW PUBLICATIONS.

Narrative of a Tour taken in the Year 1667, to La Grande Chartreuse and Alêt. By DOM CLAUDE LANCELOT, Author of the *Port Royal Grammars*, &c. &c. &c. London: J. and A. Arch. 1813. pp. 261. price 8s.

THERE is no occasion on which we feel more disposed to condemn extremes, than, while we yield to the reflections which press upon us, when taking our favourite walk within the hallowed precincts of Westminster Abbey. Surrounded on all sides by the awful shrines of departed greatness, and met in every direction by the memorials of those who were trained to excellence in one and another school, and many of whom conscientiously maintained, on the great theatre of life, sentiments widely different from each other, we find our prejudices softened, our minds less disposed to imagine that we cannot be in the wrong, our sense of rival worth increased, our allowances for human frailty strengthened. Though we still feel in all its force the importance of ardently seeking truth, and strictly adhering to it, moderation insinuates itself into our judgments, and we find ourselves equally distant from that spirit of bigotry which refuses to acknow-

ledge the existence of any principles truly Christian in a rival church or community, as from that latitudinarian spirit, which, by seeking to mingle into one mass principles very discordant, confounds the distinctions of Truth and Error, and perplexes common readers, who may not always have it in their power to detect the fallacy.

We wish that the volume before us, while it alludes to persons and circumstances whose history ought to put all Protestant bigotry to the blush, did not, at the same time, present too near an approach to that incongruous compound to which we have just adverted.

The history of the Monastery of Port Royal, and of several illustrious individuals, who either actually ranked among its members, or were less strictly connected with it, is the subject of which it principally treats. Various particulars relative to the monastery of the Grande Chartreuse, together with a particular account of the Bishop of Alêt, and of De Rancé, the celebrated Abbé de la Trappe, are also embodied in the work. The eccentric and austere regulations of the La Trappe Monastery have been made more known in this country than those of other monastic institutions,

by the existence on the British soil of a branch of that society. But the stern decree which long ago levelled with the ground the venerable walls of Port Royal, and the obscurity with which time has bedimmed the record of those great men, who for a course of years imparted to it a fame so resplendent, has drawn over its whole history a veil which well deserves to be removed by an impartial and able hand. With some of the qualities requisite for this undertaking, the author of the volume before us appears to be well endowed. It contains throughout the indications of a vigorous mind, aided by a vivid imagination. This imagination, however, has dazzled by its own force the eye of his soberer judgment. We look throughout, in vain, for that strict fidelity in the narration of facts which becomes the able historian, or that clear discrimination in detailing the diversities of doctrine which designate the enlightened divine. In the narrative, the reins are too wildly yielded to fancy and to fiction. In the more serious parts, the Roman Catholic Religion is made to undergo a complete transmutation, and comes forth from this process *protestantized*. Could the Bishop of Alet, or the Abbe de St. Cyran have foreseen the manner in which our author makes them speak, most earnestly would they have deprecated such dangerous friendship. Indeed, could this work have passed through the hands of the latter of these good men, he would hardly have ventured to proceed in the perusal of many pages, without stopping to exorcise the book as being pregnant with heresy*. But

if the Catholic may justly complain of such conduct, surely the Protestant has no less reason to protest against it. For while he recognizes with pleasure the great body of most important truth, however encrusted with certain errors, which exists in the Roman Catholic Church; while he admires the delightful spirituality, the elevated devotion, the superior learning and ability which mark a large number of her writers, he cannot shut his eyes to the mass of dangerous error and absurdity which sullies her creed and breaks forth in the pages of her writers; errors and absurdities, which cannot fail to produce a pernicious influence even on her most enlightened members, and especially to sink and degrade the minds of the lower classes in abject superstition. Now the history of an institution like that of Port Royal, which perhaps, on the whole, exhibited the Roman Catholic religion in the most favourable and attractive aspect that it has ever assumed since the existence of the Papal usurpation, affords a fair criterion whereby to judge how far, even under the most favourable circumstances, the influence of error extends in sullyng the purity of Christian doctrine, and leading to error in practice. An impartial history of this celebrated society, in which the lights and shades should be fairly balanced, or even one exhibiting, without any comment, the simple facts as they are stated in the Port Royal writers, would have proved interesting to the public at large (especially at the present period), as well as offered much matter to the consideration of a philosophical and reflecting mind. How little the present volume realizes either of these designs, has already been stated with sincere regret.

To substantiate these general remarks we shall now proceed to give

* We are told by Lancelot, in his memoirs of St. Cyran, that although the Abbe read the works of heretics, in order to refute them, he never ventured on this dangerous employment without first exorcising them—*"ne doutant point que le demon n'y residat actuellement—parce que disoit il, ces livres ont une secrette malignité qui pourroit, sur-*

prendre les plus forts, s'ils n'avoient soin de se recommander a Dieu en les lisant."—Memoires de St. Cyran, vol. I. p. 227.

a more particular account of this volume and its contents, which however it will be necessary to preface with a brief sketch of the history of Port Royal.

The monastery of Port Royal of the order of *Citeaux* was founded in the year 1204. In the early period of its history it had been celebrated for the strictness of its discipline; but time had beheld it sharing the usual fate of similar institutions, by departing from the rules of its order, and imbibing a spirit wholly secular. In this state of degeneracy it existed in the year 1602, when Angelica Arnauld was elected to the important office of Abbess, though she was yet in her childhood; an abuse, as Racine declares, too common in that age. Scarcely, however, had she attained the age of 17, when her mind became deeply impressed with the awful responsibility of her charge, and with the infinite importance of Christian truth. Hence arose a firm determination to become the reformer of the monastery, and to consecrate all the powers of her understanding and heart to the service of God. In the prosecution of this great undertaking, numerous were the difficulties by which she was assailed; but they all finally yielded to the spirit of wisdom and firmness which marked her proceedings. In a few years she enjoyed the felicity of beholding the reform completely established in Port Royal, which exhibited a system of order and self-denial consistent with the original designs of the founder.—There is every reason to suppose that Port Royal would have been left, like La Trappe, unmolested; nay, like it, a theme of wonder and admiration among Catholics; had it not become exposed to the hatred and malice of the Jesuits, through its connection with two celebrated characters, the Abbé de St. Cyran, and the great Arnauld;—the first of whom had rendered himself extremely obnoxious to that party from his connec-

tion with Jansenius, bishop of Ypres; the last from his being a disciple of St. Cyran, and like him a powerful and decided advocate of Jansenism.

Jansenius was a devoted follower of St. Augustin, and his sentiments respecting the particular mode in which Divine Grace operates on the human soul, and the mysterious articles of predestination and the nature of free will, were chiefly formed upon the opinions advanced by that celebrated doctor in his controversy with Pelagius. Similar views, however, he conceived might be traced from St. Bernard upwards to St. Basil, and thence to the apostolical age. The enmity of the Jesuits to Jansenius appears to have originated, in the first instance, from personal pique. The alleged ground of it, however, was the detection of heresy in his writings.

The Jesuitical system of religion it would be much more difficult to refer to any certain standard than that of Jansenius, so various were its modifications. Many of its writers, men of deep learning and sincere piety, though adopting a different mode of expression from the followers of St. Augustin, united with them in representing Christianity as a system of infinite grace to man, in all its parts, though they might less pointedly dwell upon the corruption of the human will. Others, however, verged to the heresy of Pelagius: and many more, who were men wholly secular in their views, sought to render Christianity subservient to their ambition, and, in the true spirit of worldly accommodation, diluted its pure principles into a base compound of duplicity and fraud.

The opinions of Jansenius, after his death, were ably maintained at Paris, by the Abbé de St. Cyran. He quickly became the head of a large body of disciples, who looked up to him with reverence and affection. His character was formed to inspire these feelings. To superior parts and learning he united a spirit of piety which raised his

affections above the world, and centered them in Heaven. He truly walked with God; and over his whole department shone the reflection of a purified and sublimated soul. Among the many great men who were immediately formed under his influence, or attached to his opinions, we find the illustrious names of Nicole, Pascal, De Sacy, &c. A long list of princes, nobles, and prelates ranked among those who were regarded as favourable to himself and his friends. The monastery of Port Royal, before he found himself in this conspicuous situation, had been placed under his direction. Thus supported in his principles and proceedings, but above all animated by a sincere desire to promote the interests of Christianity, he gradually extended the influence of this institution to such a degree that it attracted the notice of all France. The original monastery of Port Royal was distant some leagues from Paris. A branch of the parent institution, closely connected with it, was now established in the heart of the metropolis. The number of the nuns was increased. The great men who have already been named, together with many others, became connected intimately with it. Schools were established, of which they took the conduct, and among other celebrated characters who were trained in them, we find the names of Tillemont and Racine.

Many men who had made a great figure at the bar, in the court, or in the army, were attracted by the influence of an institution thus striking; caught from its members the flame of piety; abjured their several professions; and, in the true monastic spirit, retired to the solitude of Port Royal, there to devote themselves to a life of penitence, mortification, and prayer.

It was a period truly memorable in the history of the Gallic Church. Brightly did the flame of piety glow in the bosoms of the various recluses, and strictly were they

united in the bonds of Christian affection.

The leading characteristic of the Port Royal writers was a revival of that tone of doctrine, and that spirit of earnest exhortation, which meet the eye throughout the pages of St. Bernard and St. Gregory, but which had since their age too much slept in the Catholic Church. The corruption of the human heart, the consequent necessity of its renovation, the reference of salvation in all its relations to the infinite mercy of God through the merits of Christ, were the prominent topics upon which they dwelt. Let it not, however, be imagined that their views must therefore at all have strictly accorded with those of the Protestant Churches. In some important points, a similarity certainly did exist; and it is an undoubted fact, that names and verbal distinctions often impart an unreasonable magnitude to the real differences which arise among good men. But among other points of difference, a radical one will be found to have existed between the ablest writers of the two communions, in the statement of the doctrine of justification. It may also be observed, that in treating all the various articles both of faith and practice, the sentiments and modes of expression adopted by the Port Royal writers were strongly affected by the particular genius of the Roman Catholic religion. For although, by the Jesuitical party, the whole class was denounced as tainted with heresy, nothing could be more unjust than such an accusation. They were scarcely exceeded by any order in the awful reverence with which they regarded the doctrine of transubstantiation. Their attachment to relics and images, their implicit belief in the intercession of saints, their earnestness in the practice of bodily austerities and in the enjoining of monastic seclusion, their implicit obedience to the priesthood, their

zeal against heretics; all which were carried to a great length; were so many tests of that orthodoxy, the praise of which they were eager to obtain*.

But to resume the thread of our narrative: Inflamed with envy at the increasing influence of Port Royal, and cherishing personal hatred towards St. Cyran, the Jesuits used every art to raise against both the storm of persecution.

To this end they brought forward certain propositions, which they pretended to have extracted from the Augustinus, the great work of Jansenius, and highly in esteem at Port Royal, of which they obtained the condemnation at Rome, and, at the same time, an order to procure throughout all France the signature of a formulary, in which this condemnation was approved and acceded to. The Port-Royalists willingly condemned the propositions, but as determinately refused to recognise them as extracted from

* It would be easy to quote numerous illustrations of the above remarks. In the letters of La Mère Angélique, vol. i. p. 136. occurs the following passage: "La demoiselle que je vous avois tant recommandée est délivrée, et en de très bonnes dispositions. Elle fut délivrée deux heures après avoir mis a son col l'image de bois de la Sainte Vierge, que la bonne mere nous a donnée."

Lancelot, speaking of M. St. Cyran, in his Memoirs, vol. i. p. 192, observes: "Il avoit un oratoire dans sa chambre qui étoit orné de plusieurs images. C'est devant cet oratoire, qu'il faisoit ses prières; et toutes les fois qu'il sortoit et arrivoit de sa chambre, il ne manquoit pas d'y aller dire l'Ave Maria." At page 21, vol. i. of these Memoirs, Lancelot dwells also with great approbation and delight upon the conduct of a young lady, who though she had always been "le modèle d'une solide vertu, et d'une parfaite innocence, embrassoit encore la vie la plus rude et la plus austère qui fut dans l'église. Quand je la vis paroître (he observes) a la grille revêtue de ses habits, ceinte d'une grosse corde, nuds pieds, avec une couronne d'épines sur la tête, un crucifix a une main et une cierge allumée dans l'autre, j'avoue que je fus frappé de ce spectacle; je considérant dans un paradis," &c.

Jansenius. Without a reservation of this kind, they refused to comply with the order of signature.

The Jesuits instantly denounced this conduct as a piece of disobedience to the Papal authority, and a strong symptom of heresy. Their accusations were refuted by the great Pascal in his Provincial Letters, and by Arnauld in various publications, with an eloquence, an acumen, and a wit in the former case, and in the latter by a depth of learning and penetration, which electrified France.

But the Jesuits, though baffled in the field of argument, and rendered the objects of ridicule and aversion, were all-powerful at Rome, and at the French court. They answered the Port-Royalists in a very different way. Persecution and calumny, were the arms which they brandished with ruthless violence, and with equal success. Regarding themselves as the champions of truth, and sufferers in the cause of righteousness, the Port-Royalists met the trial with the constancy of martyrs. The persecution raged and was hushed alternately through a series of years, till it finally ended in the complete destruction of Port Royal, and in scattering to the four winds its pious nuns and devout recluses. Many of the sufferers died in exile, among whom was the great Arnauld.—The events which we have thus briefly recorded extended from the year 1602, to 1710.

Such was the fate of Port Royal: Such was the tragic end of a Society which, for so many years, had nourished the lamp of the Gallic Church, and imparted to it a splendour which, perhaps, it had never before attained or has since recovered.

We have no room to enlarge on its claims to our admiration, or to dwell upon its defects. That much might be advanced on each of these heads will have been obvious from the simple exposition of facts which has been introduced.

With pleasure we quote the words of the volume before us, which describe, in a most interesting manner, the feelings towards Port Royal, that pervaded the unprejudiced inhabitants of the surrounding districts, who had long known and felt the benignant influence of the institution.

"Its memory was held in benediction. The peasants were accustomed to visit its ruins, and even the very children endeavoured to pick up some fragments of its sacred remains. The poor, as they returned from their labours, frequently turned out of the way, to visit the valley where Port Royal stood. They traced its lakes and gardens: they pointed to each other the places where they had seen its saints; and in the warmth of their affectionate gratitude, they recounted the beneficent miracles they imagined its hallowed ruins had wrought."

Our readers will now be prepared to enter with us upon a consideration of the different pieces which make up the volume before us.

The first article is the relation of a tour made to Alet, a town situated among the Pyrennees, by Dom Lancelot, the author of the Port-Royal Grammars. The narrative was originally addressed to the Abbess of Port Royal, at a time when that monastery was suffering beneath bitter persecution. The character of the Bishop of Alet, who was an admirer of the Port-Royalists, and eminent for his piety, is the principal topic of which it treats: connected with the main subject, are introduced also an account of the celebrated monastery of La Grande Chartreuse, and of that of La Trappe. The author does not profess to offer this piece as a translation of the original document, but merely to have selected its most interesting passages, and to have interwoven other matter, bearing more or less relation to it, and faithfully selected from authentic sources. On the whole, the author states, that it has been his endeavour to preserve the most "strict

fidelity in point of fact." And not only so; "equal pains," it is asserted, "have been taken, to maintain, in every part, the spirit and turn of sentiment which characterize the original." Again, it is stated; "with respect to the mode of expression and turn of thought, the sentiments not translated from the Tour to Alet are mostly borrowed from the Port-Royal authors." "The reader who is well versed in these writers will easily detect the sources whence they are derived." Great latitude is certainly claimed in this and in other similar remarks which occur in the preface; and we felt rather disposed to favour an arrangement which promised to collect into one focus information scattered throughout various scarce works. Far, however, we had not advanced, before we were again and again assailed by a species of phraseology and sentiment, so entirely distinct from that to which we had been accustomed in the writings of our Port-Royal friends, that we felt assured, either that our author had taken unwarrantable liberty with his original, or else, that Lancelot himself might fairly have been charged by his Roman-Catholic friends with heresy.

Upon instituting the comparison, Lancelot's claim to orthodoxy was fully established; but we endeavoured in vain to frame a sufficient apology for the part that had evidently been taken by the author. We are presented with a series of conversations which are stated to have ensued between the Bishop of Alet and others. In such a case, strict fidelity, in point of fact and sentiment, is equally due to the deceased prelate and the English reader. Thus much the preface, amidst all the latitude it assumes, distinctly promises. How then shall we express our surprise, on finding whole pages put into the mouth of the good Bishop, of which not even a trace is to be found in the original; nay more, which are directly contrary to the dogmas of the Roman-Catholic Church! The

Bishop is every where made to speak a language—decidedly Protestant; sometimes, indeed, verging towards extravagance.

When it is considered with what extreme caution the Bible was put into circulation by Roman Catholics at that distant period to which the *Tour to Alet* relates; and how sedulously it was inculcated, that the only legitimate interpretation of its contents was the writings of the fathers, and the voice of tradition; can it for a moment be conceived, that the Bishop of Alet, a strict Roman Catholic, should have used such sentiments as the following?—

“May we all become more and more of Bible Christians: as every branch of our faith is immutably so, may every part of our walk become more and more modelled by Scripture! We are commanded to eat and drink, and do all to the glory of God. Surely, then, the law of Christ should regulate all these things; for how, but by that, shall we know what is for his glory? The natural man knows as little of a Christian walk as of a Christian faith. Though many professing Christians suppose they walk according to the mind of Christ in these respects, yet it is evident that they frame the rule by their own imaginations, and suppose it to be that of Christ; instead of truly studying the Scripture in every individual practice, and carefully tracing the connection between every precept and doctrine of the Gospel.” p. 40.

It is scarcely needful to observe, that the passage is entirely the production of the author.

Throughout the whole of this document, similar interpolations occur: indeed, faint glimmerings only of the original will be discovered by the most accurate observer. Already have we observed, that our complaint is not only that whole pages are put into the mouths of the various speakers, which they never uttered, but that the characteristic features of their faith are completely altered. The following passage will further illustrate our meaning:

“Those sisters among us” (some female religiousists speak) “have been most eminently

blessed who have had the deepest experimental knowledge of their own unworthiness, and of Christ's fulness: we find that Christ is our all in all, and that we are nothing. All depends on looking at him continually with a lively loving faith. My sisters are so destitute of every good thing, that they are moment by moment compelled to go to him, and to draw out of his fulness.” p. 105.

There is an obscurity in these sentences to which we should be disposed to object, wherever it met our eye, deeply as we reverence the truth which glimmers through the mist. But in the mouth of a Catholic such expressions are quite incongruous. Open to the same censure, and interpolated in a similar way, is a passage, in which, speaking of the same females, it is said, “In these (*meetings*) they have readings of a more spiritual nature; to which they add exhortation, and a little free spiritual conversation, in which each person who is inclined, relates her experience, or asks advice.” Surely our author is transforming these good women into Wesleyan Methodists.

At the commencement of Lancelot's narrative occurs a simple and brief description of the romantic approach to the Grande Chartreuse, the scenery of which has long been rendered familiar to our readers by the fine description in Gray's *Letters*, as well as by his celebrated *Ode*, written within the walls of the monastery. We could not forbear a smile to see into what a narrative this description had been swelled by the inventive imagination of our author. At the imaginary picture of the horrors sustained by Lancelot and his friend in this wild valley, our hair almost bristled.

The two descriptions shall, however, be adduced, that our readers may judge for themselves:—

“From Annecy” (says Lancelot) “we went forwards to the Grande Chartreuse, where, I assure you, I found that all the representations which had been given me of it fell far short of the reality. What I saw even of the desert of St. Claude, which had appeared to me so surprising, was really no-

thing in comparison to this frightful solitude. The road first of all leads you between two rocks, which are about as close to each other as the towers of Notre Dame, and two or three times as high; but which appear almost to meet above, and to be on the point of falling upon your head, so near do they approach towards each other. They really appear suspended in the air without any support. At the base of these rocks runs a torrent, over which there is a stone bridge. This may be called the entrance of the desert." (*Voyage fait à Alet*, p. 373.)

Now let our author describe Lancelot's approach to the Chartreuse:—

"From Annecy we proceeded to the Grande Chartreuse, near Grenoble. All I had heard of this astonishing seclusion falls infinitely short of the reality. No adequate description can be given of the awful magnificence of this dreary solitude. We travelled for some hours through a very thinly inhabited country. Here and there a few scattered huts are interspersed. At length even these were no longer seen. Nothing met the eye but barren wastes, or dark forests, which seemed of an almost interminable length, and which were nearly impervious to the light. We saw during the morning many herds of wild deer, with hares and foxes in great numbers; and not unfrequently, we were alarmed at the howling of wolves. Gradually the forests became hilly, then rocky. Our attention was solely taken up with the romantic beauty of the scenery, when the forest suddenly opened, and we saw before us what is properly the entrance to the desert of the Grande Chartreuse. Imagine a gloomy forest abruptly terminated by immense mountains; the tops covered with snow, and the sides presenting a bare front of naked rock and beetling brows, undiversified by the least symptom of vegetation. The desert of the Chartreuse is wholly inaccessible but by one exceedingly narrow defile. This pass, which is only a few feet wide, is indeed truly tremendous. It winds between stupendous granitic rocks, which overhang above; and appear ready every moment to fall with a dreadful crash, and overwhelm the awe-struck traveller. Indeed, the crags above project so far beyond the perpendicular that they appear literally suspended without support. They cast such an awful gloom on the path, that our horses as well as ourselves seemed impressed with fear, and ready to start back at the strangeness of the scene, and the sullen hollow echo of every footfall. At the farther end

of the defile is a most romantic mountain torrent. We crossed it on a rude stone bridge; and, by a sudden wind in the road, immediately saw before us the tremendous Alp on which the monastery is placed. In order to give you any idea of its position, I should observe, that the mountain on which it is situated, though apparently of an inaccessible height, is yet surrounded on every side by rocks still more elevated, whose summits are covered with perpetual snows. No sooner is the defile passed, than nothing which possesses either animal or vegetable life is seen. No huntsman winds his horn in these dreary solitudes; no shepherd's pipe is allowed to disturb the deep repose. It is not permitted the mountaineers ever to lead their flocks beyond the entrance; and even beasts of prey seem to shrink back from the dreaded pass, and instinctively to keep away from a desert which neither furnishes subsistence nor covert. Nothing meets the eye but tremendous precipices and rude fragments of rock, diversified with glaciers in every possible fantastic form. Our mules began slowly to ascend. The path is rocky, and winds round the mountain. How to describe the terrors of the ascent I know not. Sometimes it was only a narrow ledge, scarcely affording footing for our mules, and overhanging dizzy precipices below: at others, the rocks, jutting out above, overhang till they formed a complete arch over our heads, and rendered the path so dark that we could scarcely see to pick our way. Frequently huge fragments of rock fell with a tremendous crash from above, always threatening instant destruction, and occasionally wholly blocking up the road. We were then obliged to use tools, which we brought on purpose, to make fresh stepping places. Once we had to pass over a narrow pine plank, which shook at every step; this was placed by way of bridge over a yawning chasm, which every moment threatened to engulf the traveller in its marble jaws. We often passed close by the side of abysses so profound as to be totally lost in darkness; whilst the awful roaring of the waters, struggling in their cavities, shook the very rocks on which we trod. We laid the bridle on our mules' necks in silence; lifting up our hearts to that great and inscrutable Being, who has created so many wonders, and whose eternal Godhead and almighty Power are thus awfully and clearly written, even from the creation of the world, in the things which he has made. As we ascended still higher, we were every now and then disturbed by the hoarse screams of the eagles (the only tenants of these deserts), who started

from their eyries at the sudden disruption of the masses of rock above, and wheeled in long circles round the mountains, &c."

After thus heaping Pelion on Ossa, and Ossa on Olympus, our author is not yet satisfied; but, as if determined to snap the strings of our sympathy, adds,—“The difficulties in the first part of our ascent appeared mere trifles to those we had to encounter in the latter.”—But even this will not do; for, to complete the climax, as Lancelot approaches Alet, he is made to say,—“The pass is fearful: though not so magnificent, it is far more dangerous than that of the Chartreuse.” Surely, had the author used a little more reflection, he would have felt the impropriety of thus wildly departing from the original narrative, as well as have started back at the extravagance of his own representations.

While we are forced thus to impugn the historical accuracy of the author, as well as his fidelity in the record of the sentiments introduced by Lancelot, we feel fully disposed to recognize his talent for description, which would appear to advantage in the construction even of a romance. There are many beautiful passages connected with the account of La Trappe and its Abbé. Yet, throughout the volume, we behold, in the various descriptive passages, too great an absence of that fine taste which, out of a multitude of images that offer themselves to the fancy, selects those which are the most appropriate, and rejects, without regret, all such as rather tend to overload a description with ornament than to illustrate or adorn it.

The remainder of this volume is occupied by a sketch of the history of Port Royal, together with some account of the lives of Jansenius and the Abbé de St. Cyran. Though these pieces are less open to censure than the Tour to Alet, and contain a very large portion of interesting matter, we are sorry to state, that throughout they are very far from presenting a faithful and characteris-

tic portrait of the things and persons to which they relate. Our limits will not allow us to enlarge, yet it would hardly be just to throw out this censure without adducing some further proofs.

At page 130, it is stated, that on the question of absolution, M. de St. Cyran's notion was, that “where evangelical repentance and faith were evidenced by corresponding fruits, he might pronounce an absolution truly declaratory of the will of God:” and it is added, that for this sentiment a charge of heresy was preferred against him. This statement is very erroneous; for the Council of Trent, to which St. Cyran (Lancelot's Memoirs, vol. I, p. 162), declared himself entirely devoted, has decided against the Protestants, that absolution is not a simple declaration. (Vide Sess. XIV. ch. vi.) But we have direct evidence to nullify the author's assertion; for M. de St. Cyran, it is said, declared to M. Lescot, that he thought, in common with the greatest divines (les saints docteurs), that absolution was efficacious and necessary for the justification of the sinner, and not a mere judicial declaration that his sins were remitted.—Memoires de St. Cyran, vol. I. p. 495.

The author, it is clear, erroneously attributes to M. de St. Cyran the doctrine of our own Church upon absolution: his own friend, on the other hand, attests his Roman-Catholic orthodoxy.

At page 151, a long character of St. Cyran is inserted, which is declared to be drawn up by one of his disciples. The disciple intended is La Fontaine. On comparing the two characters together (La Fontaine's Mem. vol. II. p. 149), it will be found that, with the exception of a few sentences, the whole passage is a fabrication.

At p. 213, there is a very diffuse account of the conduct of the Port-Royalists, during the civil commotions which marked the minority of Louis XIV. It is in our author's highest style of romance; and, though

it purports to have been written by one of the recluses at Port Royal, is distinguished by similar interpolations.—Vide La Fontaine, vol. III. p. 16, &c.

It would be easy to add to this catalogue of grievances, but enough matter has already been brought forward to prove the justice of our censures.

Though an imperious sense of duty, and an earnest wish to guard the public mind against receiving wrong impressions from this work, have thus forced from us the language of censure, it has been adopted with regret. The conduct we have pursued is, however, no less due to the Roman Catholic than to the Protestant Community; and could the voices of the Port-Royalists * break the silence of the tomb, we feel assured that they would not fail to approve the spirit of this article.

A Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society, begun in a Correspondence between the Rev. H. H. Norris, and J. W. Freshfield, Esq. relative to the Formation of an Auxiliary Bible Society at Hackney; and completed in an Appendix, containing an entire Series of the public Documents and private Papers which that Measure occasioned, illustrated with Notes and Observations. Edited by the Rev. H. H. NORRIS, M. A. Curate of St. John's Chapel, Hackney, and Chaplain to the Earl of Shaftesbury. London. 1813. 8vo. pp. 440.

This volume was addressed in public advertisements to the lovers of demonstration. It was our intention to examine it at large; but it seems unnecessary to dilate upon a work which has excited no difference of opinion among those for whose use

it was intended, and which seems already to have passed into oblivion.

The difference between Mr. Norris and Dr. Marsh seems to be this:—Dr. Marsh pretends to fear what the Curate of Hackney does really fear. Dr. Marsh sleeps quietly at night, though professedly full of trepidation by day. Mr. Norris is frightened in good earnest: we suspect that his sleep is exceedingly disturbed. The Doctor always conveys to our mind the impression of a person influenced by pure love of controversy: the other Inquirer, with no violent dislike to wrangling and warfare, is so marvellously impelled by his terrors, that he will believe any statement upon any authority, provided that statement furnish a new ground of alarm; and he will honestly and conscientiously argue in support of a fact which never existed, and the non-existence of which was obvious to all the world besides. Mr. Norris is sincere, and Dr. Marsh is dexterous. They are engaged on the same side, with qualifications widely different, and with principles which can never coalesce: there is the same hatred; but with one, it is the hatred of calculation,—with the other, of the passions.

The first 128 pages contain a correspondence between Mr. Norris and Mr. Freshfield, on the subject of the Bible Society. Then follows a collection of letters, addresses, counter-addresses, reports, &c. chiefly in relation to the parish of Hackney. The remainder of the volume is filled with papers about Bible Associations;—the whole interspersed with remarks by the Editor. The last forty pages are in the nature of an appendix.

We are assured that Mr. Freshfield's letters were published without his concurrence or consent; yet we know not whether they would have derived much benefit from the corrections of the author. They are written in a strain of manly sense and piety; and although the love of lecturing which

* Among this class of writers, the most worthy of attention are, Nicole, Pascal, De Saci, and La Fontaine.

has seized his opponent leads both writers to the examination of topics quite foreign to the main question at issue, the original cause is so simple, that a child may separate what is necessary to the discussion from that which is merely contingent. How many of the 440 pages of this volume are utterly irrelevant, we shall not inquire: if we should reckon them at 439, our readers might think the position extravagant: we are much deceived, however, if they will not esteem the whole volume superfluous, when they shall have weighed the following observations.

The simple and avowed object of the Institution which is called the Bible Society, is the distribution of the Holy Scriptures.

It is universally admitted, that the copies circulated in this country are in the authorised versions: and with respect to copies which are distributed in other countries, their correctness, we believe, has never been impeached.

It is the object of Mr. Norris to destroy this Institution. For this purpose, he employs all the talents with which Providence has blessed him. He is much in earnest, and we give him full credit for integrity; but we doubt whether the present discussion is exactly that sort of discussion to which his powers are adapted. His principles are peculiar; his assumptions are unfortunate; his facts are extraordinary; and his reasoning is not precisely after the fashion of that University which he claims for his *alma mater*. Our remarks will follow the order of this arrangement. Let us turn first to the PRINCIPLES which are contained in this volume. If we should say that Mr. Norris was hostile to the general circulation of the Scriptures, he might possibly complain of us as misrepresenting his character and feelings. What then, we will ask, would be the conduct of a person who did really entertain such views? If his object were in truth to check the universal disse-

sion of the Word of God, how would he proceed? He would probably ridicule those who contributed for a Bible: he would sneer at the arguments which induced them to subscribe: he would pretend to be zealous for the extension of scriptural knowledge, but would guard it by very cautious limitations: he would dwell with much semblance of piety upon the evils to be apprehended from it: he would profess great anxiety, lest the cheapness of the Bible should bring it into contempt: he would provide himself with stories of dishonest old women and pawnbrokers' shops; and above all, he would maintain the *utter inutility of the Word of God*, and its probable mischiefs, unless explained and illustrated by human skill. It is obvious that the tendency of such a system is to bring the Scriptures into general disuse. Now let us look at some of the doings of Mr. Norris. His apprehensions are often and variously expressed: a few proofs will suffice.

1. He ridicules the earnestness which many poor persons have shewn to receive a copy of the Scriptures, and sneers with indecent levity at the arguments by which their attention has been drawn to this subject. See a long note to this effect in page 346.

2. The Hackney Vestry, under the direction of Mr. Norris, shew a laudable anxiety not to circulate the Scriptures without great caution—and all out of reverence to the Sacred Volume!

"Resolved, That, in the apprehension of this meeting, an indiscriminating distribution of the Bible has a tendency to lessen the reverence due to that Sacred Volume.

"Resolved, That this meeting do at the same time most heartily concur in the wish expressed by the Vestry, that a copy of the Holy Scriptures, together with the Liturgy of the Church of England, were in the possession of every family in the parish desirous of obtaining them, and who upon due inquiry shall be found likely to make a right use of such a gift."

3. "One thing is certain, which

probably they did not anticipate : the reverence in which the Scriptures are held by the lower classes, has by no means increased in proportion to the ease with which they are to be obtained," p. 163. What is the remedy? Make it difficult for a poor man to procure a Bible.

4. Mr. Norris dwells with much apparent satisfaction on the tales which have been propagated about Pawnbrokers' shops : they now, it should seem, overflow with Bibles !—It will be observed, that these and similar passages are in fact not levelled at the Bible Society, but at the distribution of the Bible itself.

5. His opinion of the utter invalidity of the Scriptures without other means, and of the caution with which the Bible should be distributed, is forcibly expressed in the following passage:—

"If every Churchman would zealously labour to increase the funds of the Society for promoting Christian Knowledge, I will be bold to say that it would do much more than the Bible Society does, or can undertake to do ; for it would not only disperse the Bible wherever it might be deemed expedient to give it circulation, but would also send with it, what alone can make it effectual to the salvation of mankind, the ministers and sacraments of the Christian Church." p. 195.

II. We come next to his assumptions.

Mr. Norris is not one of those sickly sons of concession, who approve of motives where they censure the conduct. He considers those who support a Society which distributes Bibles alone, including, of course (for no exception is made), the whole body of prelates, nobles, and clergy, as carrying on an "invidious warfare" (page xi.) against the establishments of their country.

"The four authors to whom I referred you have, in my judgment, completely exhausted the subject, and developed all the depths of the design," &c. p. 50.

At p. 75, we hear of "the cautious veterans† who direct in secret

† Mr. Norris has a great deal to this effect in different parts of the volume.

† Perhaps Bishop Porteus and the Bishop

the campaigns of the Society," &c.; campaigns carried on, we are told, for the very purpose of "superseding our venerable Establishment." Does not Mr. Norris know, that the committees, where all the business of the Society is transacted, are open to all clerical members who chuse to attend them?

"A new holy cause is at present creating, precisely the counterpart of that which once plunged the country into civil wars, and deluged it with the best blood of its inhabitants." p. 337.

"And this immense incorporation, and these numerous sittings, are professedly for no other purpose than to supply the Poor of this district with Bibles!!" p. 358.

"He (the Editor) hopes he has made out such a case as will excite a general jealousy of the immense incorporation which is now taking place, so preposterously excessive in comparison of the object to the attainment of which it professes itself exclusively devoted ; and of the political ascendancy which it is acquiring. He hopes, moreover, that he has fixed the public attention to the instructive records of a former period of our history, when religion was made the pretext for the darkest designs, and when a frenzy of reformation, rendered as contagious as a pestilence by the strong delusions of visionary and designing men, prevailed for a season over the quiet good sense of Englishmen, and hurried them from one wickedness to another, till the kingdom was degraded to its ancient barbarism, and became the victim of the capricious tyranny and insatiable avarice of the most abandoned of its inhabitants, and the prolific parent of every species of apostasy from God." p. 360.

And all this for distributing Bibles !

"With the same assiduity that the sons of confusion," (Mr. Norris's name, we presume, for the princes, prelates, nobles, &c. who support the Society) "labour to discredit it" (viz. Barruel's *Memoirs of Jacobinism*) "should those who wish to fool them in their enterprises exert themselves to recover his reputation, and to draw the public attention to its tremendous narrative, the preparatory scenes of which, with the most circumstantial accuracy, are now acting amongst ourselves, and in open day, without exciting apprehension." p. 392.

"The breach now meditated is made to confine its menaces solely to the Church ; of Durham are the persons intended. See Hodgson's Life of Bishop Porteus." Digitized by Google

it being the deep-laid policy of its present assailants to detach the State, as much as possible, from taking part in the contest, by refraining studiously from any hostile acts by which its jealousy may be excited" p. 393.

No hostility, it must be confessed, appears on the part of Lord Liverpool, Mr. Vansittart, Lord Castlereagh, &c. to the existing establishments of the State : but keep a good eye upon them, Mr. Norris !—The volume is full of similar assumptions.

III. Next in order follow the **FACTS** of Mr. Norris :

1. "The truth is, that so far from being established in the University (of Cambridge), its attempt to establish itself has in no place been so signally defeated as there ; for no sooner did it make known its designs, than the University met as a body, and, by a majority of its members of ten to one, voted 100*l.* to the Society for promoting Christian Knowledge, and took no notice of it." p. 13.

Now the truth is, that Mr. Norris is grossly misinformed on this subject. The Grace to which he alludes, was introduced by Dr. Marsh, doubtless under the hope and expectation that the friends of the Bible Society would oppose it. He knew as little of their characters as the Curate of Hackney. *All* the gentlemen who were active in supporting the Bible Society, voted for the measure of granting 100*l.* to the Society for promoting Christian Knowledge : and we can assure Mr. Norris, that if the university chest could have afforded 1000*l.* instead of 100*l.* they would have voted for that sum with ten times the pleasure. The single Master of Arts who met the proposition by a non-placet, opposed the Grace on this single ground, that the funds of the University ought to be employed in a different manner ; and this gentleman, be it further noted, is not a member of the Cambridge Auxiliary Bible Society, nor, as we believe, of any other institution connected with the Society in London.

Mr. Norris speaks of a majority of ten to one. He must know, that if the advocates for the Bible Society could have obtained their wish, the

vote would have been unanimous ; they all voted for it without an exception.

2. "I know that it is one of the maxims of the children of the *new era of light*," (a name which Mr. Norris, of course, means to apply to the Archbishops, Bishops, Nobles, &c. who support the Bible Society), "that the Bible is now to do its own work, and to supersede our antiquated institution !" p. 56. Where did Mr. Norris obtain this curious intelligence ? And again ; in "the diffusion of religious knowledge and the conversion of mankind, they find *no* use for more than the Bible, whilst, upon its authority, we find also a use for a ministry *duly qualified and ordained*," p. 71. Now it is well known to Mr. Norris, that numbers of those who are thus slandered and stigmatised are benefited clergymen of the Church of England : nay, he is fully apprised that many of them have preached for the Church Mission Society, and have been active and zealous in its support.

3. He revives the old story about Welsh Bibles, as if it had never been confuted. Doubtless he believes the statement which he obtrudes upon others ; but does he not know, that it has been contradicted and disproved ? He does know it ; yet we are convinced that he is sincere, for there is this peculiarity in the constitution of Mr. Norris's mind, that his knowledge and his belief are usually at variance.

4. Mr. Norris (p. 77) appeals to the speech of a member of the Common Council of the City of London, as given in the Morning Chronicle, to prove the *fact*, that the Scriptures are profaned in consequence of their too general distribution. Is he ignorant that an application was made to the very person to whom that assertion is attributed, and that he positively denied having made it ? Surely Mr. Norris ought to have taken the pains to ascertain the correctness of the report, before he published it as true.

In p. 79, we have certain other questions in support of the original assertion, that the poor should have the privilege of procuring Bibles at a moderate rate. We are under the necessity of estimating these statements exactly as we have proved that some other of Mr. Norris's leading facts deserve to be estimated. His confidence has been so marvellously abused, that he must excuse us for not admitting one of his positions without the evidence on which it rests. As for his idle story of Bibles and pawnbrokers' shops, &c. (see p. 163), it has been sifted to the bottom, and it is found to be the mere fiction of those who are hostile to the circulation of the Scriptures. The Committee of the Southwark Society give this testimony:—"Your Committee would next advert to a circumstance, which, though not immediately connected with your Society, involves its dearest interests in the results to which it has led. Early in the present year a resolution was moved in the Common Council of the City of London, for granting additional aid to the British and Foreign Bible Society. This resolution was negatived; and in reporting the discussions on the question, the public papers attributed assertions to one of the opponents of the proposed grant, which, if suffered to pass unrefuted, might have influenced the public opinion in no small degree. It was stated, that the gentleman alluded to had resisted the grant, on the ground "that the poor were crammed with Bibles against their consent," and "that the pawnbrokers' shops were now filled with Bibles." Groundless as such assertions must appear to every advocate of the Bible system, a formal exposition of their fallacy appeared requisite, especially as they seemed the only arguments urged against the grant. One of your Secretaries accordingly instituted an inquiry; and it is with pleasure your Committee report, that out of twenty-eight pawnbrokers, two only had Bibles derived from the Parent So-

ciety, and these only one copy each. One of the principal purchasers of books from pawnbrokers was likewise applied to; but here the result was even more satisfactory, as it produced only a single copy as having passed through his hands within the preceding eight months. In pursuing this investigation, it was fully ascertained that the general demand for Bibles and Testaments has progressively increased since the establishment of the British and Foreign Bible Society. The detailed results of this inquiry, with a brief statement of collateral facts, and a copy of your original Report, were sent to the gentleman alluded to; and it is but justice to his character to state, that he promptly and unequivocally denied having made the assertions imputed to him."—First Annual Report of the Southwark Bible Society.

The Committee of the Clapham Society say,—“It having been reported that Bibles and Testaments, given by this Society, had been sold or pledged at pawnbrokers in the district, your Committee deemed it proper to institute an inquiry in the part where it had been stated these books had been pledged. The result was, not a single book that had been given by this Society was found; and your Committee were moreover assured, that none had ever been offered for those purposes.”—First Report of the Committee of the Clapham Auxiliary Bible Society.

Mr. Norris will permit us to indulge him with an anecdote on that subject:—An Auxiliary Bible Society having been formed in a large and populous town in the north of England, a rumour was presently spread, that the place was inundated with Bibles, and that the pawnbrokers' shops were full. The answer was simple: It is true, we have established an Auxiliary Society, but not one Bible have we yet received! The whole was a pure fiction, evidently made and propagated to injure the Society, and to prevent the distribution of Bibles among the poor.

We do not mean to assert, that Bibles have never been pledged; cases of this nature have certainly occurred; but in general attended with this remarkable circumstance, that the owners came to redeem them on Saturday night. And have not the poor, sometimes through pure want, pledged the most essential articles of furniture? It has repeatedly happened to us, to see with what care the Bibles are usually preserved among them; and with what honest pleasure the sacred book is produced. We recommend to Mr. Norris's consideration the following statement: we have no doubt of its correctness:—"I had an interview with Mr. —, (the only pawnbroker at —) this morning. He informed me, that Bibles and Testaments were sometimes offered him as pledges, and he has taken them as such; but he assured me, that in such cases, they were uniformly redeemed on the succeeding Saturday night. Seldom has he had any for more than four or five days successively. He has a Bible now, but it is not one of our Society's: it was given the person who pledged it by another somewhat similar institution. This, together with a Testament, which does not at all appear as if it had been a gift, are the only books of the kind he now has. As to their being offered him for sale, he never met with one solitary instance of the sort. I know the woman who pledged the Bible alluded to above, and am fully convinced that nothing but the most pressing want could be the reason of her pledging it (for 8d.) It is highly probable, that she was one of the two or three persons of —, who offered them in their own village for a temporary loan (as we heard last night), but could not prevail on the brokers to advance any money upon them."

If Mr. Norris's facts deserve any attention, would not "another somewhat similar institution" have reason to stop its issues? We should be sorry to increase their caution; and we trust that they will expe-

rience no alarm from the fact, which has been just recorded.

5. "It is a curious fact, which has been communicated to the Editor, that it having been deemed expedient that a preparatory discourse should be preached at Ware, on Whitsunday, by the Rev. Professor Dealtry: the several dissenting fraternities at Ware and Hertford agreed to pay the public compliment to this ardent advocate of the Bible Society, of closing their Meeting-houses in order to attend at Church as part of his congregation." p. 94.

We have made inquiry, and find this assertion to be incorrect: We are sorry for it, as we believe that Professor Dealtry would be glad if the dissenting fraternities would close their meeting-houses, whenever either himself or the Curate of Hackney should deliver a sermon. It is a novel way of making dissenters.

6 Mr. Dealtry's "inconsideration in hazarding an assertion, for which a Socinian at York immediately took him to task." pp. xl. xli. This also we find to be incorrect.

7. "Of the Committees of the four Bible Associations of the Hackney Auxiliary Districts, one, it is believed, is wholly composed of dissenters, thirty-nine in number, another has one churchman amongst seventeen of other persuasions; a third, two among eleven; and the last, five or six amongst twelve; but here the personal application of the Lecturer of Newington was employed; one of the churchmen, however, has retired in disgust, and others are retiring, convinced that the design in which they had too precipitately embarked, is of a very suspicious complexion." p. 319.

All this statement about committees we believe to be without foundation: Is it not the fact, that the poor man alluded to above is a tradesman, who withdrew from the committee, in consequence of his being persuaded by Mr. Norris, that he would otherwise disoblige all the gentlemen of Hackney, his customers. Is it not also the fact, that, instead of being convinced of any thing objectionable in the design of the Society, he has since expressed his entire approbation of the plan, and his regret that he was not permitted to share in the pleasure of carrying

it into effect? It is not, we believe, for want of exertions of a similar character, that Mr. Norris is unable to tell the same story, even of clergymen.

8. "It (the Society) is so framed, as to give a decided superiority to the dissenters, whenever they choose to exert it." p. 158. Notoriously erroneous; as any one may perceive who examines the constitution of the Committee.

9. A speech was published after the Ipswich Meeting by an enemy to the Society, purporting to be the speech of Mr. Owen. That gentleman immediately gave it the most positive and public denial; nevertheless, Mr. Norris hearing of this denial, and knowing that Mr. Owen had repeatedly disclaimed it (for he reasons upon that knowledge), persists in attributing it to Mr. Owen, and inserts it in p. 401. The truth is, that the whole is a shameless misrepresentation.

To get rid of this obvious difficulty, the tale is supported by some other of Mr. Norris's facts. Take a specimen:—

"Mr. Owen did write a letter, complaining that his speech was not accurately given; that this letter was laid before the Committee of the Auxiliary Bible Society at Ipswich, and that this Committee took no notice of it." p. 200.

Now this is the very converse of truth; the Committee circulated an edition, *omitting the part* quoted by the Curate of Hackney.

10. "At Newington on the 5th of the present month (July), at a Bible Association (the last disclosed progression of the Society's original design, directed specially to the lower orders, for gaining them over to the confederacy, and for spreading amongst them disaffection to the church) sneers were insinuated by a young Civilian against the ecclesiastical head of the church, and were received by a crowded audience of this class, particularly females, with thundering applause; a clergyman of the Church of England presiding." p. 98.

This tale is worthy of its author. The speaker alluded to expressly stated, that he intended to insinuate nothing disrespectful to the Arch-

bishop of Canterbury; but to shew the opinion which Foreigners entertained of the natural connection between the Bible Society and the church, he cited from the Ninth Report the anecdote of a Foreign Bishop, who, having a communication to make to the Society, addressed his letter as a matter of course to the Archbishop of Canterbury as head of the Establishment.

11. Mr. Norris asserts, that Mr. Steinkopff went on an embassy to Bonaparte. Without doubt he believes it to be true: and yet there seems as little doubt that he must know it to be false; as Mr. Steinkopff's Narrative and the last Report of the Bible Society have been long before the world. Mr. Norris attempts to prove it, as he does the fact of a Common Council-man's assertion, by a paragraph in a newspaper. The mode is ingenious. We could in five days prove the same fact with respect to Mr. Norris; and by the same process. Newspapers are very convenient to a man who is at a loss for facts, and writes for the lovers of demonstration.

12. We shall now turn to a tale, which has been reported with wonderful assiduity in various parts of the kingdom.

Mr. Norris's statement is this:—

"Those views which were then kept secret, as being in the critical state of recent emigration, are now far advanced towards maturity, and are promulgated without reserve or qualification. For at the last anniversary of the Hertford Auxiliary Meeting, held on Whit-Monday, one of the speakers made this avowal: That he did not support the Bible Society on the ground usually taken. He did not, nor could he think, that many could believe the Bible to be the work of Inspiration; he mentioned the Song of Solomon, and some part of the Gospels, as mere human inventions; and then said, that he patronized the Bible Society because he thought it would overthrow the Established Church. Some disapprobation being expressed at this, another speaker got up, and declared himself a zealous supporter of the Bible Society; so much so, that he had travelled forty miles to be present at the meeting; but that he would not go one mile to take a stone from a steeple, as he considered that but a secondary object." pp. 97, 98.

"At the anniversary auxiliary meeting, at Hertford, on Whit-Monday, a learned Doctor is reported to the Editor to have concluded a long speech with these very words: 'I earnestly recommend the Society to the ladies, for if they are active in its cause, God will be their lover.'" pp. 276, 277.

"In the university of Oxford, within three weeks after public declaration has been made with exulting confidence at an auxiliary anniversary at Hertford, (see letter 6, note p.) that the project which the Bible Society has in hand 'will overthrow the church establishment, &c.'" pp. 281, 282.

"In sermons and at public meetings, individuals make no hesitation in declaring that the overthrow of the Establishment is at the bottom of its design." p. 362.

Mr. Norris relied for his authority upon an ill-written letter sent by some person at Hertford to some other person (we believe) in Essex. With what delight did the lovers of demonstration circulate this precious production! It was a blessing beyond their hopes! By some perverse accident, it should seem, a copy of it fell into the hands of the Committee at Hertford; and its authority is gone for ever. We make the following extract from their Report:—

"The Committee of the Hertfordshire Auxiliary Bible Society having learnt that a letter, the tendency of which is to injure their Society and the Parent Institution in London, has been diligently circulated in many parts of the kingdom, and appears to be cited as authority in a recent publication, think it their duty not to suffer that letter to pass unnoticed. Nothing but a sense of duty could have induced them to enter upon so painful a task.

"Copy of the Letter.

"Dear Sir,—I know not if you will think the subject of this letter worth your attention; but as I have been disappointed in calling upon you as I expected, I feel disposed to give you some account of the last meeting of the Auxiliary Bible Society in this town. Lord Grimston was in the chair—more than two-thirds were Dissenters. The principal speaker was Mr. Fox Townshend,

son of Lord John Townshend, a youth of 18, just loose from Eton, and now of St. John's College, Cambridge. He enlarged upon Deaktry's *two streams**, to which he compared the good old Society and the Bible Society, and expressing his abhorrence of all persons who did not support the latter. Lloyd replied to his animadversions on the Christian Knowledge Society, and pointed out the impropriety of comparisons. Mr. Fordham said, he did not support the Bible Society on the ground usually taken. He did not, nor could he think that many* did believe the Bible to be the work of Inspiration. He mentioned the Song of Solomon and some parts of the Gospel as mere human inventions. He said he patronized the Bible Society merely because he thought it *would overthrow the Church Establishment**. Some disapprobation was then shewn, when Mr. Clayton, a dissenting minister, rose and said, that he was a zealous supporter of the Bible Society—that he had travelled forty miles that morning to be present, but that he would not go one mile to take a stone from a steeple, as he considered the destruction of the Church a secondary object. Dr. Olmuths Gregory made a long speech, and concluded thus: 'I earnestly recommend the Society to the ladies, for if they are active in its cause, God will be their lover.' I am happy to say that great disgust has been expressed by many that were friendly to the Society. Mr. N. Calvert, one of the town-members, said, that if it was to become a mere dissenting debating club, he should retire. A clergyman, friendly to the Society, gave me his opinion in these words: 'Leave them alone, and they will cut their own throats.' He added, however, that he should continue a member, as he thought the Society ought to be watched by the clergy. Many

"* These words have a mark under them on the copy of the letter which the Committee obtained, and which they have every reason to consider as genuine."

other particulars, not worth recording, occurred.

" 'I am, your's,' &c. &c.

" 'Hertford, June 22, 1813.'

" The Anniversary was held on the 7th of June—Lord Grimston, the President, in the chair. His Lordship expressed his warm approbation of the Society, adding, that if it should ever abandon the principle on which it is founded, he should no longer consider himself as bound to support it.

" The Report of the Committee was read by Professor Dealtry, one of the Secretaries.

" The Hon. E. S. Cowper, M. P. having addressed the meeting in terms of high regard to the Society, Mr. C. Fox Townshend rose, and delivered the following speech."—Second Report, Hertfordshire Auxiliary Bible Society, pp. 1—5.

Then follow the speeches of Mr. C. Fox Townshend and the Rev. T. Lloyd. The Report proceeds thus:

" Mr. E. G. Fordham said, that a challenge had been given by Mr. Townshend to the enemies of the Bible Society to come forward and state their objections. He was himself a *decided enemy*, and, thus challenged, would deliver his sentiments. He said, that no consideration under present circumstances could induce him to support it. The hope that it would destroy the Established Church was the only thing that could lead him to think favourably of it; and this hope he indulged because the Bible was of Divine authority, and the Church of human. But these considerations were entirely overborne by his objections on another ground; namely, that it circulated corrupt copies of the Scriptures. He demanded whether any man could believe in the inspiration of Solomon's Song, and the two first chapters of Matthew and Luke?—He was proceeding, when

" Mr. N. Calvert and Mr. Dealtry rose at the same time. Mr. Calvert asked Mr. Dealtry, 'Do you mean to speak to order?' On being an-

swered in the affirmative, Mr. Calvert sat down. The call for Mr. Dealtry then appeared to be unanimous, and silence being obtained, he addressed the President in the following terms.

" 'My Lord, I wish to speak to order. I trust that the individual who has just conducted himself in so extraordinary a manner will not be suffered to proceed. He can have no right to take a part on this occasion. The advertisement invited only the subscribers and friends of the Society. He has declared himself to be an enemy, and has acted like one. We are not assembled now to consider whether a Society shall be established. It is established; and it would be the height of absurdity to discuss in this place the authority of particular parts of the sacred canon. Our principles are known. The Bible which we have given, and which we shall continue to give, is in the authorized version. It is the same which our fathers loved, and in substance the same with that for which our martyrs shed their blood. I hope and trust that the meeting will not suffer that gentleman, whatever may be his pretext, to interrupt the order and harmony of our proceedings.'

" During this address the sense of the meeting was shewn in the most marked and decisive manner. Mr. E. G. Fordham attempted in vain to gain an hearing. The universal cry was 'Down! Down!—withdraw! withdraw!' His brother demanded, 'What, will you not hear us?' 'No, No,' from all parts of the room. 'Then,' said he, 'you have less liberality than you pretend to have.'

" Mr. King Fordham (uncle to the individuals who had avowed their hostility to the Institution) also spoke to order. He observed, that the persons invited to this meeting were the friends and supporters of this Institution;—that from his own knowledge the two gentlemen who had last risen were not subscribers

to the Bible Society, nor members of it. He therefore conceived they had no claim to be heard on the present occasion.

"Mr. N. Calvert followed, and said that he attended the meeting to support a religious object, and not to be present at a theological discussion; and if the meeting was to be converted into a debating club, he should take up his hat and retire.

"Lord Grimston then rose, and informed Mr. E. G. Fordham and his brother that the sense of the meeting was obvious. They must either withdraw or remain in silence.

"No further attempt was made to disturb the harmony of the day."

—Report, &c. pp. 15—17.

The speeches of Mr. Clayton and Dr. Gregory follow.

The observations of the Committee will be read with interest:—

"As no charge has been made against the remainder of the proceedings, the Committee do not think it necessary to detail them.

"Those who attend a public meeting have no need to be apprized that the several speakers can alone be responsible for their own observations, unless sanctioned by the meeting; and it will readily be believed that the conduct of those who disturbed the harmony and good feeling on this occasion excited, in the minds of the Committee, the same sensations of regret which was felt by the whole assembly.

"It will appear from the preceding speeches, which the speakers themselves have been so kind as to furnish in consequence of an application made for that purpose, that the letter which professed to contain an account of these transactions is extremely incorrect in the following respects.

"1. In the report of Mr. Townshend's speech, of which a copy as correct as possible is now before the public.

"2. In representing Mr. E. G. Fordham as a friend to the Society.

He avowed himself to be an enemy, and stated that he rose in that character on account of a challenge from Mr. Townshend.

"3. In stating that some disapprobation was expressed; as if the disapprobation was only slight and partial, whereas the disgust was universal; and in suppressing the important facts that the objector was called to order by Messrs. Dealtry, Calvert, and King Fordham; that the sense of the meeting was decisively with them, and most unequivocally expressed; and that the objector was not suffered to proceed.

"4. In the representation given of the speeches of Mr. Clayton and Dr. Gregory. It ought in candour to have been noticed, that the sentence attributed to Dr. Gregory as his own, was cited at the time as a quotation from one of the Fathers of the church.

"5. In stating the words of Mr. N. Calvert. He did not use the expression, 'a dissenting debating club.'

"The Committee are at a loss to discover by what means it was ascertained, that more than two thirds of the persons assembled were dissenters. They see the purpose for which the assertion was introduced, and they cannot but notice it with reprehension; especially as it does not appear from any expression in the letter itself that the writer was present.

"The Committee conclude with recommending to the public extreme caution in receiving the statements of those who are determined, from whatever motive, to injure the Bible Society. It is important in the first instance to examine the facts, and next to inquire whether the speeches actually delivered have not been garbled or misconstrued. Nothing is more easy than to misrepresent the proceedings at any public meeting."—Report, &c. pp. 19—21.

It does not appear who was the author of that curious letter which has led Mr. Norris so widely from the truth, and we shall indulge in no

conjectures; but one thing does appear, viz. that Mr. Norris was informed of its incorrectness before his volume was published. And what is his conduct? Why, to be sure, he cancels the several sheets in which the mis-statement is introduced; or, if that be too expensive, as the charge is often brought forward, he apologizes for it in a preface. Oh, no! he ventures upon a nobler flight. Cancel! apologize! Let him speak for himself. At the very commencement of his book he thus defends the story, (believing it to be true); and he defends it by another statement, equally well founded, believing that also to be true:

"Since the manuscript account of the meeting at Hertford has been in circulation, from which the Editor extracted the Statement which will be found p. 97, note, he has been informed that the words 'support' and 'patronized' have been construed into a mis-statement, that the speaker is a Subscriber to the Bible Society. By a reference to p. 90, note*, the reader will see that the Bible Society does not consider a pecuniary contribution 'a necessary qualification for its Patrons.' The speaker in question (as the Editor is just informed) is not a money patron, but merely patronizes the Institution by his eloquence at its Auxiliary Meetings: and it is completely ascertained that he delivered the sentiments attributed to him, expressing his opinion of the Bible Society's tendency to overthrow the Church, in terms of approbation."

Now the fact is, and Mr. Norris was apprised of it; not only that the speaker in question neither was nor is a subscriber to the Bible Society, or to any of its branches; but that he does not, nor did he ever, patronize the Institution by his eloquence at Auxiliary Meetings: on the contrary, that he openly avowed himself an enemy, a *decided* enemy, to its design.

We conclude these observations with a passage which, by some fatal slip, Mr. Norris has cited from *Lea*—

"Never to misstate truth or falsehood, he tells us was the constant rule from forty-one years. But his countrymen object:—

"The rogues will be disproving our lies, what shall we do then?" Psha, man, 'replies Observer, thou art an oaf. Thou art not half learned in our mystery. Disprove, quotha! what signifies that? Repeat the same lie over and over again, and with ten times more assurance. Never heed answering: who minds answers? 'Tis the weakest side that answers: they are the defendants, and it is the attacking party carries it ten to one.'" p. 221.

Could any man believe, that the same page which contains this quotation, introduces again Mr. Norris's account of the Hertford Meeting?

IV. We proceed to his REASONINGS.

1. "The giving countenance to it (the Bible Society) militates against an ordination vow." p. viii. "The public judgment of the Church of England is cancelled." p. ix. "The integrity of our holy mother is impeached." p. ix. And all this because a Society patronised by a majority of the whole band of Bishops gives nothing but the Bible to the poor!

2. "In all the ramifications of the Bible Society one system prevails." p. xviii. "Its characteristic principle is, that it should be ONE AND INDIVISIBLE." p. xix.—Is not this a characteristic of Dr. Bell's schools? Of the Church of England? Nay of Christianity itself? Let us appeal to a testimony which our author will respect: the testimony of Mr. Norris himself.

"He" (the Editor) "does mean to affirm, that the Scriptures promulgate one faith to be kept, and one mode of worship to be observed, and farther to avow his deliberate conviction to be, that the Church of England in both these respects sets forth the revealed way of Salvation," p. xvi.

And why then should the Bible Society adopt one system at Hackney and another at York?

3. Whoever presumes to give away Bibles to the poor without permission from the curate of his parish, intrudes upon the office of the ministry: "You become a volunteer," says Mr. Norris, "in the work of that ministry in which I hold a

subordinate appointment." p. 10. The same doctrine is enforced in a very edifying lecture, p. 12, which proves that Mr. Freshfield had "not been separated by the Holy Ghost to the very responsible office of overseeing the flock of Christ, and watching for their souls." Mr. Norris makes no distinction between the simple act of giving a Bible to a poor man, and discharging all the duties of the Christian ministry. Is this the doctrine of the Society, in Bartlett's Buildings, when it recommends establishments in the country?

4. Mr. Freshfield having inadvertently stated that he had "earnestly and seriously referred himself to God in prayer, that he might be guided and directed in the affair, according to his holy mind and will," p. 5. is not a little rebuked by the divine for his presumption in approaching a Throne of Grace: "God's holy mind and will," as Mr. Norris very gravely states by way of information, "is not now communicated by illapses from Heaven." see pp. 11, 52, 53, 114, 115. What is the meaning of this lecture? Is it prohibited to a lay-churchman to pray for the direction of God's holy will? Is the Collect for the 19th Sunday after Trinity expunged from the Prayer-books at Hackney?

5. It is often said by the friends of the Bible Society that its tendency is to promote harmony and peace. No, says Mr. Norris, I dislike it; I will oppose it in my curacy with all my might:—and then he thinks it consistent with good reasoning to adduce this sort of opposition as an evidence of the strife and animosity which it engenders! He quarrels with the Society, and says, See how litigious it is! He reviles it, and cries, Do you hear how it abuses me? He attributes to it the most base and execrable motives, and exclaims, What an uncharitable institution! The value of his reasoning will be obvious from the following illustration:

On the appearance of the Messiah, the angel sang, "Glory to God in the highest; on earth, peace, good-will towards men." Might not a good sturdy lover of demonstration have contended that he taught not peace, but a sword? Did not bonds and imprisonment accompany the Apostles of this new religion wherever they went? Was there a single worshipper of Diana at Ephesus, who would not have charged his own violence upon the Gospel of Christ? And is it a proof of the delinquency of the Bible Society, that Mr. Norris is angry? He returns to this charge at p. 100.

6. Mr. Freshfield, p. 23, has the following observation:

"I may however be allowed to say, for those who are desirous to establish the proposed society, that they are not unnecessarily forward in suggesting the measure, inasmuch as the societies of a similar description, already formed, and others forming entirely surround the district; and would probably, in a few days, leave it an exception in the midst of an enlightened and respectable neighbourhood." pp. 23, 24.

To a plain man the meaning of this passage is obvious. Mr. Freshfield does not represent the two parishes of Newington and Hackney as containing less of light and respectability than the parishes around them; but speaking of them and the others conjunctly, as an enlightened and respectable neighbourhood, he states, that this district would probably soon be an exception—not as to light and respectability, but as being the only district, in a very extensive neighbourhood, which had not such a society established within it. Now what says Mr. Norris? He reasons thus:

"It" (the Bible Society) "so completely entrances the understanding, that a person in himself kindly-affectioned, doing justice, loving mercy, and walking humbly with his God, once fascinated to drink of its incantations, from that time forth becomes blind to all religious excellence, and to every commendable quality belonging to those who resist the impudently used to deluge them within the magic circle of the fraternity, and can so far forget himself, as to hold up

in neighbourhood to contempt us, 'an exception to surrounding light and respectability.'" p. 40.

He first quotes the passage *falsely*, and then proceeds to *demonstrate* upon that false quotation.—We do not accuse him of dishonest intention. We really believe that he was persuaded alike of the accuracy of his quotation and the soundness of his reasoning. He even defends it, after Mr. Freshfield has told him what he meant! p. 140.

7. The establishment of Auxiliary Bible Societies according to our author is a proof that, in the minds of those who support them, the method of salvation by Jesus Christ was incomplete, and that it was now to be improved upon and rendered perfect by man's device, p. 36. What does Mr. Norris think of the establishment of the Society for promoting Christian Knowledge, with all its attendant satellites of Diocesan and District, in other words, Auxiliary Committees? Were these expressly enjoined by our Saviour?

8. Mr. Norris having, in his usual style, insulted the Dean of Carlisle and the other distinguished Professors and Members of the University of Cambridge, who attended the Town-hall on the formation of the Cambridge Society, by stating his persuasion, that there is not one of them whose opinions upon theological points are held there in much consideration, appeals afterwards to this magnanimous assertion as to a fact.

"In reply to your charge against me of disrespect towards those concerned in the Cambridge proceedings I have only to observe, that I delivered no opinion, but merely stated a fact; a fact moreover which I confirmed by the most irrefragable testimony." p. 62.

Mr. Norris gave no testimony: there is nothing but his own assertion, the value of which on this point we leave to the judgment of every man who knows the University. Mr. Norris thought he was reasoning when he was only affirming;

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then re-asserts his former assertion, p. 122, and again calls that assertion a *fact*. We are convinced that Mr. Norris knows nothing about the University of Cambridge; and we will not hurt the delicacy of the living by defending them from a charge which no man believes. Had he been resident when Dr. Jowett died, he would have witnessed the universal respect and affection with which the memory of that good man was every where regarded. He would have seen that his opinion on theological subjects was held in high consideration;—and then he would have *demonstrated* after his manner, that the sentiments of the University were just the contrary.

9. Mr. Norris is unable to distinguish—and he has great authority for his want of discrimination—between the operation of the Bible Society in its corporate capacity, and the acts of individuals in their individual capacity. The Bible Society gives Bibles alone; and for this single purpose are all its funds employed. Some of the individuals who support it disperse little papers; to detail its nature and object, and to recommend its labours. Now Mr. Norris charges all this upon the Society: as if these papers were issued by the authority of the Committee, and paid for from the funds of the Institution, which is altogether untrue.

"Pledging itself only to distribute Bibles, it circulates, together with them, that vast sarago of adulation to itself, and calumnies upon those who discountenance its proceedings, together with that variety of vain conceits and mischievous imaginations which those numerous papers contain." p. 65.

At the same time we are of opinion that the Society might circulate many of these papers without any violation of its principle.

10. "I beg of you to recollect that I am not the aggressor. For here am I, placed in a post of responsibility, not only to maintain the faith once delivered to the saints, but to prevent, to the utmost of my power,

'the bond of Christian unity from being broken," p. 65. (Mr. Norris to Mr. Freshfield). That is, I began this controversy first, it is true: but I did not begin first. For here am I in my own curacy; and you attacked me, inasmuch as you wanted to give Bibles in this district without my concurrence, who am specially careful not to cheapen their value by too large a distribution.

11. Mr. Freshfield.—"After generally promising you wrote 'merely to correct the many erroneous conclusions and misapprehensions' which my letter contained, you state, that you could not see how the circumstance of the parish in which you officiate being only a part of the district for which the Auxiliary Bible Society is proposed to be established, 'affected in the least the weight of your objection.' I therefore answer, that the district described has no necessary connection with any parish, as a parish; it includes the entire of two parishes and part of one other, (I believe of two others;) it is therefore clear of any ecclesiastical head; and if rightly considered, cannot intitle the parochial clergy in any one parish to 'deprecate the proceeding' because in opposition to their opinion; nor would all the clergy within the district be so intitled, though it is not yet ascertained that all concur in doing so: however, it is enough for my original proposition that the objection founded upon the opinion of the parochial clergy at Hackney is materially weakened thereby."

Mr. Norris.—"This is speaking out plainly—the only boon which those, who view with lively apprehension the proceedings of the Bible Society, have to ask of its advocates. Let the reader treasure up this declaration in his mind, that one part of the reformation to be wrought by that Society is to 'clear' all the parishes in the kingdom 'of their ecclesiastical heads.'" p. 73, 74.

See the charge reiterated p. 102 and p. 127, where he writes thus:—

"Mr. Freshfield conceived and began to execute the presumptuous project of 'clearing' the parishes of Stoke Newington and Hackney 'of their spiritual heads,' and 'of saving the souls of the inhabitants from eternal perdition' by a new method and a new ministry of his own." p. 127.

What did Mr. F. do? He gave away Bibles himself, and wished to induce others to do the same.

12. Mr. Norris has discovered that the princes are not royal; and that the patronage of prelacy and nobility must mean, of the whole prelacy and of all the nobility!

"It has received the sanction of Royalty, the support of Prelacy, the patronage of Nobility." (Vide Address to Parishioners of Hackney, App. No. 6.) The first absolutely false, for neither the King, nor the Regent, have given their sanction to the Bible Society: and the term Royalty applies only to them. The second partially false, for Prelacy is a comprehensive term, describing the whole bench of Bishops, seven of whom only in this kingdom out of twenty-six have lent to the Society their names; and the latter, for the same reason, completely hyperbolic, but to what extent, the Editor has not time to ascertain." p. 93.

Rare discoveries for the lovers of demonstration! See also page 147, and his note, charging those who speak of the support of Royalty, as wanting in modesty and veracity! Are we then to abandon the title of Royal Highness?

13. Mr. Freshfield, p. 127, cites the following passage:—"If this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Mr. Norris meets it by the following sneer:—

"The most grateful acknowledgments are due Mr. Freshfield for 'offering' to the Editor's 'adoption' his valedictory citation, (from Acts v. 38, 39.) and as the best return he can make, he begs to direct his correspondents' attention to v. 34 of the same chapter, which will temper his zeal with a little useful knowledge by instructing him that what he 'offers' as authority, is but the opinion of a Pharisee of the Pharisees." pp. 127, 128.

Here Mr. Norris evidently assumes that the passage was adduced on account of its *authority*, whereas it was cited merely for its *good sense*. When Mr. Norris attacked the Dean of Carlisle and Mr. Dealtry for citing this text, he had for-

gotten, we presume, that they had Luther for an example. The Archbishop of Treves, at the conclusion of the diet of Worms, called in Spalatinus; and in his presence asked Luther, whether he himself could suggest any healing measures, that were likely to succeed. "Nothing better," replied Luther instantly, "than the advice of Gamaliel, 'If this work be of men, it will come to nought; but if it be of God, ye cannot resist it.' The Emperor and the Princes may inform the Pope, (and we too can inform Mr. Norris)—that this whole religious agitation and controversy will die away of itself in less than two years, unless God be actually on my side*."

14. A layman cannot give away Bibles without being hostile to public preaching:—

"When our Saviour enjoined his disciples to 'go into all the world, and preach the gospel to every creature,' it was evidently his intention that the gospel should be preached. Those men who attempt to propagate the gospel, without the intervention of a preaching ministry, by the mere circulation of the Scriptures, do not fulfil our Saviour's intentions; but forsake the way in which he ordained his own religion to be taught, and mark out a new way of their own." p. 155.

This passage is selected from the Counter-address at Hackney, written probably by Mr. Norris. See also pages 166, 168, 172, &c.

15. Mr. Norris believes (p. 159) that since the members of the Society give Bibles without note or comment, they are hostile to comments: surely not a very just conclusion! The Bartlett's Buildings' Society has for an entire century dispersed Bibles with the simple text. Is Mr. Norris therefore hostile to comments?

16. Mr. Norris cannot distinguish the "*exclusive object*" of the Bible Society, viz. to circulate Bibles; and its contingent advantage, viz. to promote union. p. 175.

* See Milner's History of the Church.

17. Our author is exceedingly perplexed by the following occurrence. Mr. Dealtry having found certain positions in the writings of the Country Clergyman, which savoured not a little of Rome, declared his persuasion that they had a leaning to Popery: an anonymous Socinian, Mr. Norris says, also considered them as Popish: then comes Mr. Gandolphy, and declares that these are the very principles which he, as a Roman Catholic, has always maintained. A common reasoner would infer, that the writings in question were Popish. But what says Mr. Norris?

"It is curious to observe the association which is thus formed between Mr. Dealtry, Chaplain to a Protestant Bishop, the anonymous Socinian, whose papers are to follow, and Mr. Gandolphy, a real Romanist; the two former insiduously introducing vulnerable points into the English Reformation, and the latter taking advantage of the treachery, and then, in the haughty tone of a victorious assailant, boasting of his 'success in subverting the grand and fundamental principle of Protestantism:' and glorying over 'the Reformers' indiscriminately, as having 'run mad with the Bible fever.'" p. 240.

Now, to our apprehension, there is nothing curious in three persons of different persuasions asserting of a Popish tenet that it is a Popish tenet. If they should all agree that the work under review is full of wonderful facts, and uncommon modes of argumentation, where would be the marvel? For its facts are wonderful, and its argumentation is rather unusual.—Indeed, we should not be much astonished if Mr. Gandolphy were to claim Mr. Norris as a brother and a friend.

18. It is brought as matter of charge against Mr. Owen, that he is registered in the Evangelical Diary as a reputed Gospel Preacher. Mr. Norris does not inform us who inserted his name, nor what conclusion he derives from it.

19. It is amusing to see what deference Mr. Norris and his friends pay to the conjectures of any enthusiast, who anticipates evil from

the Bible Society.—It must tend to ruin the Church and State; for some nameless person at Birmingham was heard to deliver this opinion in the presence of some other nameless person, in August, 1810. Is this logic? (See p. 363.) Are our intellects so degraded, that we shall fly to the ravings of a wild man in the West? Would Mr. Norris, or his anonymous correspondent, take any other opinion upon such testimony? If a person had come to the chapel on Clapton Terrace toward the close of 1812, he might have heard, we are told, many a sermon about the dangerous tendency of Bible Institutions. But would any reasonable man urge this as an argument against the Bible Society?

20. "Dr. Milner, at p. 142, laments (says Professor Marsh) 'that a Bible Society was not formed in the time of Charles I. Now there was a Bible Society formed in the reign of Charles I. (rejoins the Professor) and it comprised all the Puritans in the kingdom. I have got a print of it, of which I gave an account in a preceding chapter.' Referring to this chapter, the account will be found as follows: 'The print consists of three figures; the figure of a Puritan with a Bible in his hand; the figure of an English Bishop with the Prayer Book in his hand; and the figure of a Romish Bishop with the Mass Book in his hand. The two last figures are in all respects alike, they have the same height, the same dress, the same look, the same every thing. Over them is written, 'Every plant which my Heavenly Father hath not planted, should be rooted up.' Here we have a true specimen of the Bible only to be distributed by the Protestant; and we know that in four years from that time the Prayer-book was formally abolished." pp. 384, 385.

The analogy is this: The Bible Society in the reign of Charles (if indeed it ever existed) comprised all the Dissenters, and excluded all the Church—it was just such a Bible Society as, Dr. Marsh and Mr. Norris are labouring to establish. The existing Society includes the Church, and is patronized by a majority of the bench of Bishops.—Of Mr.

Norris's talents as a reasoner, these specimens alone are decisive.

It may, perhaps, be said, that Mr. Norris has professed different views from some of those which have been assigned to him. The position is true. His assertions are not "one and indivisible;" his system is subject to variations: and we should do him injustice if we did not admit that one part of his volume stands frequently in direct opposition to another. For example: He has no hesitation in attributing the most excellent motives to Mr. Freshfield (p. 2); and in the general dissemination of the authorized version of the Scriptures among the poor, he goes with him heart and hand. Now read pp. 84, 85:—

"Does Mr. Freshfield mean that no deference is due to the judgment of the parochial clergy upon 'questions of principle;' but only upon those of 'form, compliment, and etiquette?' If so, how necessary and useful must the divinely constituted order of the priesthood appear in that gentleman's estimation? But no sooner has he taken the question out of their cognizance, and driven them out of court, than he brings them back again to wage amongst themselves a war of unavailing words, and proceeds to balance, one against the other, their contending opinions. To what purpose is this, except it be to cast scorn upon a conscientious pastor of a parish by a triumphant display of that complete prostration of ecclesiastical authority, which the auxiliary system has been for several years most industriously labouring to accomplish, and which Mr. F. considers so nearly effected that he speaks of it in the beginning of his letter as if it were now established by law? But Mr. F. should know that the church, though its enemies are 'compassing it on every side,' is not yet disfranchised of that system of discipline, by which the limits of its several ministries are defined."

"When the kingdom is re-organized, and the Bible Society's new District Map published by authority, then its Managing Committee may form a new ordinal to correspond with this new order of things, and may make to themselves points of whom they please. But at present the confusion which Mr. F. would introduce is premature and we trust that, through the quiet good

men of Englishmen, under the superintendence of the good providence of God, it will never take effect."

Again:—We have seen with what care Mr. Norris would guard against the interference of the laity in distributing the Scriptures; but he also declares he wishes for their assistance. "So far from discouraging this valuable co-operation, I beg to assure you that I am most tenderly alive to its incalculable importance!" p. 57. The distinction which he purposes is to this effect:—I have no objection to your giving a Bible, if I permit you to give one; but unconsecrated persons incur a fearful responsibility, if they attempt to do good without my consent.—These are not the words of Mr. Norris, but they convey the exact meaning of pp. 59, 59, 60.

Mr. Norris, as our readers have perceived, is solicitous to check a too general diffusion of the Bible. What then are we to understand by this passage? "It is unnecessary to say that both he and his curates (the clergy of Hackney) had been endeavouring to inculcate and promote the duty and benefit of a private perusal of the Scriptures, long before the Bible Society had existence." We could produce much of the same sort, but this may suffice.

Under the idea that these observations will convey a pretty clear view of the statements which our author has made, we will now attend to some cases of omission, relating chiefly to the formation of the Hackney Society.

1. With respect to the nature of his publication,

"It commences with a letter from the Rev. Dr. Watson, conveying to a respectable parishioner his reasons for disapproving of the projected Institution which, at the joint request of that gentleman, and several of his neighbours, was printed and circulated through the parish for general information. This is followed by the unanimous resolutions of three successive meetings of vestry, passed in consequence of the Vicar's letter,

and circulated through the parish: together with another letter from him, occasioned by the vote of thanks expressive of the high sense entertained by the vestry of the value of his pastoral exertions." p. 121.

The omission in this paragraph is not unimportant, if what we have been told be true (and this Mr. Norris knows), viz. that the whole of this letter-writing between the Vicar and his Parishioner, the entreaty to allow a publication of the letters, and the concession, to which Mr. Norris evidently appeals as detached and independent testimony, were matters planned and executed, by Mr. Norris himself.

2. Why has our author omitted the date of his own letter, No. 5, and of Mr. Freshfield's, No. 6? Was it to convey an impression that each of those compositions was drawn up with such care as to be ready for the public eye? Was it to deprive Mr. Freshfield of his claim to the reader's indulgence, on account of the haste in which his letter was written?

3. Mr. Norris talks much about the proceedings of the vestry, and repeatedly assumes, that they were unanimous. But we would ask whether he could not have recorded a protest on the part of many more vestrymen than those who attended the meeting? We would also ask Mr. Norris, whether the vestry meetings, convened for the purpose of opposing the Bible Society, were not, in truth, so small, that, upon one occasion, they adjourned for want of a quorum; and that, upon another, they sat an hour, and then only obtained a sufficient number by entreating the attendance of a gentleman known to be adverse to their proceedings?

4. After affirming (p. 194), that the indiscriminate circulation of the Scriptures in all languages and countries, is unnecessary and ineffectual, our author proceeds thus:

"We recommend to Mr. Norris, and all persons who deny the possibility of religious

"But there is nothing either in the constitution or the object of the Society for promoting Christian Knowledge, which prevents its members from circulating them in any way, or to any extent they may think proper." p. 195.

He ought to have added, that the Society for promoting Christian Knowledge is not in possession of any edition of the Scriptures in foreign languages, except the Arabic; and, therefore, that the foreign circulation at least cannot be effected by it. And is it not true that, for some reason not yet assigned, many even of the Arabic Testaments, printed by that Society in 1720, became, by the mere process of damp and delay in the course of eighty years, but little calculated for use?

5. "It is important to observe," says Mr. N. "that in this lowest link of the chain of Association which exceeds in compass all the rest, the Bible Society is to all intents and purposes a secret confederation, as the Editor has taken the utmost pains to obtain a copy of the muster roll! and co-collectors have refused copies of their lists to one of their own body whom they suspected not to be hearty in the cause; and it is literally true, that in the two districts most remote from the church, where the measure has succeeded, the only lists which the Editor has been able to procure

are the lists of those who have become alive to the mischief, and in these are the names of several receiving parochial relief, and who are thus made to pay out of the parochial rates their penny contribution." p. 330.

The omissions in this passage are of the following sort:—1. He does not tell us whether the Committee were aware, that any person receiving parochial relief is a subscriber. 2. The Curate of Hackney should also have told us, with whom rests the responsibility, if the parish poor are destitute of the Holy Scriptures. 3. Was, or was not, the co-collector, alluded to in the above extract, an enemy in disguise? And did he not wish to procure information, in order to defeat the benevolent objects of the Society?

This passage opens a very curious field of inquiry. We have seen with what remarkable aptness a county newspaper, or a raving enthusiast, in some remote part of the kingdom, is always ready to supply materials to the enemies of the Bible Society, for any charge which they think it expedient to adopt; and we are much deceived if this system will not hereafter be carried to a far greater extent. If the person who condemned the circulation of the Scriptures at the Hertford meeting had declared himself not an enemy, but a friend to the Society, what a delightful argument would it have afforded to the Curate of Hackney! It was so much to the purpose, and of such admirable utility, that the author of the circular letter had no scruple to call him a friend at once; and when Mr. Norris found that this statement was incorrect, he prefixes an advertisement, intended for the lovers of demonstration, to prove that he was at least an oratorical patron. We confess, that, after reading the last extract of Mr. Norris, we have given way to something of suspicious conjecture—but we will wait for future information.

The suspicions thus excited naturally lead our thoughts to the letter of that pretended Quaker, which has excited so much of personal appre-

instruction being conveyed by the Scriptures alone, to consider the following statement, which has recently been received from India, and which has been furnished by the same Dr. Carey of whom Dr. Marsh thinks and has written so highly.—

"There is a general spirit of inquiry about the Gospel all over the country; and this inquiry increases more and more. Five natives of high caste, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth, without any communication with us. They met with Bibles and tracts, and God wrought by them. These men had begun to sanctify the Sabbath, and meet for Christian worship, before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like Christians. They say there are nearly a hundred who are only detained from publicly acknowledging Christ by family opposition, and who, it is hoped, will be enabled to make a profession in due time."—*Missionary Register*, vol. i. p. 424.

tension in the mind of Dr. Marsh. It is probable that most, who have taken any public share in this controversy, have been troubled with letters, not always in the highest style of compliment and civility. On perusing the document published by the Margaret Professor, we were strongly of opinion, and we are now confirmed in the belief, that the letter was written by an enemy of the Bible Society, under the character of a friend. We will tell the tale, and our readers shall judge.

First let us hear Dr. Marsh.—

“ Though I was ready to give every opportunity to the Quakers, of ascertaining whether the Letter-writer had only assumed the Quaker, or was a Quaker himself, in order to remove the imputation from their own Society, the question to what class of persons he belongs is to me a matter of perfect indifference. Whoever was the writer, it shews the intolerance and the malice with which I have been assailed. This inference is so obvious, that my correspondent (who cannot doubt, that I have received the letter, and with the Abingdon post-mark) has endeavoured to obviate it by the most improbable conjecture, that man ever made. He conjectures, that the letter was written not by an adversary, but by a friend; that the object of it was to serve my cause, by furnishing me ‘with a document to bring the (Bible) Society into contempt.’ Now let any man coolly and impartially read that letter, and say, whether the bitterness, expressed in that letter, could have been so expressed by any man, who had not the feelings of bitterness; whether the bigotry and intolerance displayed in it, was only fictitious bigotry and intolerance, the result of cold calculation exercised in the commission of a base and malicious fraud. Whoever wrote it, he was a real bigot: and bigots are too impetuous to enter into distant calculations. A bigot indeed might have the cunning to

conceal himself by assuming a character which did not belong to him, though he would then probably write in a fictitious hand, as almost all the other abusive letters, addressed to me, have been written.

“ If his object had been publicity, he would not have trusted to the chances of my publishing the letter to the chance of not effecting his purpose; he would have given publicity to the letter himself. The conjecture therefore is equally ungrounded and uncharitable.

“ After all, though my Chelmsford correspondent has been unable to discover any Quaker in the neighbourhood of Abingdon, who bears the name affixed to the letter in question, I can inform him, that a gentleman of the highest respectability, a gentleman of his own profession, and who would do honour to any profession, has been more successful in his inquiries. I hope that I have now said enough to obviate the charge, which under the present circumstances might not improbably be made.”

We now request a hearing for ourselves.—A most diligent inquiry was made by the Quakers, both in Oxfordshire and Berkshire: no person of the name subjoined to Dr. Marsh's letter was to be found in their societies; and it is believed, that there is no such Quaker in England. What, then, becomes of Dr. Marsh's assertion, that a gentleman of the highest respectability, &c. has been more successful in his inquiries? Has he found the writer? No. Has he discovered any individual of the name? No. There is in the Retreat at York, an unhappy person, who has been confined in that place for the last two years, the letters of whose surname bear some resemblance to those of Dr. Marsh's correspondent, but the spelling is different; and as to the Christian names, they are no more like each other than James is like Joseph. This poor man was taken to the Retreat in 1811, and did not come from the neighbourhood of

Abingdon. Is this what Dr. Marsh wishes us to understand by the words "more successful in his inquiries?" We think that Mr. Norris himself will agree with us in the persuasion, that "an enemy hath done this," under the guise of a friend*.

6. In this ponderous volume of 440 pages, the Editor professes to give us the several documents which relate to the Hackney Meeting: yet he has omitted one paper of considerable importance. It is entitled, "Hackney and Newington Auxiliary Bible Society." If our readers will peruse the following extract, they may possibly be induced to think that they have discovered some reason for the omission.

"It is emphatically stated in the Protestant Catechism, sanctioned by the Heads of the Established Church, 'That all people not only may read

* After the preceding pages had gone to the Printer, the subjoined Advertisement appeared in the London newspapers:—

"[Advertisement].—The following notice has lately been given in the Cambridge Chronicle, which we are desired to copy:—The Margaret Professor requests all gentlemen, who, in consequence of an advertisement in this paper, may doubt the authenticity of the Abingdon letter, to call upon him and see that letter, an examination of which will convince them that it is authentic."

We are ignorant of the reason which induced Dr. Marsh to keep open house for the inspection of his letter. Without waiting upon him on this occasion, we shall assume that he did receive a letter with the Abingdon post-mark. But by whom was that letter written? By the person whose signature it bears? Where is that person? Neither Dr. Marsh nor his correspondents have been successful in their inquiries: they have not found a Quaker of the name. "Nay," says the Doctor, "I have proof: here is the letter to testify." To testify what? Its own existence; and that is all. Our readers probably recollect the story of a lady walking upon the battlements of an Italian castle, and hearing from her maid terrible stories of a ghost. "Where was it?" said the lady. "By that canon, Signora." What proof of it? "What proof, Signora? why there is the canon to testify it," &c.

the Scriptures, but it is their duty to read them, or as they have opportunity, to hear them read, for our Saviour has expressly commanded to search the Scriptures—and St. Paul orders his Epistle to be read to all the brethren, that is, to all Christians, and the Bereans are commended for searching the Scriptures: and in the same Catechism, in answer to the question, 'Are not the Scriptures obscure and hard to be understood?' we are taught to answer—'As to whatever is necessary to salvation they are plain and easy to those who read them with due care and suitable dispositions; if the Gospel be hid, it is hid to those that are lost in whom the god of this world hath blinded the eyes of them that believe not.' And 'the Society for promoting Christian Knowledge,' usually called 'the Bartlett's Buildings' Society,' have very properly and powerfully enforced this doctrine in one of their admirable tracts, in which it is said, 'Christians there are innumerable who are almost entirely ignorant of the Bible, because those that have the rule over them, suffer it to be read only by particular persons, and with the greatest precaution, as if it were a dangerous thing to put the word of God indifferently into the hands of all men.' It is then stated to be 'a great misfortune and a shame to Christians, that the number of those who cannot read should be so great among them:' it is added, 'that many do not read the word of God, because they are unable through their poverty to purchase that divine book,' and proceeds, 'those to whom God has given riches should supply this defect, by dedicating some portion to the pious use of providing Bibles for the poor.' The same tract proceeds, 'God in his infinite wisdom and unbounded goodness, has supplied men by the revelation of his will, with the most perfect means of instruction: he inspired the prophets and apostles, and was pleased their writings

should be preserved, that in them truth might always remain pure, without being corrupted by the forgetfulness and inconstancy, the carelessness or malice of men. The Scriptures, therefore, are the most valuable blessing God ever bestowed upon us, except the sending his Son into the world. They are a treasure, which contain in them every thing which can make us truly rich and truly happy.'

"Again: the tract proceeds—
 'Supposing the Scriptures were regularly read in the churches, this alone would not be sufficient, unless Christians read them likewise in their own houses. The express declaration of God's word, the practice of the Church both under the Old and New Testament, and many other reasons which it is not expedient to mention at present, prove the necessity of doing this. Besides, private reading is attended with some advantages, which public reading is not; in private one may read with more leisure, consider things more closely, repeat the thing more than once, and make a more nice application. Private reading is likewise the best way to improve by what we hear in public, it being impossible rightly to comprehend what is said in public discourses and sermons, without being well versed in the Scriptures; add to this, that private reading keeps up a spirit of piety and devotion, whereas those who neglect this, inevitably fall into an indifference and disrelish for Divine things, which must be attended with remissness in the duties of religion, and with a slavish subjection to the passions.'

"The preceding extracts sufficiently illustrate the duty of all men to read the Scriptures, and the binding necessity upon all Christians to furnish those with the means, who from poverty, or other causes, are destitute of so great a blessing."

But did Mr. Norris know of this publication? He did: he refers to it in the following terms.

"Within a short time after the General
 CONVENT. OXFORD. 145.

Meeting, whose proceedings were thus reported, the constituent resolutions with an Address of eight pages subjoined, from the Committee of the new Society, were circulated through the parish; the purport of which was in the first place to set forth the duty and the benefits of a private perusal of the Scriptures; which doubtless every conscientious member of the Church of England is ready to admit, and which, after the statement in the Vicar's letter, (App. No. III:) it is unnecessary to say that both he and his curates had been endeavouring to inculcate and promote to the utmost of their power, long before the Bible Society had existence." p. 309.

We strongly recommend the circulation of the tract in question: it contains a decisive answer to those miserable sophistries, which certain individuals continually obtrude upon us under the assumed sanction of the Society for promoting Christian Knowledge. It is a happy circumstance that the Hackney Auxiliary Society itself has publicly refuted and disclaimed them.

We trust that by this time our readers will be able to form a tolerable judgment of the work under review. We have omitted many observations, which this singular production might be expected to call forth, because we exceedingly lament the condition of a mind which labours under so many and such afflicting terrors. We are verily persuaded of the sincerity of our author's views: we have no doubt that he believes all his facts to be true, all his statements to be ingenuous, and all his reasoning to be full of demonstration. We perfectly believe him, when he asserts it as his persuasion, that the Royal Dukes are not royal; that Mr. Steinkopff went on a mission to Bonaparte; that the Bible Society is upon the system of the Puritans and the United Irishmen; and that our nobles and dignitaries, who support it, are deep in a foul conspiracy for the subversion of authority, and the utter demolition of order and truth and religion and law!

Happy, thrice happy the days, if this Biblical demon has never been

conjured from the pit! How wide have been its ravages! How terrible its mischiefs! Hence the contempt of the Scriptures! Hence the murders at Shadwell!* p. 375. Hence the attendance of Dissenters upon the service of the Establishment! p. 97. Sad is the neglect of authorized ministers, and tremendously daring are the notions of the poor! They talk about the Bible, as if they could understand it; whereas their ancestors were contented to listen to their betters: they adopt words, which should never be heard but in the mouth of the priest—such words as no layman should presume to utter. How appropriate to this institution are the almost prophetic declarations of John Cade, Esq.! “Thou hast most traitorously corrupted the youth of the realm. And whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used, and, contrary to the king, his crown, and dignity, thou hast built a paper-mill. It will be proved to thy face, that thou hast made about thee that talk of a noun and a verb, and such abominable words as no Christian ear can endure to hear!”

We much admire that Mr. Norris never undertook to prove that the Society is Antichrist. The points of resemblance are very numerous and striking; we could furnish him with several parts of the demonstration already: and country Newspapers, or “manuscript accounts of public meetings,” can easily supply the rest. Its antichristian *spirit* is obvious to all men: for if you should happen, in the mildest terms which the Hackney side of London Bridge can furnish, simply to represent it as hostile to church and state in its very aim, principle, and design; if you only describe it in the most ancient fish-like and delicate language of that part of the metropolis, as a villainous liar and a most horrible

* Mr. Norris's reasoning would have been much improved if the murders at Shadwell had followed, instead of preceding, the establishment of an Auxiliary at Blackwall.

incendiary; it has the insolence to turn round and charge you with calumny! It has no reverence for the priesthood and no respect for spiritual fathers!

Mr. Norris has exerted himself with singular industry to collect every circumstance, however trivial, which can by any device be converted to the discredit of the Bible Society: and he believes himself to have made no small progress in the cause, if he can produce one instance of improper conduct among the thousands who lend it their support. At Uxbridge he has found a case perfectly delightful—proof positive—logic infallible—demonstration in its essence. A Mr. Clarke, he tells us, Vice-President of the Uxbridge Society, has published some Socinian papers, and “makes the Bibles which he receives from the Bible Society the vehicles of their circulation.” We believe the fact to be greatly exaggerated; but we will reason on the ground assumed by Mr. Norris. We readily concede that nothing can be more infamous than the hand-bills attributed to this Socinian of Uxbridge. But what controul has any Bible Society over its Bibles after they are bought and paid for? We are members of the Society for promoting Christian Knowledge: Suppose then, after purchasing Bibles and Prayer-books at that institution, we disperse them with noxious tracts, what power could prevent us? And would any sensible man bring it as a ground of charge against the whole body, that some individual had scandalously abused his privilege? We are extremely sorry that the conduct of this Mr. Clarke of Uxbridge should have given the children of sophistry such occasion of triumph. We know nothing of the man; and are therefore unable to decide, whether he be one of those who have been induced to profess himself a friend of the Society, in order, by these abominable proceedings, to stab it more deeply; or whether, from some peculiarity of constitution, he is, rather deserving of pity

than indignation. If he be accessible by those feelings which govern the greater part of mankind, we hope that he will repent bitterly of this ungenerous and insidious warfare: we consider him as the worst enemy to the Bible Society that has ever yet blackened its character and impeded its progress.

This man is a Socinian: and Mr. Norris concludes, that the Bible Society tends to the growth of that sect. Demonstration worthy of the reasoner! — Does our authorised version teach Socinianism? Is not every guinea, which is subscribed to this Institution, employed in the circulation of our own Scriptures? And could not the man circulate his unchristian tracts, whether he belonged to the Society or not? The Bible Society, as a society, gives nothing but Bibles: but the best gifts of Heaven may be abused; and Mr. Norris's friend, the co-collector of Hackney, might practise the same trick with Mr. Clarke, after his guinea was subscribed.

Another of this gentleman's objections arises from the circumstance of Auxiliary Meetings being occasionally held in churches; and he has got up a few stories on that subject, which he doubtless believes to be true.

We are of opinion that the church is by no means a proper place for any assemblies, but those of religious worship. The associations connected with the House of Prayer are serious and sacred; and we would rigidly exclude all secular concerns from the House of the Lord. We would recommend, in the strongest terms, to the friends of the Bible Society, to give no occasion to the enemy to blaspheme. Let every thing be done with correctness, order, and sobriety. It is plain that the Society can never be injured but by those whom it has cherished in its bosom. If their conduct be correct, then, in spite of sneer, and folly, and demonstration, the Word of God will assuredly proceed in its course, and will be

impelled more swiftly on its way by the very storms which assail it.

We view this subject with sentiments of delight, and with the language of warm congratulation. "Look on this picture, and on this." What are the offences of the Bible Society? An enemy, under the guise of a friend has dispersed some Socinian tracts with his Bibles: and two or three meetings have been held within the walls of a church. We are astonished that no more can be said! It must needs be that offences will come: but how wonderful is it, that so little can be objected, where the blessings have been so unexampled and the operations so extensive! Not less than a million of Bibles and Testaments, have been circulated by this Institution. The glorious light of revelation has ascended by its means over kingdoms and empires, which were sitting in comparative darkness! The Sun of Righteousness has arisen to cheer at once the inclement regions of the north, and to give new life to the opposite hemisphere. A Socinian has given tracts! A meeting has been held in a church! Mr. Norris is angry! — We are sorry for these offences. But the blessings of Revelation are extending by this Society, not merely to the poor of Hackney and of the British Isles, but to distant shores and mighty continents. The flame is kindled, and it will spread wider and wider: it will grow and expand and dilate itself, and no power on earth can quench it.

But it is time to draw to a close: we began with Mr. Norris, and with Mr. Norris we will end. Our extracts have not been numerous; and as we wish to do him ample justice, we will select two passages, as specimens of his taste and style of writing. They appear to have cost him uncommon pains, before they acquired their polish and perfection: we consider them as among the most elaborate paragraphs to be found in his work.

1. Of his taste. 

"Its involution of character is so exquisitely skilful that the full idea of it is not yet conveyed; for besides what it withholds, what is imperceptibly insinuates enters into its mystical composition. The Scriptures indeed, by the preliminary filtration which they are made to undergo, come into this vast reservoir, prepared for their general diffusion, purified from that particular tincture which they have received, as well from those who interpret them according to the truth, as from those who corrupt them according to their various imaginations: but they are not emitted in this purity to those to whom this splendid receptacle dispenses them again; for, in consequence of the various strata of which its channel is composed, they undergo a sort of chemical process within it, by which they are impregnated with all those tinctures conjointly in their most subtle and least detectable forms

* "Such abominable words as no Christian ear can endure to hear."—*Jack Code.*

with which before they were separately coloured; and the truth is annihilated by the overpowering evaporations of error." pp. 379, 380.

2. Of his style:—an entire and detached paragraph.

"A more impressive demonstration than this of the reprobate state of mind to which the expedient of separating the sacred text from its true 'interpretation, criticism, and comment,' has so fatal a tendency to reduce those who adopt it, and of the despite against the Spirit of Grace which will too probably ensue, placed as it is upon the pages of the Sacred Volume which was thus made the ruin of those which it was designed to save, could not surely have been prepared to act as a preservative upon Christians, effectually to prevent them from stripping it again to 'that simple state,' and 'presenting it,' thus unprotected from injury and insult, 'as an object of universal circulation.'" p. 382.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press:—A Life of James II., from Memoirs written with his own hand; his Advice to his Son; and his Will, dated 17th Nov. 1688: under the superintendence of the Rev. Mr. Clarke, the King's Historiographer;—The Travels of Humboldt and Bonpland in South America, translated from the French by H. M. Williams, with Atlases, &c.;—Westminster Abbey, a Poem, by the Rev. T. Maurice;—A Translation of La Place's Treatise on Mechanics, with explanatory Notes, by the Rev. J. Toptis, B. D.;—Klopstock's Letters, translated by Miss Benger;—Gellert's Essays and Letters, translated by Anne Plumtre;—History of the Propagation of Christianity among the Heathens since the Reformation, in 2 vols. 8vo.;—A brief Memoir of the Life and Writings of Christlieb Von Ester, who died in the eleventh year of his age, with the Testimonies of Professor Franch and the Prince of Anhalt, by Mr. W. Jaques;—Plain Reasons for infant Baptism, by Rev. J. Cobbin;—and Brown (of Haddington's) Dictionary of the Bible, in two neat pocket volumes, embellished with two coloured maps.

Preparing for the press: A History of Great Britain, from the Revolution in 1688, to the French Revolution in 1789;—(By subscription) Schaaff's Syriac Lexicon;—A Seven Years' Residence in Greenland, with

Mineralogical Discoveries, by Mr. Gisoeche;—The History of England, from the Year 449 to his own Times, by William of Malmsbury, translated from the original Latin, with Notes, Collations, &c., by Rev. J. Sharp, B. A.;—A comprehensive and combined View of the Prophecies of Daniel and St. John, and of 2 Esdras xi. et seq.;—Memoirs of the Family of the Wrens, with Additions, consisting of original Letters by Sir Christopher Wren, &c.;—An edition of Avicenna's Diseases, with Latin explanatory Notes, by Mr. T. Forster, jun.;—(By subscription) a Grammar of the Arabic Language, by the Rev. J. F. Usko;—and Lives of the British Generals from the Conquest, in 6 vols. 8vo.

Mr. Bowyer proposes to publish by Subscription a series of Twelve Views, commemorating the recent Triumphs of the Allied Arms, accompanied by a Narrative, price, in boards, 4l.; also an Historical Engraving of the Death of Sir R. Abercrombie, price 2l. 12s. 6d; proofs, 4l. 4s.

The price of gold is 5l. 12s. per ounce. A guinea, therefore, is intrinsically worth 1l. 8s. 9d.; and a bank note, 13s. 11d. Silver bears a proportionate price.

The phenomenon of a fossil human skeleton, lately sent by Sir Alexander Cochrane from Guadaloupe, has been deposited in the British Museum. It was found with some

other a few years since, in a bed of hard limestone, in that island, most part of one skeleton was sent to France, and is now in possession of M. Cuvier, the naturalist. The specimen sent to London is perfect from the neck to the ankles, and is supposed to have been a female. Dextrous workmen have

been employed in detaching the stone from the form of the skeleton, and a drawing has been made to accompany a memoir, which is to be laid before the Royal Society. A glass case is making for it, and when complete, the fossil will be exhibited to the public.

[We are forced to defer the insertion of much Literary and also Religious Intelligence. A great mass of the latter will be found in the Appendix for the last Year.]

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

FRANCE, lately so dreaded by the nations; France, which a few months ago laughed to scorn the very idea of her soil being ever polluted by a foreign foe; has now become the grand theatre of the war, and sees some of her fairest provinces in the power of hostile armies. On the 20th of December the allies crossed the Rhine in great force from the side of Switzerland, an amicable arrangement having previously been made with the Swiss Cantons, by which they have agreed to furnish 20,000 men to the common cause. The army in operation on this quarter, amounting to upwards of 200,000 men, speedily possessed itself of Alsace and Franche Comté. It has hitherto found little resistance except from the fortified places, which, however, do not seem to have materially retarded its advance. On the 17th instant the head-quarters of Prince Schwartzburg were removed from Vesout to Langres, which is only about 150 miles from Paris. A detachment from the left wing of this army has delivered the ancient republic of Geneva from the French yoke, without any blood being shed; and has also secured the passage of the Alps: while another division has bent its march towards Lyons. The only battle of any moment in this line of operations, has been between that part of the allied army which consists of the Bavarian troops under General Wrede, and a French force assembled near Dijon, under Victor. After a severe contest the French are said to have been completely worsted. That division of the allied army which has advanced towards Lyons is doubtless intended eventually to communicate and co-operate with Lord Wellington, who appears to have been prevented from moving forwards only by the dreadful state of the roads.

On the 4th instant the army of General Blücher, amounting to about 80,000 men, crossed the Rhine, in three columns, at Coblenz, Cenk, and Mannheim, forcing every

where the enemy's positions, and taking some prisoners. These columns were expected to unite in the neighbourhood of Metz, which is about 170 miles east of Paris, about the 16th instant.

The invasion of the French territory from the side of Dusseldorf, which had been assigned to the Crown Prince of Sweden, has been delayed by the obstinacy of the Danish Government in rejecting the terms he had offered on the part of the Allies. After Holstein, however, and a great part of Sleswig, had been overrun by his forces; Oluckstadt also having been reduced, and Hamburg, in which Davoust and his army are shut up, having been invested; his Danish Majesty consented to a suspension of hostilities, which has since issued in a treaty of peace. The Crown Prince being thus set at liberty, had begun his march southward, and on the 20th instant the advance of his army had already reached Holland.

In the Seven United Provinces the only places possessed by the enemy are the Helder, Naarden, Deventer, and Gorcum. They also hold the chief places in Dutch Brabant, including Antwerp, with the exception of Breda and Willemstadt, which are in the hands of the allies. An English fleet under Admiral Young, which has taken its station in the Roompot, has delivered South Beveland from the enemy. The French appear to have collected a considerable force at Antwerp. On the 12th instant a body, consisting of about 20,000 men, having advanced under General Decaen, who commands there, came into contact with the allied force under General Bulow, posted between Breda and Antwerp, the right wing of which is formed of the English under General Graham. They were driven back with considerable loss; a good many prisoners and several pieces of cannon were also taken. The plan of the allies will probably be to content themselves at present with observing the different fortresses in possession of the enemy, while the main body of

the army, which is under the command of the Crown Prince, moves forward to co-operate in the invasion of France. In the mean time the allies are gradually contracting the circle from which Bonaparte can derive the means of maintaining his lawless power. He is evidently alarmed at the progress of their armies, but probably still more so at the supineness with which France seems to respond to his loud and reiterated calls for exertion. He has exhausted all the ordinary topics of appeal on the subject of hostile invasion, with the view of rousing the population. The *levée en masse* has been called for; but there has hitherto appeared no symptoms of a willing obedience to the call. The allies have traversed more than a hundred miles of French territory, and have hitherto scarcely met with the shadow of resistance, except from walled towns. At the same time there can be no doubt that the compulsory measures adopted by Bonaparte will bring together a large and formidable force, not sufficient indeed, we trust, either from its number or its discipline, to arrest the victorious course of the allied arms, or to prevent their final triumph, but, doubtless, sufficient to render the struggle which is to close the protracted sufferings of the universe, both severe and sanguinary.

In his distress Bonaparte has had recourse to the policy of the National Convention, in appointing thirty Commissioners, selected from the Legislative Body, to whom he has committed the superintendence of the conscription, and of the other means of defence in the different provinces of France; and to whom he has delegated an almost unlimited power of acting according to circumstances. What has been the success of their mission is not as yet very apparent. Much indeed is said of armies about to be formed; but, except the army under Soult, by which Lord Wellington is kept in check, and in advance of Paris, where Bonaparte has drawn together a large body of troops of the line and national guards, we cannot discover that there is any considerable army as yet on foot in France.

Bonaparte's hope of escape appears to us to depend entirely on his succeeding to prevail with the allies to grant him peace. He loses no opportunity of declaring his willingness to submit to any terms they may dictate, which will leave him possessed of the sovereignty of France; and he complains loudly, that, notwithstanding this declaration, the allies, regardless of his pacific overtures, continue to advance into the heart of his empire. The allies have declined replying to these overtures until Lord Castlereagh shall have reached their head-quarters; and

in the mean time they are lessening every hour the debatable ground. We may possibly be too much influenced by our own feelings and wishes, in the speculations we indulge respecting the present extraordinary state of Europe; but we cannot help hoping, and believing that the allies are unalterably fixed in the determination not to make peace with Bonaparte; and that this determination proceeds on grounds which will fully justify it even to our most squeamish patriots—to all, in short, who do not love Bonaparte for his own sake; we mean, on the ground that France, in all her coasts and all her provinces, groans for deliverance from his iron dominion. If this be, indeed, the purpose of the allies, and there is a great variety of circumstances which lead us to conclude that it is, it must necessarily be connected with the restoration of the Bourbons. That that event is a consummation of the existing conflict which is most devoutly desired by the great bulk of the French nation, we cannot entertain the smallest doubt. Independently of those sentiments of loyalty which have all along been cherished by multitudes, and which a retrospect of the horrors produced by the revolutionary phrensy cannot fail to reanimate in the nation at large; independently of the agonizing solicitude which every parent in France must feel, to save from the inexorable conscription, and the wasting sword, what the sword and the conscription have yet spared to them; independently of the consideration of all the sufferings, and sacrifices, and privations, which France, bleeding at every pore, has had to undergo, to glut the pride and ambition of a merciless usurper, and that still severer pressure which she has in prospect if she weds her fortunes to those of her tyrant; independently of all this, is it not obvious that there exists in France no such attachment to Bonaparte personally as would incite them to fight for his title to the throne in preference to that of their lawful monarch? Even the terrors of an invasion seem incapable of rousing them to one voluntary effort which may tend to the maintenance of the existing usurpation. On these grounds, among others, we are disposed to believe that the allies are bent on the re-establishment of the ancient dynasty of France; and we anticipate also that ere long its re-establishment will be effected. If any proof were wanting that such an event is seriously contemplated by the allied powers, it would be found in this circumstance, that all the French princes who have been residing in this country have either departed or are on the eve of departing for the theatre of war. Now it is not merely from a compassionate wish

that this exiled and persecuted family may be restored to the inheritance of their fathers, that we desire to see Louis XVIII. seated on the throne of France; but from a strong conviction, that neither with Bonaparte, nor with any kindred spirit who might be expected to grasp the sceptre of revolutionized France, are we warranted, by the experience of two and twenty years, in indulging the hope of permanent peace. The fabric of military despotism, which has sprung from the revolutionary convulsion, cannot possibly co-exist with the liberty and independence of neighbouring nations. It has become essential to the tranquillity and security of the great commonwealth of Europe that it should be crushed; and the time seems now to have arrived, through the Divine mercy, when the groans of suffering humanity, having entered into the ears of the Lord of Sabaoth, are about to be converted into anthems of praise and songs of grateful exultation for that event.

We should be false, however, to our principles, as well as unfaithful to our readers, if we did not avow that many fears, on the present occasion, mingle themselves with our joy and gratitude. If the Allies should be led by the intoxication of continued success, and the extinction of the power of their adversary, to transgress the bounds of that moderation which has hitherto marked their conduct;—if they should begin to think of personal aggrandizement, instead of thinking how best to achieve the peace and happiness of mankind; if the Bourbons should lose the salutary impressions which the wonderful scenes that have been acted on the theatre of Europe are so well calculated to convey to the minds of princes, and should indulge a thought or wish of reigning otherwise than by law, or of exercising their renovated power otherwise than for the well-being of their subjects;—if, forgetful of His hand, who, for the wisest purposes, has been exposing them and their people to the chastising scourge, and who in mercy has at length staid the desolation, and afforded them an opportunity of manifesting their penitence, and their submission to his will; the rulers of liberated Europe should fail to turn to Him who has so signally cast them down and raised them up again—should fail to make righteousness the stability of their thrones; what can the Christian Observer expect, but that the judgments which have been so mercifully averted will, ere long, be fully executed? Let us all unite in humble and earnest prayer to God, that he would avert from us these evils; that he would establish his empire in the hearts of the kings of the earth; that he would

make them the nursing fathers of his Church; and hasten the glorious period when all kingdoms shall become his.

Having thus taken a connected view of the present posture of affairs on the Continent, we shall return to some particulars on which we could not sufficiently dwell without breaking the continuity of our exposition.

1. The treaty of peace with Denmark, which includes this country, stipulates that Norway shall be ceded to Sweden, in return for Swedish Pomerania; Stralsund being continued as a depôt for British merchandize;—that Denmark shall join the Allies with 10,000 men, provided Great Britain shall grant her a subsidy of 400,000*l.*;—that all our conquests shall be restored, excepting Heligoland;—and that Denmark will do all in her power to effect the entire abolition of the Slave Trade. This last clause holds out a cheering prospect to the friends of the African race. It shews that the British Government has constituted itself their advocate and guardian; and leaves no room to apprehend, that when the peace of Europe shall come to be signed, the claims of suffering Africa will be forgotten. It were indeed a gem in the diadem of Louis XVIII., if the day which sees him ascend the throne of his progenitors, should witness the everlasting extinction of the French Slave Trade. That Holland, Spain, and Portugal would concur in following the great example, can hardly be doubted.

2. The situation of Hamburg is beyond measure affecting. Davoust had ordered the inhabitants to supply themselves with provisions for six months. Those who did not (probably could not) comply with this order, were driven out of the city, to the number of 30,000, in a state of dreadful destitution. The inhabitants within the walls are scarcely less the objects of commiseration, exposed to all the horrors of a bombardment and assault. The Crown Prince has shewn every humane attention in his power to the wretched Hamburgers who have been driven out to encounter every form of privation in this dreadfully inclement season. We rejoice to perceive that a subscription has been set on foot in this country for the relief of these wretched Hamburgers, and of the suffering Germans generally. And when we consider, that to their sufferings we owe in a great measure our immunity from suffering, we trust that the aid afforded will be such as the occasion so loudly demands. We should rejoice to see a collection for this purpose in every church in the kingdom. Hamburg is completely invested.

3. A series of severe actions took place between the armies of Lord Wellington and Marshal Soult, on the 9th, 10th, 11th, 12th, and 13th of December, in which the latter was uniformly repulsed. The French were in general the attacking party, and their object was, by flank movements, to dislodge our forces from their positions. They completely failed, however, in their object, and the result was, that Lord Wellington was enabled to establish himself in advance between the Nive and the Adour, with the command of the navigation of both these rivers, and that Soult withdrew to Dax. The loss of the French is stated to have been very great: that of the allies was also large: it consisted of 270 British, 365 Portuguese, and five Spanish, killed; 1510 British, 1690 Portuguese, and 21 Spanish, wounded; 200 British and 300 Portuguese missing. No occurrence of moment had taken place in this quarter, from this time to the 10th of January; the weather and the state of the roads being adverse to all movement. Lord Wellington had opened the ports of France which were in the hands of the allies to British and neutral ships, and this measure has since been sanctioned by an order in council.

4. The seat of the Spanish Government has been transferred from Cadiz to Madrid. The Regency were to arrive there on the 5th, and the Cortes on the 15th inst. It is rumoured that Bonaparte has liberated Fer-

dinand VII. having first caused him to sign a treaty of peace and alliance. Such a treaty will of course be considered as void.

Nothing new has occurred in Catalonia.

UNITED STATES.

The Canadian campaign has been closed without the attainment of any material object on either side. The Americans have got a considerable footing indeed in Upper Canada. They have also a decided superiority on Lake Erie, and an equality of naval force on Lake Ontario; but their attempts on Lower Canada have been completely foiled for this season.

The President's Message to the Congress, on the 7th of December, when the session commenced, has reached this country. It is marked by a spirit of inveterate hostility to England. He complains of our rejection of the Russian mediation; of our employment of the savages; and of our daring to punish our own natural-born subjects, for fighting against us in the American ranks; and he expresses strong hopes of future success, as well as of great benefit to the United States, from the consequences direct and collateral of the present war. Mr. Madison expresses the fixed determination of the American Government to retaliate the punishment which may be inflicted on British traitors found in arms against their country, on the persons of British prisoners of war.

GREAT BRITAIN.

The weather has been remarkably severe and inclement during the whole of the present month. The falls of snow have been such as greatly to interrupt the communication of the metropolis with all parts of the kingdom; and the frost has been so intense, that, for several days, the mercury in the thermometer varied from 14 to 18 degrees, and even sunk at one time to five degrees. In and about the metropolis much sympathy

has been excited for the state of the poor, and great exertions have been made to alleviate their miseries. We trust that the feeling and the exertion have been universal.

Our cruizers have been particularly active in the Elbe, in the Scheldt, and in all parts of the Mediterranean, particularly in the Adriatic. They have rendered most essential services to the common cause.

ANSWERS TO CORRESPONDENTS.

E.; VINDEK; CLERICUS; URBANUS; ACADEMICUS; and R. P. B.; will be inserted. H.; A CONSTANT READER; AN UNKNOWN FRIEND; and S.; are under consideration. We beg to apologize to H. T. for the delay in inserting his paper, which has been unavoidable.

HUMA's letter has been received.

We are much obliged to REYNOLDS for his communication, but we have already inserted so much on the same subject, that it appears to us inexpedient to renew the discussion at present.

Had we conceived that the paper of ANDREW threw any fresh light on the subject in discussion between him and another correspondent, we should have inserted it. We will reconsider the subject.

The Correspondent who has written respecting the price of advertising, is requested to send his address to the Publisher, who will satisfy his inquiries.

THE

CHRISTIAN OBSERVER.

No. 146.]

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

MEMOIR OF THE LATE REV. EARL
GILBEE, D. D. RECTOR OF BARBY,
IN NORTHAMPTONSHIRE.

EARL Gilbee was descended from a highly respectable family in Kent. He was educated at the Charter-house, where for a considerable time he was a head scholar. From thence he was entered at University College, Oxford, where he successively took the degrees of A. B., A. M., B. D., and D. D. While he was at college, his conduct and attainments procured him the marked esteem of his tutors, one of whom is now head of the Charter-house.

His first exercise of the ministry was in London, where he served a church for some years. During this period he seemed deeply to feel the obligation he was under of preaching the great truths of the Word of God in their primitive purity; and he did, in fact, deliver the sound doctrines of our Reformers from the pulpit, even before he had experienced much of their power in his own heart. Hence, when some of his hearers at that period came to him for spiritual counsel, under trouble or perplexity of mind, he knew not at first what to reply. Indeed his own progress in the divine life was very gradual. He was in the habit of examining very carefully every doctrine, before he adopted it as an article of his creed; and he thus became at length thoroughly grounded in the principles he embraced.

In the year 1795 he was installed.
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tuted to the living of Barby in Northamptonshire; on which he constantly resided till his death, and never employed a curate. Here he distinguished himself as a diligent, faithful, and successful minister of Christ. He preached twice every Sunday, besides delivering occasionally a catechetical lecture in the evening. He established, also, a weekday lecture in the church; and besides this, many of his parishioners were accustomed to come to his own house for pastoral instruction.

In these exercises he appeared as the able, laborious, yet humble servant of Christ and his church. His sermons were prepared with so much care, yet delivered in a style so clear and plain, and with a voice so distinct and harmonious, that while they proved acceptable to the scholar, they were the delight of the pious cottager. They were characterised by sound argument conveyed in simple, yet fluent, and impressive language; and they possessed a force, which rivetted the attention and won the hearts of the hearers. His preaching was particularly directed to the consciences of his hearers. The "*suaviter in modo*," and the "*fortiter in re*" were each happily exemplified in his discourses. He possessed considerable powers of mind, and readily comprehended any subject to which his attention was directed. But his chief praise was, that all his talents; all he was, and all he possessed; were consecrated to the service of God.

His theological sentiments were strictly in unison with those of the church of which he was a minister;

and her language he understood in that plain, obvious, and grammatical sense in which her ministers are enjoined to receive it. He was not under the necessity of resorting to any laboured scheme for reconciling the doctrines of the church, as they appear in the Articles, Homilies, and Liturgy, to his own sense of the Holy Scriptures. He found an obvious and perfect agreement between the principles of these formularies and those of his Bible. He was sincere in his attachment to our ecclesiastical establishment, and would have equally professed her creed whether she were endowed with wealth or oppressed by poverty.

His disposition was most kind and amiable: it excited the affection of all who knew him. His manner had a benevolence and suavity rarely met with, even among good men, which endeared him to his parish, his family, and his friends, and rendered his intercourse with them peculiarly useful.

His publications were confined to two occasional sermons; one in favour of the Society for the Conversion of the Jews, and the other in favour of the Missionary Society, in whose objects he was particularly interested; but he has left behind him a work consisting of a scheme of sermons designed for the younger clergy, part of which he had prepared for the press. Should it be published, it will prove, I doubt not, a valuable present to those for whom it was composed.

With excellent sense and an extensive knowledge of all subjects connected with his profession, Dr. Gilbee manifested a gentle and condescending spirit, which tended to excite general love and attachment. He took a lively interest in the concerns of his friends, and his truly Christian sympathy and friendly counsel often materially contributed to reconcile them to their afflictions.

Dr. Gilbee was a firm friend to the British and Foreign Bible Society, and much rejoiced in witnessing the establishment of an Auxili-

ary Institution in the county of Northampton in 1812. He justly considered that Society as both a bright ornament and a powerful support of the cause of Religion and Benevolence. He also believed it to be a pillar of the Established Church of England; a blessing to all foreign nations, and the glory of our own. Under this impression, he united most cordially with that host of wise and good men of all ranks, who have so happily succeeded in promoting the formation of Bible Societies, throughout every part of the British dominions.

A highly valued friend of Dr. Gilbee observes concerning him: "What he was as a preacher is well known. No man understood his subject better, or entered more heartily into the spirit of it. He was lucid and methodical on every subject he handled. His style was classical, elegant, and simple; his attitude and manner in the pulpit highly engaging. All he said came with great effect, because his own mind felt its influence. Those who heard him the oftenest were his greatest admirers. There was great variety in his preaching: he always had new matter; and the Lord blessed his labours to a very considerable degree.

"The leading features of his character were these: He had great compass of understanding; his knowledge was general. In nothing, perhaps, did he excel so much as in *humility*. And if ever I saw a man without guile, it was Earle Gilbee. *Kindness* and *benevolence* were the very temper of his mind. It was as his meat and drink to lessen human misery and produce happiness. He was a true *lover of peace*, and would make any sacrifice to maintain it. I never knew a man who was more *dead* to this world: perhaps he even erred in inattention to his earthly concerns. The circumstance in his character which I chiefly lamented, was, that he lived too much in the shade. He was too fond of a retired life.

"It would be unnecessary to add, that he made one of the best parish priests, husbands, fathers, and friends."

After several years passed in the useful and honourable exercise of his ministry, it at length appeared to be the will of his heavenly Father to remove him from the church militant on earth to that triumphant in heaven. For several months before he died, he declined greatly in health, but still retained his usual flow of spirits, with an easy contented mind, under great bodily weakness, and sometimes under excruciating pain.

The following is an extract from a letter written by Dr. Gilbert in August last, from Ramsgate, to a friend, the Rev. Mr. Newcatre:—

"After all, my dear friend, life is hardly worth an anxious thought. Were it not for its intimate connection with eternity, it would be a mere nonentity, a dream, a shadow, a nothing. Thus as ministers we teach our people, and as ministers let us exemplify our own lessons; we shall then be solicitous not so much for our continuance in this world as for an honourable departure out of it. I thank God, that in the prospect of my removal, my chief regret is, that I have not served him better. On the other hand, in the prospect of living a few more years, my chief desire is to serve him with more fidelity in the time to come. In that regret and in that desire I see my best evidences. Encouraged by them, I can quietly leave it with God to shorten my life or to lengthen it, to sweeten it or to embitter it; as seemeth to him good.

"You must not, however, suppose that I have no fears with regard to death and a judgment to come: on the contrary, I am at times sharply exercised by them: but still I would not be without them. Our fears I consider as very unpleasant companions; but perhaps they are our best safe-guards, inasmuch as they excite us to

prayer and watchfulness, discover to us our insufficiency and nothingness, and cause us to cling more steadfastly to the blessed hope set before us in the Gospel. Such I experience to be the blessed fruits of fear; nor will I quarrel with the unpalatableness of this medicine, while it operates thus kindly. I need not detail this argument further. The balance between life and death is easily struck by the Christian. The Apostle encloses it all in a nutshell: Phil. i. 21; 'For to me to live is Christ, and to die is gain.' May the grace of God enable us both to attain to his experience in this point!"

He returned from Ramsgate to Barby in September. It was not long before an increase of alarming symptoms began to appear, and he was evidently sinking into the grave.

The night before this excellent man departed, he sent for a few of his most intimate friends in the town, in order to leave with them his dying testimony. He addressed them to the following purpose:—

"I do not think it right to quit this world without leaving behind me my dying testimony, for the comfort of my people. I charge you, therefore, to tell them from me, that the truths which I have preached to them bear me up now above the fear of death. My faith in Christ is without a cloud, and makes me happy in the prospect of death. The Gospel supports my soul; but I have to repent that I have not been more faithful and zealous for the Lord. The religion of Jesus is so consoling to me, that it suppresses all doubts and fears. 'For me to live is Christ, and to die is gain.' Though my family at this time want a father's care, yet with Christ I can confidently trust my soul, my family, and my people; knowing that Infinite Wisdom cannot err.

"Tell my people, that I feel myself a sinner, a penitent sinner, a sinner saved by Divine grace; and charge

them to cleave to the Lord with full purpose of heart, and they will find the blessed effects of this in life, and the comfort of it in the prospect of death. Tell them to be rooted and grounded in the truths of that Gospel which I have declared unto them. Yes, tell them from me, their dying pastor; from one who has a regard for their immortal interests; to watch and pray much, that their spiritual enemies may not get the advantage over them. I entreat them to attend diligently on all the means of grace, waiting upon God, that they be not moved from the hope of the Gospel; and let them not be ashamed to declare to the world that they are on the Lord's side. Let them act a faithful part, that they may in their last moments say, from heartfelt experience, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

"Tell those of them who have some thoughts of religion, not to put off such concerns to a future time, but to be in earnest now; for time fleeth fast away, and death is at their door. O bid them from me, not to trifle with their precious time, but to seek Christ with their whole hearts while he may be found. The work is most important; let them no longer halt between two opinions, but be decisive, seeing their eternal salvation depends upon it.

"Tell those of my parishioners who have made light of the truths which I have preached; now to reflect and consider how many opportunities they have lost, how many sermons they have heard with indifference, how many Sabbaths they have trifled away, and how much time they have squandered which can never be recalled. O tell them, that it is my earnest prayer that the death of their minister may be the life of their souls. Assure them, that I find the world to be now what it has been to me for a long time, nothing more than a shadow, a vapour, a bubble, a nothing. Tell those who have treated me and the truths

which I have preached with scorn and contempt, that I now solemnly declare my firm persuasion, in the prospect of my speedy dissolution, that nothing but faith in the crucified Redeemer, and a full dependence on his mercy, can render a sinner acceptable in the sight of God."

The manner in which these words were delivered was truly affecting: the tears of affection flowed down his cheeks; his eyes and hands were lifted up to Heaven, while he earnestly prayed for a blessing on his last efforts to benefit the people of his charge, by leaving with them his dying testimony to the truth of the Gospel. He seemed also greatly to rejoice in the prospect before him—in the anticipation of the glory on which he was soon to enter.

On the next day he sent for the Rev. Mr. Newcastre, who has given the following account of this his last interview, in a letter to a friend:—

"He expressed great joy on seeing me, and clasped me in his dying arms. He said he was very thankful to die in the bosom of his family; that he would not turn over a straw to live, unless it were the will of God. 'I know,' said he, 'whom I believe.' I wished him to spare his little strength; but he was desirous rather of turning the short time yet left him to a good account. 'I could wish,' he said, 'to have some of my people here. I could wish to preach Christ to them once more; but tell them how I die, and how I love them.' He was so collected, as to send his love to one whom he knew to be near and dear to me. He embraced Mrs. Gilbey with great tenderness, expressing his strong attachment to her, and his esteem for her worth.

"When his strength failed him, he grasped my hand, smiled, and bowed his head, to express that all was well. This he did till he became quite insensible.

"About six he left this world to enter on an eternal Sabbath, and so see Him whom his soul loved."

Another friend, describing him thus:

moments, says—"His conversation was most heavenly and interesting, and his mind most deeply impressed with the importance and glory of Divine things. He said, among other things, 'If I were in the pulpit now, how I should preach Christ to my people, and leave with them my dying testimony for Christ!' He then called on those who were present, to join him in singing the hymn which begins,

"Come ye that love the Lord,
And let your joys be known."

He repeated the whole with great feeling, and soon after fell into a kind of slumber, spoke no more, and departed without a sigh or a groan."

His funeral was conducted in the following manner:—Before the corpse walked two medical men, who had attended him; his attorney, and the clergyman who read the burial service. Six clergymen, as pall-bearers; the widow and her eight children; and several of his nearest relations, followed as mourners. At the gate before his house the whole parish met the funeral train of their revered minister. Every one who could at all afford it, had clothed himself in black. They thus followed him in regular and mournful procession to the church, where an interesting and pathetic address was made to the numerous hearers, by the Rev. Mr. Newcatre. Weeping and sighing were heard from every part of the congregation. The cause was not trivial: Dr. Gilbee was no longer there.—He died on Sunday, October 2, 1813, while his people were at church.

The three last texts from which Dr. Gilbee preached were the following: Phil. i. 23; "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."—2 Tim. i. 10; "Who hath abolished death, and hath brought life and immortality to light through the Gospel."—2 Tim. ii. 1; "Who shall judge the quick and the dead, at his appearing and his kingdom."

For the Christian Observer.

CHRIST'S INVITATION TO THE WICKED.

WHEN we familiarly term our present state a "vale of tears," we do not properly mean, that every step in our pilgrimage to eternity is wearisome and painful; but, that each individual has a human share of suffering. The most careless observers know, that some of their fellow-travellers are, for example, languishing under disease; others distressed in mind; a third party oppressed by indigence; a fourth perplexed by the cruelty of a relation, or disheartened by the ingratitude of a friend; several ruined in their estates, and several in their reputation; and that there are numbers who, though they have suffered none of these things specifically, are yet disappointed and vexed by the world, and, with many a bitter sigh, confess to themselves, that whatever else they possess, they have not attained the happiness they once expected. In this sad and disordered state of mankind how welcome ought to be the invitation which Jesus Christ addressed to the world; *Come unto me, all ye that labour, and are heavily laden, and I will give you rest!* It does not appear that this was exclusively addressed to such as mourn for their sins, but generally to every person who feels himself depressed and disquieted; to the man of affluence, and the man of fame. I instance these characters, from a conviction that the first of them has not reached the summit of the golden eminence which his avarice keeps stedfastly in view; nor that the latter is at all satisfied with the applause, which is the envy or boast of his flatterers and dependants. Could we penetrate into their bosoms, we should either smile or mourn at the contemplation of immortal creatures panting after an unknown something, and burdened by feelings of disappointment and insulted vanity. The life of an earthly-minded man, no matter what shape his earthliness at-

some, is a life of discontent. He may not be conscious of this while engrossed by a favourite pursuit, and sustained by health and general success: but let him be surprised by sickness, or by a derangement of affairs once prosperous; let the career of his happiness be rudely arrested, and then the feebleness of his strength will discover itself; he too will be weary and heavy laden. Under these circumstances he will naturally attribute his inward distress to the secondary cause of it; when the real source is the earthly mind, which neither expected trouble, nor is able to endure it when inflicted. I am not here adverting to such afflictions as are permitted by God to come even upon his most faithful servants; but to such disquietude and dismay as a lover of the world brings upon himself by his very eagerness to possess the world. There is an essential difference between an unsought but heaven-commissioned affliction, and the perplexity which is the natural fruit of human wishes.

Leaving, however, this character for the present, let me turn to one of another description, to a humble penitent, whom I will suppose to have lived in a state of false security, indifferent concerning his eternal prospects, at ease in his sins, mingling confidence with ignorance, and practical infidelity with self-righteousness. At length he begins to suspect the stability of his foundations; to inquire, whether he has not been throughout deluded; and proceeds by the first gradations of alarm and conviction, to the great question, "What must I do to be saved?" This is the man who is weary and heavy laden. He looks back on his past life as a long course of mistake and rebellion; he has no consolation in re-tracing a line never to be tread again; his hours are gone, and gone for ever, or rather preceding him, to be witnesses of his folly at the day of judgment; his conscience is loaded with the remembrance of a slothful, wasted life, and regards itself as all but inaccessible to the impres-

sions of the Holy Ghost. The time was, when his solicitude and anxiety centered in this world: but now they are transferred to eternity. Sins which once appeared to be venial errors, or were never suffered to become matter of reflection at all, now hang as a depressing weight on his soul: forgotten follies are restored to his memory: he becomes his own judge, and his decisions are unrelenting. He regards a world once flattered and flattering, as his enemy and the destroyer of souls. Death also, and the reckoning to come, startle and alarm him; and the fear of what lies beyond that reckoning is no longer dispelled by the society and example of the unthinking:—

Those awful syllables, hell, death, and sin,
Though whisper'd, plainly tell what works
within;

His hours no longer pass unmark'd away,
A dark importance saddens every day;
He hears the notice of the clock, perplex'd,
And cries—perhaps eternity strikes next!
Hard task—for one who lately knew no
care,

And harder still as learnt beneath despair.

All this, more or less, takes place in the mind of him who is burdened by the discovery and the conviction of sin. It is not, indeed, safe to prescribe a certain course of inward disquietude or terror as an indispensable evidence of repentance; but it would be treachery to the souls of men to deny that a process either of serious uneasiness, or of actual terror (I do not shrink from the use of a strong term), has been experienced by the majority of religious persons at the outset of the Christian life. Jesus Christ grounds his own eternal Gospel on the assumption that his followers feel such a degree of guilty anxiety, as causes them first to examine, and finally to embrace, a doctrine suited to such an exigent case as theirs and theirs only. In fact, what is the promise which he adds to his invitation? *I will give you rest.*

To recur in this place to the character whom we left in a state of mere worldly suffering, as distik-

guished from him who "sorrows after a godly manner,"—the inquiry is, how Jesus Christ offers even to this character repose and happiness. It is conceived, that the offer is made, inasmuch as there is no partiality, no exclusiveness, in the general invitations of the Gospel: "Whosoever will, let him take the water of life freely." Bring, therefore, this disappointed, murmuring lover of the world to the Cross, which, "once seen, is death," not only "to every vice," properly so called, but to every emotion of discontent. He may, indeed, ask, with the scorn and incredulity natural to an unsanctified heart, "What will Christianity do for me? Tell me, specifically, what are the advantages which it will confer upon me?"—I think the reply would be, "It will give you the very thing you now want,—peace of mind; it will ensure you what you have been hitherto seeking in vain,—contentment; it will take a range beyond even this, for you shall repose yourself on the hope of eternal glory;—but, in whatever terms the consequence of your submission may be described, assure yourself that the Gospel brings what will quiet and satisfy your restless soul for ever;—pardon, resignation, hope, and fervid anticipations shall be yours on this side the grave: whatever may arise during the remainder of your earthly existence, there will ever be this to soothe and elevate your mind, that Jesus Christ is your guardian and friend, your confidence, and your exceeding great reward."—If this be not rest unto the soul of a worldly man, and distinct, so far, from the fulfilment of the promise to a penitent, (though every worldly man, if saved, must be a penitent), it is difficult to ascertain how the invitation of Christ may be termed universal.

I would now pass on to the more promising subject of this invitation; namely, the man of a broken spirit. This person, whatever be his anxiety of alarm, is convinced that

something must be done, for all around is dark and threatening. His soliloquy is, "How must I obtain relief! As heaven and hell are before me, how can I escape the one; how can I aspire to reach the other!" Then, perhaps, sins long since committed, flash upon the conscience, and he may be ready to give up all as lost. Assume, however, that he is able calmly to inquire, by what mysterious means Christ can impart rest unto the soul of a creature so guilty, so abject as himself. If the inquiry were addressed to me, I might answer, "You think your sins great, and great they certainly are, far viler than even your fears suppose them: but are you an exception to the universal offer of forgiveness? Is every mourner to be comforted but you? Did Jesus Christ endure the sharpness of death, the thorny crown, the scourge, the scorn, the cross itself, the curse and the punishment of sin, but not for you? Come, then, to Calvary, make a surrender of your soul and body before Him who is there lifted up. He will teach you, by his word and Spirit, that he is able to *save to the uttermost* those that come unto God by him; he will assure you, that his blood was shed to redeem you from the guilt and punishment of your iniquities; he will reveal himself in all the fullness of his mediatorial character, as a Ransomer, Deliverer, Saviour; as a Surety and a Pledge; and as having, by one offering, perfected for ever them that are sanctified; and this shall be rest unto your soul!"

We are all nearly and eternally interested in this great subject. I know not that I could select an individual, either among my immediate connections, or among such persons as the accidents of vicinity or business bring under occasional observation, whom I could not adduce as a living evidence of the general weariness which characterises this present world. An exception, indeed, is to be made with regard to those who, through the influence

grace and mercy of Jesus Christ, repose their souls on the solid peace already in their possession, and on the glorious hopes of what is hereafter to be realised. Yet it is discernible, that whenever these persons make a deviation, not evident, perhaps, to the world at large, such deviation is followed by a proportionate return of the weariness from which they still, in the main, have escaped. If an enlightened Christian is betrayed into any thing like sin, and wanders from the direct path of holiness, his peace *must* be deranged, because, in deserting Christ, he turns aside from the source of all tranquillity; and, instead of finding rest among the pleasures of sin, those delights are turned into vexation, remorse, and anguish. The yoke of sin feels heavier, much heavier, than it was in the days antecedent to his illumination, and the burden is more intolerable to be borne.

Young people, to whom life is fresh, to whom "all that sparkles in the eye of hope" is as exhilarating as "all that pants in the bosom of suspicion" is hateful, will indeed listen with incredulity to the assurance, that all *do* labour and endure this general weariness; and they may probably urge the falseness or partiality of this doctrine, by citing their own gay feelings in evidence of the contrary. But I should not despair of convincing even them (I will not say beyond the hour of conviction), that "the whole creation groaneth and travaileth in pain together until now." Inexperienced as they are, the majority of them have not escaped some practical experience of the real nature of the present state of our existence. I would ask my young fellow-travellers, whether they have lost no parent, brother, sister, or companion? Have they never languished under sickness, or sunk under the pressure of inferior distresses and disappointments? Oh, yes! You also have sighed and wept, and have had, at least, a minor's share in the general

desolation of mankind. I sympathize with you, as with all sufferers beside; but I am not sure that, had your earthly destinies been controuled by my wishes, I would have permitted you to reach maturity without a sigh or a tear. A youth of uninterrupted gaiety is purchased at too costly a rate. It furnishes no preparatory discipline for future days; and there is no heavenly wisdom in that popular philosophy, which teaches us not to 'destroy the paradise' of young persons by warning them that their Eden must quickly be lost, or rather by the assurance that no paradise can be opened in the wilds of this world but by the grace of God in Christ Jesus. The invitation of the Saviour of mankind to the weary knows no distinction of age; and is indeed peculiarly worthy of the acceptance of immortal creatures in the morning of life; when they are soon to enter the world; a period requiring decision of conduct, and a spiritual hardihood or inflexibility of soul. When they have once entered, the choice cannot be long suspended; and there is no neutral territory between the kingdoms of light and darkness.

It might be well for young probationers (whose minds are so far at least illuminated as to be able to discern the sanctifying effects of religion in some, and the entire absence of those effects in others), to select, as a kind of spiritual study, an example of irreligious old age. If ever compassion be called to its fullest exercise, it must surely be summoned to the contemplation of a man who is weary and heavy laden on the verge of the grave, with no bright prospects beyond it. Strange and melancholy as the expression may appear—this man has lost both time and eternity! By his own confessions, complaints, and retrospective upbraidings, the promises of the world have ended in disappointment; and by his insensibility, or silent alarms, he has secured no potential reversion in the

life to come. The sight of such an accumulation of ruin as this, might, for a moment, persuade even the libertine to forget his pleasures in sympathy or terror; and how much more may it strengthen the convictions, and awaken the exertions of those who view in this painful spectacle the consequences of a wasted day of grace!

Although Jesus Christ introduced his invitation by that awful address, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent*, it is yet very credible, that he wept tears such as he wept over Jerusalem, when contemplating the characters and habits of the wise and prudent sages of the world; and particularly when he witnessed any individual among them who had reached hoary hairs in the prejudices of a Pharisee, or in the sensuality of the Sadducees; in either case weary and heavy laden, without hope, and beyond conviction. Not that old age is universally impenetrable by Divine grace; for instances are to be found where the loiterers of a long life have laboured in the vineyard during the eleventh hour; but the examples are few, although numerous enough to forbid despair, and too rare to flatter indolence.

I have frequently been struck, when attending at the Holy Communion, with the indirect commentary prefixed by the Church to the passage which forms the basis of the present paper:—Hear what comfortable words our Saviour Christ saith unto all that truly turn to him; "*Come unto me,*" &c. The precaution here is very observable. The invitation is termed *comfortable*; but to such, and such only, as turn, and *truly* turn, to Christ. It is thus, as it were, guarded from the touch of those who remain in an unconverted state. The example of the Reformers in confining the consolations of the Gospel to penitent and self-condemned souls calls for our imitation. I have myself been distressed, and indeed

confounded, by witnessing the apparent self-congratulation and confidence with which notoriously irreligious persons have appropriated encouraging and highly spiritual passages of Scripture; passages, in truth, which many exalted believers have either been too humble to apply to themselves, or, when they have applied them, have received them as a self-convicted traitor would receive favours from his sovereign. I appeal to any clergyman conversant with the religious state of the majority of his parishioners, whether he has not been frequently embarrassed and pained by misapplication of the promises. The error indeed is sufficiently natural; for we are all ready to come for the wages before we have done our work: we are expert in selecting what will bring pleasure at no expense of suffering, and would waste the children's portion at the table of strangers. But the symmetry of the Gospel is not formed by human rules of proportion. If there are "exceeding great and precious promises," there are also the threatening "terrors of the Lord." Jesus the Saviour will quickly assume the severe attributes of a Judge; and they who now slight or reject the offer of salvation, will find no shelter in the unreal peace which they imagine themselves to have derived from the consolations of the Scripture,—no shelter from "the wrath of the Lamb" in the day of his final appearance; "and these shall go away into everlasting punishment: but the righteous into life eternal."

EPENETUS.

To the Editor of the Christian Observer.

IN casting a literary mite into your well-stored treasury, there is always this comfortable consideration; that the donor may be permitted to conceal his name, and put any mark upon his offspring which may be the most agreeable to his own parental sensibility. This permission is peculiarly acceptable to per-

sons who are led to speak of themselves; because the world is ever ready to ascribe to vanity, the offerings which the humble minded are anxious to devote to God. But the Christian, more especially if he be a minister of religion, cannot be silent, when the Great Lord of the vineyard blesses his labours. He loves to recount the mercies of Omnipotence. He asks no praise as the instrument in the hand of God: his sole object is to magnify the name of the Lord.

I have been led to make these preliminary observations, from a recollection, that so long ago as the month of March, 1812, a correspondent of yours, signing himself PHILAETHES, proposed several questions respecting the Sacrament of the Lord's Supper; which questions have not, I think, received an answer. Your correspondent lamented the slow and unwilling movements of his flock towards that Holy Table where the true believer receives the symbols of the body and blood of Christ, and, with them, an inward and spiritual grace to strengthen and refresh his soul. How, and in what manner, asks Philaethes, are the poor and ignorant people in a parish to be persuaded to come to the Lord's Supper? Hoping that some more experienced shepherd would have given the desired information to his inquiring brother, I have been hitherto silent: nor will I now venture to advise; but will merely state the plan which I was led to adopt, some years ago, in a country village, with the happy effects which have resulted from my unworthy labours.

Entering upon the discharge of my clerical functions in a venerable parish church, where two or three were literally gathered together in God's name; I shortly gave notice that the Sacrament would be administered to all those who were seriously and devoutly disposed, and in my sermon endeavoured to enforce the expression used by our Re-

formers, who term it, the *most comfortable* Sacrament of the body and blood of Christ. A very thin attendance marked the ignorant and religious indifference of the congregation. At this moment I felt exactly what Philaethes and many valuable pastors have pathetically lamented; but how to produce a change, was the great point of inquiry. The first step which I took was, to converse with the aged persons in my parish, judging that with many of them the shades of evening must be drawing towards that solemn hour of night when the labourer can no longer work. A spirit of grateful inquiry was soon raised;—several of these venerable travellers on the road of life resorted to my study; and there, with the Bible open before us, we conversed upon the nature, the importance, and the privilege of attending the Sacrament of the Lord's Supper. From this period our communicants gradually increased. They who attended the holy ordinance found much spiritual comfort and refreshment: others who hesitated, on account of their unworthiness, could not be satisfied, until at length they were assured, that Christ, who died for the ungodly, would receive them. By prayer and self-examination, they gave themselves to God. Thus the good leaven diffused itself; and from very few communicants, the Lord's Table is now attended by sixty persons, who have made these holy mysteries the subjects of prayer and much humble inquiry.

In a country village, every step which is taken by a minister and his parishioners is soon known and publicly canvassed. The attendance of many persons at the Sacrament, their serious deportment, and careful manner of life, quickly became the subjects of conversation: and I should not, in justice to three valuable Societies, forget to mention, that I believe much good arose from the distribution of the following books:—

1st, The pious country Parish-
ioner instructed how to spend every
Day in the Year; and Bishop Wilson
on the Lord's Supper; sold by the
Society for promoting Christian
Knowledge.

2dly, The Homilies, which were
read to the communicants every
Thursday evening, and then distri-
buted amongst them, in single tracts;
with many Common-prayer Books,
obtained from the Prayer-book and
Family Society; and,

3dly, Bibles and Testaments, pre-
cured at a very moderate price, from
the British and Foreign Bible So-
ciety.

It is inconceivable the good which
may be effected by public explana-
tion and private reading. If, for
instance, on the Sunday before the
Sacrament, the minister preaches on
that holy ordinance, his sermon will,
by the Divine blessing, do more than
the same sermon preached on the
sacrament Sunday; because a week
is given to the awakened conscience
to reflect and meditate upon the
truths proclaimed by God's mini-
sting servant. If again, on the even-
ing, in the week before the Sacra-
ment, the *Exhortations in the Prayer-
book* are read and explained, with
the account given by each Evange-
list of the institution of the Sacra-
ment; taking occasionally St. Paul's
1st Epis. to the Cor., ch. xi., where he
delivers to his converts the instruc-
tions which he himself had received:
—If thus employing our time in ne-
cessary preparation we draw down
the blessing of Him who alone giveth
wisdom to the simple, we shall have
reason to rejoice when we partake
of a still more spiritual banquet in
the kingdom of God. Conversing
with these communicants, I have
been curious to know, how and by
what means they were awakened to
see the importance and the duty of
frequent communion. The result of
my inquiry has always proved the
truth of the Apostle's words, "that
there are differences of administra-
tions, but the same Lord." One has
simply told me, that a sermon led

him to consider his ways, and to
turn to God; another, that the pri-
vate perusal of a book on the Sacra-
ment brought him to the Lord's Ta-
ble; a third, that his faith came by
hearing the conversation of his pious
neighbours. Many attributed their se-
rious impressions to advice received
in time of sickness; whilst one young
person, who is now a constant com-
municant, dated her serious impres-
sions from the day on which she
took upon herself, in confirmation,
the vows and promises which had
been made for her at her baptism.

Sensible that every good and per-
fect gift cometh down from the Fa-
ther of lights, with whom there is no
variableness, neither shadow of turn-
ing; and that God, who giveth grace
to his ministering servants, can alone
pardon their manifold imperfections,
and accept their unworthy labours,
for the sake of the Great High
Priest of our profession; and wishing
to ascribe all praise to God,

I remain, &c.

R. P. B.

FAMILY SERMONS. No. LXII.

Matt. xiii. 3.—*Behold, a sower went
forth to sow; and when he sowed,
some seeds fell by the way side, and
the fowls came and devoured them
up.*

In this parable, our Lord represents
the effect which the preaching of his
Word would have on several different
kinds of hearers; whom he compares
to several different kinds of soil, in
which seed is sown. The first kind of
hearers are those whom he compares
to the way-side or road; that is to
say, those careless hearers on whom
the Word of God makes no more
impression than seed would do on
hard road, which, not being broken
by the plough, would afford no lodg-
ment to the seed scattered upon it;
and therefore, the fowls of the air
would soon come and devour it. Of
this class of hearers there are some in
every assembly, who, either from ha-
bit or a regard to character, conti-
nue to come to the house of God;

but who come entirely unprepared, and go away neither affected nor improved. During the time of prayer, even if they join in the responses, their thoughts are wholly occupied by other subjects. They have no real devotion; they are affected by no contrition for sin, and no desire of grace; they offer up no heartfelt praises to God. During the sermon they either do not attend at all, or they attend to cavil: they seek no improvement; they apply nothing to their own heart; they are not induced, by what they hear, to alter any part of their conduct or to put up one earnest prayer to God for his grace. With respect to spiritual life, they are absolutely dead, and so little do they see the necessity or the excellence of real religion, that they hate or despise even the profession of it. They frequently doubt whether there be any truth in Revelation at all. They imagine, that if there be a future state, it will be only a state of greater happiness than this life; and that all shall be admitted into it, except, perhaps, a very few whose vices and crimes have been the most destructive to society. They think that religion, when carried to excess, (and every thing is excess, in their opinion, which influences the conduct,) is one of the greatest evils, and that the profession of it is the result either of hypocrisy or folly. They keep themselves therefore far enough from it, and plainly shew, that they esteem nothing desirable but the gratification of their carnal appetites, and the enjoyment of such a share of health, riches, and pleasure, as they can procure. With such principles it is not to be wondered at, if they remain unaffected by the most awful declarations, the most tender entreaties, the most forcible arguments. What disadvantages do not the ministers of the Gospel labour under, when they address them! Scarcely ever can they obtain an attentive hearing; and if they do, they speak only to prejudiced minds, employed at the very

time in cavilling against what they say, and reviling what they cannot confute. Yet it is the duty of ministers to address them, to warn them, and to endeavour to persuade them; and in compliance with this duty, I would now reason with them, under the hope that the Spirit of God may bless his truth to some who have hitherto been too thoughtless, and too much engaged with other things to attend to it.

1. Permit me, then, in the first place, to ask, whether your present conduct and views have been produced by mature reflection? You have, I doubt not, some arguments to justify your conduct. But this is not enough; have you taken pains to free your mind from prejudice? Have you given due weight to arguments on the other side? Have you seriously read the books which have been written against those principles which you adopt, and that conduct which you pursue? Have you conversed with such religious persons as you had access to, candidly stated your objections, and inquired of them a reason for the hope that was in them? Till you have done this, you have not acted fairly, nor can you justify, even to your own conscience, the part you take.

It is a melancholy instance of the depravity of our nature, that so many are willing to embrace irreligious principles upon grounds which, on any other subject, they would think altogether insufficient. Were some objections to occur to us against the philosophy of Newton, many parts of which may appear abstruse, and some strange, if not contrary to the testimony of our senses, yet we should not think this sufficient to make us immediately reject it as erroneous: should we not rather say, "I do not yet sufficiently understand it? There may be answers to the objections of which I am not aware. The difficulties, I feel, may be entirely owing to my own ignorance of the subject. Men, eminent for their learning,

their abilities, and their judgment, have embraced the philosophy of Newton, after the closest study, and the most careful inquiry. These difficulties must have occurred to them as well as to myself; but they have not been sufficient to shake their belief in it. I will therefore suspend my judgment, and take pains to understand it thoroughly, before I determine upon it." Thus men act about other things; but with Christianity they pursue a different course. The weakest and most absurd arguments against it, such as are the first to offer themselves to the most shallow capacities, are hastily adopted, and, without examination, obstinately retained. Persons who are very young, mere children in knowledge, and whose profession and habits of life have disqualified them from much information or much attention to such subjects, pass sentence on the truths of the Gospel with a degree of confidence and presumption that is astonishing. It does not check them, that persons of the greatest talents, of the most profound learning, and the soundest judgment, have, after the closest inquiry, embraced the truths of the Gospel; nay, many of them, after they once had been of a contrary opinion. Surely some credit ought to be given to such instances as these. Surely a religion, which, uninjured, has stood the assaults of infidels, and the storms of persecution, for eighteen centuries, and which in every age has been the consolation and the hope of some of the wisest of mankind, ought not to be rejected so lightly; nor to be condemned, without a very serious attention to the evidence which may be advanced in its favour.

Permit me to put the question to you seriously, What if the Gospel should be true? What if it should be found at last that Jesus Christ was indeed the Son of God, sent by Him to be the Instructor of the world; and the Saviour of all who truly believe in him? Suppose he were an impostor: the real Christian

has lost nothing: for if there be a future state, *he* cannot be miserable in it. *He* must be acceptable to God who has endeavoured to serve him faithfully, even though he should have been mistaken in this point. But if the Gospel be true, what will be the fate of those who have rejected his word, and refused to have Christ reign over them. Here the event is fatal. It is a loss which is not to be remedied. It is a ruin for which nothing can make amends. Here therefore is a risk which in the fullest sense of the word is infinite. And shall a man run this risk for nothing? For what does he gain by it even in this world? Not more real happiness or honour. Not, indeed, any happiness of a long duration—not the addition to his life of a single moment—but often the ruin of his peace, disease, and early death. This would be infinite folly, even if it were much more probable than it is, that Revelation were untrue. But when we take the other side, and consider the miracles which have attested the truth of the Gospel; the probability that a revelation would be given us by that gracious God who gave us our being; the reasonableness of the Gospel, its excellent tendency, and the innumerable internal proofs which it bears of being given by God, and the wonderful accumulation of external evidence in its favour; here indeed we are at a loss to find terms strong enough to express the folly of those who slight and despise the claims of Christianity.

2. But even if Christianity were not true, yet does not your own conscience bear witness against you, that your conduct is sinful? Do you not do things which you must admit to be wrong, and do you not omit duties which you know you ought to perform? You know, for instance, that there is a God who made you. Is it not, then, undeniable, that it should be your first duty to fulfil his will? Even the heathens, by the mere light of rea-

son, could discover, that if there were a God, he must delight in goodness. Are you not bound to worship him in sincerity and truth; to resist all your evil tempers and affections; to take the utmost pains to find out what conduct is pleasing to him; and having discovered it, to pursue that conduct invariably? But you do not do this. You are living without God in the world. You do not glorify him as God. You bow not the knee to him in secret with just reverence of his power, and gratitude for his goodness. You do not take any serious pains to know his will; nor are you, led by regard to him, to abstain from the practices which you must know are displeasing to him. You do not even act up to the light of nature. You give no earnest heed to the things which reason as well as Revelation points out to you to be due to God. In short, you are living to yourself as much as you can, and are destitute of any real desire to please or glorify your Creator.

3. Suffer me also to urge upon your consideration the excellent tendency of that religion to the claims of which you have turned a deaf ear. You see almost every day instances of the fatal effects of unrestrained passions and appetites. More than half the misery which mankind suffer, takes its rise from that very indulgence of them to which you look for happiness, and for restraining which you dislike religion. What multitudes by violating the laws of chastity are brought to misery, reproach, and ruin, perhaps to an early and infamous death! What numbers are sacrificed, ere they have lived out half their days, to excessive drinking; their faculties, their fortunes, their families ruined by it! How many are drawn by their pride, and their love of luxury and dissipation, to commit the most dishonest actions in order to obtain money! What numbers, infatuated by the love of gaming, destroy at once the fruits of long industry, and are either ruined themselves, or

live by the ruin of others! What melancholy instances do we behold of the dreadful effects of revenge, jealousy, or malice! How do they prey upon the breast which nourishes them, as well as produce misery to the unhappy objects of their hatred! Think, also, of the crimes which swell the Calendar of Newgate, and which during the last year spread terror and consternation through the land. Unrestrained passions are the real evils of mankind. These are a perpetual torment. Many natural evils soon end, or become more easy to bear: but these continue and increase, and propagate misery; they poison the very sources of pleasure, and render calamity more painful. These are the true enemies of mankind, which produce discontent and anguish of mind and a broken heart. These are what lead to the perpetration of the greatest crimes. The act of dishonesty, theft, or murder, for which the felon is executed, has its origin in some passion, perhaps pride or the love of luxury, which has not been restrained. Now what effectual remedy can we use against the too powerful influence of such passions? The gibbet may restrain them by its terrors, but has no tendency to cure them. But the Gospel has. It is the very remedy which God has provided. It points out their evil; it implants holy principles, which serve to restrain and regulate them, and to give them an entirely new direction. All men wish to set bounds to the passions, especially of others, when they transgress the bounds of order and become injurious to society; but, alas! it is not seen that the only way to do this effectually is to attack them in their principles, to apply the axe to the root of their self-love, vanity, pride, worldly mindedness, and to implant in their room the fear and love of God. Now this is to be effected only by the Gospel; and, even if you should be regardless of the guilt and the crimes which the want of religion produces

in the world, at least compassion for the miseries which mankind endure should induce you to spare to them the only consolation which is left to many under affliction. Without the support of religion, what can those do who have lost all that was dear to them in this life? And they who are in this situation are not a few; nor can any say that he himself may not soon be placed in it. How exquisite is the misery of the husband, who has lost the partner of his happiness! How desolate the state of the widow, who has been bereaved of the stay and support of her life! Still more deserving of our pity are those whose hearts are broken by the perfidy, cruelty, oppression, or fraud, perhaps, of those very persons on whom nature or affection had taught them to depend. What multitudes, also, are suffering under the torment of painful disorders, or languishing under some slow disease, against which they are struggling in vain, and which is aggravated by seeing, perhaps, an infant family left destitute of support by their death! How many are striving in vain to extricate themselves from embarrassed circumstances, and enduring the most painful feelings, while every pleasing hope of competence vanishes, and leaves them a prey to poverty and dejection, perhaps despair! Now where can these unhappy sufferers look for comfort? You have derided religion as imposture or enthusiasm; you have encouraged them, perhaps, to deride it too. What, then, will you now say to comfort them? Relieve them you cannot; and will it console them to say that they must endure what they cannot help? Ah! see now, how that Gospel, to which you have given so little heed, might be to them an unfailing spring of consolation! Had they been accustomed to call God their Father and Friend, to look up to him with a hope full of immortality, to hold communion with a Saviour, and to rejoice in his love and grace; to look not to

things temporal, but to things eternal; then they would not sorrow without hope. They would cleave to their God, and find a refuge in his mercy and love. The whole prospect before them would not be dark and gloomy; but beyond the cloud they would perceive the shining light which would inspire them with the hope of soon enjoying a brighter day. They would then bear with a resignation and a composure of mind evils which else would be intolerable, and enjoy intervals of sweet peace, and hope, and consolation which would overbalance their sufferings.—Little do those parents think, who are training up their children not only without religion but with prejudices against it, how truly they are training them up to bring upon themselves misery, to endure it keenly, and to suffer it without hope. Little do those young persons think, who, like the way-side hearers, pay no attention to the truths of the Gospel; who esteem attendance upon the worship of God a burden, and religion a gloomy thing, the enemy of their happiness; little do they think how fatally they are ensuring misery to themselves. It is impossible that God the gracious Father of mankind could have ordained a service which would not be for the advantage of his creatures. It is impossible that the love and fear of God can have any effect but what is beneficial to the world. Be persuaded of this. Listen to the law of God. Understand the infinite value of the knowledge of Christ as an armour to defend you in this evil world. Unhappiness must be in your ways, not less from the nature of things, than from the righteous judgments of God, while you continue to believe the suggestions of the evil one. No other fruit than this can you reap from refusing to receive into your hearts the Son of God, who hath said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Should you be inclined, from what has been said, to be a more attentive hearer of the Word of God, let me then give you a few words of advice.

Be upon your guard against being offended either by the faults of persons making a profession of religion, or by what may appear to you their absurdities. Religion itself is the same thing whatever be the faults or mistakes of those who profess it. Let it be your business to be earnest in prayer to God, that he would direct you, that he would bestow on you his Holy Spirit to enable you to walk uprightly before him. Search the Scriptures under the guidance of this Spirit, that you may know the will of God; and what you find commanded there, endeavour in the strength of Divine Grace to perform. Examine also your own heart; see that you are not resting in a form of godliness without the power of it. Seek to be conformed to the Divine Will: encourage a tenderness of conscience, and pray to be animated with a pure desire to glorify God.

Such means, steadily persisted in, will not fail, under the Divine blessing, to lead to such a knowledge of your own hearts as will endear to you the love and grace of your suffering Redeemer. They will shew the necessity of faith in him as the medium of pardon and the source of hope. They will explain difficulties better than any commentator; and by the gracious appointment of Him who is the sole Author and Finisher of our salvation, they will be instrumental in carrying on the work of his grace until your souls are renewed in his image, and filled with abiding and abounding love and peace and joy in the Holy Ghost. *Amen.*

To the Editor of the Christian Observer.

In reading your Number for the last month, I was much pleased with the excellent letter by Rusticus, on "the growing Expensiveness of a

College Education," and I sincerely wish that his sensible remarks may have the good effect desired; but I cannot refrain from expressing to you, that I think the subject may be still further pursued, and that it may be viewed in another and more important light. Rusticus gives full credit to the under-graduates of Cambridge, for amiability of disposition; nor does he wish "for a moment to be understood as impeaching the general excellency of their character:" on the contrary, he is an admirer of their zeal and piety: and yet, such were their entertainments, and such their conversation at table, that he confesses he was glad when "the time of his departure arrived." I will not waste the time of your readers, by arguing, that it is absolutely necessary for a minister of the Gospel himself to possess that heavenly treasure which he offers to others; but I would ask you, sir, when we consider the sacred calling for which these younger members of the University are designed, are not some of the practices mentioned by Rusticus very reprehensible, on a ground of still greater importance than the injury their fortunes may sustain? The solemn season of their ordination is approaching, when they will have to profess themselves influenced by the Eternal Spirit, to take the office of the priesthood; from which time they will have to preach to others, "the unsearchable riches of Christ." It will *then* become them to "know nothing," comparatively, "but Jesus Christ, and him crucified." It will be their business to be "crucified to the world," and for "the world to be crucified" to them. It will belong to them to practise, as well as to preach, the self-denying doctrines and duties of our holy religion.—Who is sufficient for these things? Will frequent or regular "wine and dinner parties;" will the ability to treat of the "respective excellencies of Port, Sherry, and Madeira;" will "elegant furniture and dress, expensive entertainments, a well-fur-

nished cellar, long bills for fruit and horse-hire," and even "bills unpaid," (for *that* is hinted at by Rusticus); will these things qualify a student for the sacred employment of the ministry? Or will they not have the most direct tendency to destroy the "good seed" sown in the heart; to unfit the mind for devotional exercises, and to create a distaste for the ministerial duties?

It has been often lamented, that without waiting to witness the disposition of mind, without regarding how far the requisites to form a true minister of the Gospel of Christ may or may not be possessed, young men are so frequently designed by parents and guardians for "the Church;" as though it were, like other professions, to be entered at pleasure, and only considered as a means of livelihood! It has often, too, been lamented, that while at college, those who are intended for

the ministry do not receive, exclusively and separate from others, an education peculiarly fitting *them* for their sacred profession. Indeed, from the first moment of a boy's being dedicated to the Church, I cannot but think it a great desideratum, that throughout the whole of his education, his future calling should never be lost sight of; and if I am so happy as to accord in sentiment with you, I should rejoice to see, at *your* recommendation, many of our excellent clergy opening seminaries, *expressly for the purpose* of educating youths, previous to their admission at college, who are designed one day to fill the pulpits in our venerable Establishment. It is thus, I think, that the desirable purposes and wishes of Rusticus, will be best fulfilled, and "the Establishment" be prevented from losing "many valuable servants." I am, &c.

E.

MISCELLANEOUS.

To the Editor of the Christian Observer.

It can reflect no peculiar credit on a single obscure individual, to echo the universal sentiment of praise and admiration which, I doubt not, has long since burst from all your readers, on the perusal of your invaluable papers upon the subject of Education. I esteem it a very high encomium to say, what I nevertheless believe to be true, that the pages of the Christian Observer have acquired fresh interest, and a new lustre, in the eyes of all well-judging men, from the pen of your excellent and able correspondent, the author of those papers. He has entitled you, Mr. Editor, to the attention of posterity, in a new and a two-fold light. On their respect, indeed, I always considered you as laying a just claim; and to that your correspondent has now added the most

unquestioned and interesting right to their gratitude and esteem. His profound knowledge and actual experience on the important subject of the education of youth; his enlarged views of those general principles on which alone it can be properly conducted; his easy arrangement of complicated matter, and the apt perspicuity of his style, must be points familiar to the observation of his most ordinary readers: and for the benefit already derived from labours, of which I would fain, as yet, not see the conclusion, as a humble individual somewhat interested in the subject, I desire to render your correspondent my most unfeigned thanks.

With these truly unaffected sentiments of respect and gratitude to the writer of the papers in question, I hope it may not be deemed incon-

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"intent to express my dissent on the subject of one single opinion advanced in them; an opinion, I own, of considerable importance, and on which I should be most happy to invite a discussion in your pages, far more satisfactory than any which my humble pen can hope to compass. The opinion I allude to is that given in your Number for November last, p. 701, on the subject of EMULATION. I am conscious that at the very mention of the word Emulation, a thousand feelings will start into the breasts of your readers, perhaps as various and discordant as the ideas usually affixed to that name. Should I boldly at once aver my intention of defending the principle, I scarcely dare open my eyes or my recollection to the vast host that cometh out against me in such a cause. The names of Mr. Law, Mr. Gisborne, Mr. Wilberforce, would, even without any further search, be sufficient to strike dumb the bravest disputant; and when to their verdict I add the peremptory denunciation of your able correspondent already referred to, I can be proud of nothing but my fool-hardiness in making such an attempt. Such, therefore, as it may be, I desire to implicate no one with me in the charge of temerity. Most distinctly I trust you will assure your readers, Mr. Editor, that you are not personally responsible for sentiments breached in your pages with the evident view, not of settling, but investigating the truth. Of your correspondent I will only ask the candid attention which he is so well instructed how to pay to suggestions even in their most youthful and unripe forms; together with the permission, on my part, without defining very accurately what we mean by emulation in the first instance, rather to take his own statement of the whole subject, and to enter at once upon some difficulties in his system which have struck my mind very forcibly, upon viewing it simply as it stands.

In the first place then, sir, there are two thundering consequences

which must necessarily present themselves to the attentive mind from the position of your correspondent. The first is, that a principle—not a modification of one, but an actual principle—exists in the mind, owing its creation to some other power than God, and to be absolutely eradicated and annihilated by his grace. That such a principle as the love of eminence, the love of excellence—call it the love of excelling others, of rising superior to others—exists in the mind, and is a distinct feeling or affection of it as different from others as the principle of fear, for instance, is from that of hope, can admit of no question. It is not a mere modification of other principles; it is a principle itself, and has an independent essence sufficiently discernible and peculiar to itself. Now it is not necessary to inquire how far the evil power has the means of creation in his hands. It is conceivable at least that he has not; and that to create an evil principle in the mind, would be as far beyond his allowed limits of mischief, as to create for the purposes of evil, a solid particle of matter. But the question does not hinge here. The point of fact would be generally conceded, and I apprehend to be incontrovertibly true, that no principle has been so engendered in the mind of man, and that our lamentable and hereditary taint consists entirely in the perversion, the excess, or the misuse of principles pre-existing in the mind, and is to be cured, not by their extermination, but their regulation. "What I regulate robbery, murder, and adultery!" I think I hear your correspondent exclaiming. Yes, I answer: regulate, not those individual exercises of the passions which are but their abuse, their deformity, and their adaptation to the standard of darkness; but regulate the principles, the divinely-created, necessary, and still perfectible principles, from whence those actions, through perversion, proceed. Regulate these and you will change their origin

And then, in the place of those shocking deformities before mentioned, you may perchance discover the most beneficial results arising from the very same, though differently modified, causes; and those principles, which, in their abuse, engendered robbery, murder, and adultery, may, in their proper and healthy exercise, prove respectively the self-preserving principle by which the admirable machine of man invariably tends towards its own continuance; the indignant principle, which, in the breast of the regenerate, hates iniquity with a perfect hatred; the social and domestic principle which gladdens the face of nature, and crowns all climes with the beauty of successively rising generations.

— Heaven its wonted face resumes,
And with fresh flow'ret hill and valley
smiles.

It is not the place, at present, to say, how any given passion, such as hatred or love, may be regulated and refined and sanctified in its exercise, any more than to shew how the parent-principle of a devilish ambition may be converted into an honest emulation. This hereafter. It is only now to be asked your correspondent, whether he is ready to discard any one known and connatural principle of the mind wholly from use, because it has been abused; whether emulation, in some shape or other, be not such a principle; and whether, therefore, he is prepared to meet a consequence for which he will find no parallel, by forbidding every exercise of this one affection of the mind, which, if originally created there by God, would seem, as such, no less capable of a beneficial modification than others? The apparent total proscription of this principle in Scripture will come better under discussion when we speak of its different varieties.

The next ill-favoured consequence which meets us from the position of your correspondent, is

the radical error which it charges upon all mankind, and even the most virtuous and best judging amongst them; nay, the actual guilt in which it necessarily involves almost every system, both theoretical and practical, which has ever been devised or executed for the improvement of the race. Of course, we give up the whole heathen world at a stroke. Soame Jenyns has proved their primary virtue, patriotism, perhaps one of the fairest public fruits of emulation, of no account in the Christian scale. And Cicero, the most attractive and unexceptionable specimen amongst them of the effects of emulation in the individual character, perhaps we must allow, holds scarcely an inch of ground in common with the Christian moralist. But turn to the world of Christians, and the matter is scarcely mended. Almost all the excellence, whether intellectual or, we might even say, moral, which has been attained amongst Christians, is, in a great majority of instances, to be traced to the source of emulation. We do not say from what it ought to have arisen, or how far the latter species of excellence, if so derived, should be called *immoral*, or not; but such, in point of fact, has been the derivation.— Let reason judge, where, but for this almost universal principle of action, would have been our statesmen, our philosophers, our metaphysicians, our poets, and even our divines. What person, at all acquainted with the nature and the mixture of human motives, will not, in point of fact, attribute, at least in part, to the operation of this principle the labours of a Baxter as well as a Clarke, a Henry as well as a Grotius, an Austin as well as an Erasmus, a Chrysostom as well as an Origen. Call it mixture, or call it alloy, can any one, conversant in human nature, doubt the presence of something like the principle of emulation in the production, we may say, of almost all those immortal labours which gra-

the names above-mentioned? The principle, in as far as it exists at all, we question not to be precisely analogous to the feeling which your correspondent condemns in children. And the same condemnation which he bestows in one case, must as strictly and universally hold in the other. Nor is the depth of the condemnation less formidable than the extent of it. It would prove, upon every one of those venerable names just mentioned, as well as upon almost all that on any other account are handed down in the page of history, the possession and encouragement of a principle in their minds primarily and purely evil. Their very fame, the very sense of approbation excited in the breast of others at the mention of their names, and which it is impossible not to imagine, in by far the greatest majority of instances, operated as a stimulus on their minds, as it does on the minds of their admirers, is *ipso facto* evidence against them. No excuse, no palliation, can be offered of their guilt. The application of such appellatives as an honest emulation, a love of excellence, (which includes in its very name the idea of excelling others), a proper regard to reputation, an aspiring mind directed to good objects, a disinterested ambition, must involve an actual contradiction in terms. Nay, those persons who have in any degree contributed first to excite, and then to use such a principle, in the minds of children more especially, are to be esteemed as amongst the worst enemies of the human race, the actual allies of the great founder of evil. Bell and Lancaster are, indeed, proscribed, and consistently so, by name in your correspondent's essay; and so far from encouragement, assuredly, under his view, they cannot deserve toleration; and the subscriber to the schools of either is a partaker in their evil deeds. It need not be said to how many educators of youth, and their system, this broad note of condemnation must equally apply; and even the

worthy and respected Missionary, Mr. John, Senior of the Danish Mission at Tranquebar, must come in for his share of the sentence, for having proposed, upon a mistaken view of its excellence, the transplantation and culture of this very principle across the Atlantic, in native free schools, throughout the whole of our Indian possessions.

In the investigation of truth, exaggeration can only defeat its own object. If, therefore, the above statements at all wear that complexion, let it be attributed, as in reality it must be owing, only to the nature of that position of which the question is made. The position contains no qualification on the part of your correspondent. I cannot, therefore, see what qualifications or limitations can be adopted in the conclusions to which it necessarily tends; and I am far, sir, from wishing to heap together, in the first instance, arguments only to prejudice, and appeals to consequences, the most slippery of all modes of reasoning. On this account, I forbear to insist on another very considerable difficulty attending the position in question, viz. the impossibility of finding any other principle to substitute for emulation, which shall operate either so universally or so strongly. Constituted as the species now are, and as every individual of that species now is, your correspondent would surely not suspend all operations both in the moral, intellectual, political, and every other world, till he shall have found such a substitute; or, referring to the only pure motive, on his principles—the love of God—by what process will he render that a motive sufficiently extensive in the multitude, or powerful in the individual, to produce all those effects, both in education and in after-life, which are so necessary for our very existence and daily sustentation?

To come, then, to some more direct observations upon this principle of emulation; I confess with less confidence than in declaring the

consequences of entirely proscribing this principle from the human mind; I proceed to some considerations for the defence, though at the same time regulation, of it. It is to be recollected, that nothing is more difficult in all cases than to draw lines in moral conduct and moral principles: and as he takes the least trouble who dries up the element in dispute and annihilates it from existence, so he, perhaps, is most entitled to candid construction who attempts, if he does not presumptuously attempt, the more godlike task—of directing it. "Hitherto thou shalt go, and no further; and here shall thy *proud waves* be stayed."

I would begin then, sir, by humbly asking, if the term *emulation* be sufficiently understood. It saves an infinity of trouble to define our terms; and it is a great question whether this very subject has not been beyond measure embarrassed for want of definition. *Imitation*, says your excellent correspondent, is a very good thing, but *emulation* a very bad one. We may follow examples, dead or alive, but we must not be guilty of teaching our children emulation. Mr. Gisborne, to whose eloquent pages an appropriate reference is made, says nearly the same thing. At least he condemns the principle of emulation as highly dangerous, if not actually sinful, in itself; but admits and prescribes the principle of following example. Now, it is not very clear whether the distinction here intended, is, that we may attempt to equal other persons, but not to surpass them; or something else, yet to be explained. If the former, the question is made at once a question of degree; according to which we may lawfully aspire to a certain point, but not beyond it. But, in this case, what becomes of emulation as a principle radically bad; or how is that actually sinful, and fit only to be eradicated from the mind, which, after all, to a certain degree, comes to be prescribed as a legitimate means of improvement? Besides,

this distinction is, according to Johnson at least, without a difference; for, looking into his dictionary, we find "to emulate" is "to rival," "to imitate, with hope of equality, or superior excellence." We must, therefore, suppose, that some other distinction is intended between emulation and bare imitation. Something must be supposed, in the dispositions attending the two acts; so different from each other as to erect one of them into a virtuous or at least desirable, the other into a pernicious and guilty propensity. And that this distinction is intended by your correspondent is pretty clear, when he tells us, that imitation must be so conducted as not to run foul of certain bad dispositions, of which emulation is one; and on the other hand, that emulation is in itself an evil utterly intolerable on account of a certain vice of the mind which ever accompanies it, or rather which it is; for "emulation," says he, "is a desire of surpassing others for the sake of superiority;" that is to say, it is pride. Here, then, it is true, such as it is, we have a definition of emulation; and who, admitting for a moment the justice of the definition, could for another moment attempt the defence of the passion? But suppose we inquire if this be a fair definition; and whether it might not be as just to say of the other and more favoured principle of action, that "imitation is a desire of resembling others, for the sake of similitude?" Under such a definition of this latter act, who would not equally rise up in arms against it, as possessing the most dangerous qualities, and leading to the very worst consequences in a world which, to resemble, is to follow it to ruin? And the answer which its advocates will most readily adopt is simply this, that imitation is indeed a desire of resembling others, but not for the sake of similitude merely—which would be at the best like a monkey—but for the sake of some supposed excellence in the exam-

Ple which it is desirous of attaining. And this is the answer that the patron of emulation would render to the definition given of it above. He would say, It is indeed the desire of surpassing others; but not for the sake of superiority merely, which would make it the questionable feeling that is asserted; but for the sake of some other ulterior object, which may be as various and diversified in its nature as the whole circle of affairs that respect as well the future as the present state of being could make it. Just then as imitation might be defined the act of imitating others, so emulation *might* be defined the act of aiming to surpass them. And even on the exceedingly narrow ground of such a definition, there is little doubt the act of emulation might be defended against the allegations of your correspondent. He admits of imitation under certain restrictions: precisely under the same restrictions we would contend for emulation. The desire to surpass another cannot in itself be very different, and only in degree at all, from the desire to equal another. In fact, viewed in their naked form, stripped of all circumstances, they are, as to the practical question of guilt or innocence, identical. And if your correspondent is pleased to saddle emulation with certain unfavourable adjuncts, motives, &c., to rob it of its character, the very same or equally unfavourable concomitants may be given to imitation. Whilst, on the other hand, the very conditions under which he is pleased to set forth and prescribe a laudable imitation, are exactly those under which we should feel as little hesitation in speaking of a laudable emulation.

But we own, we are not satisfied with a definition which makes a distinction between two acts so very nearly allied and identical with each other as Imitation and Emulation. We are rather desirous of merging, in the first instance, one of them, and certainly that which is the

lesser act of the two, into the other. And calling both by one word, Emulation, we should then desire to trace it still further back to something else which may bring us into contact with the more simple and essential properties or principles of the human mind.

With this view, perhaps, Emulation might rather be defined to be *the desire of excellence, leading to its pursuit, according to some given model, standard, or example.* The question as to what standard may or may not be adopted in this pursuit, might be considered of much weight in determining the comparative measures of safety in conducting it. The standard of authoritative precept would of course be considered the safest: next, that of some imaginary model, some "beau idéal" impressed on the mind from some cause wholly independent of exterior personal considerations. Of examples, dead ones might be considered as the next in safety; and the least safe of all, as tending to excite unfavourable passions in the pursuit, would be living ones in contact with the aspirant. These last, however, as it happens, are the very standard to which, under proper restrictions, your correspondent himself brings the mind of the pupil in his pursuit of excellence. It will, therefore, by him, as well doubtless as by all reasonable persons, be admitted, that under some circumstances the pursuit of excellence may be conducted with reference to the standard of actual living examples, who are in contact with the pursuer, and of course engaged in similar pursuits. It is said, *under some circumstances*, —for it now appears, even on the verdict of your correspondent himself, that *circumstances* are the chief and only source of difference in the nature of this pursuit; and hitherto we may most justly represent the act of emulation, according to the above principle, as a strictly neutral operation, of which circumstances alone are hereafter to determine the goodness or badness.

In fact, this principle of emulation; this desire of excellence abstractedly considered; this thirst of improvement; call it, if you please, this ambition to rise to some standard hitherto unattained, seems to me to be that very original and essential property of the human mind of which we have been in search. It is in some form or other, I firmly believe, wholly inseparable from all inferior intelligences; and seems to be that grand and universal law by which all finite intellectual substances gravitate in endless progression towards that source of perfection from whence they emanate. You may modify, combine, limit, direct, control it as you will; you may, if you please, rail at it, condemn it, and exclude it from your system; but you never will and never can extinguish its operation in the human mind. There it will still remain; there it will forcibly act. Under a thousand forms it will ever elude the subtlest grasp that should attempt its destruction; and what is more, with, with no recollection of your unnatural designs, kindly repay them by still continuing, as it has always done in time past, to yield you the most solid fruits of excellence; and to fill with activity, vigour, and effect, all the necessary, all the useful, and all the venerable departments of human life.

Naturam expellas furcâ, tamen usque recur-
ret,

Et mah perumpet furtim fastidia victrix.

It is this principle which the reasonings of your correspondent covertly and in effect tend, though I am far from saying aim, to discard from the system of education, and even to banish from the human mind. And feeling as I do, the inefficacy of the attempt, as well as the tremendous loss which would accrue to the world should it succeed; it can be no matter of surprise that I thus humbly endeavour to save so much time and labour, that might be more usefully employed, and to discourage an attack

upon one of the most operative, most indestructible, and, as I cannot help adding, most beneficial properties of intellectual creation.

VINDEX:

(To be continued.)

To the Editor of the Christian Observer.

My situation in a remote part of the country, and disinclination to travel beyond the limits of a maritime province, create in my feelings a kind of morbid strangeness to the habits of a town life; of which I have long known nothing, but through the medium of books, and the conversation of casual visitors. I have, however, lately had an opportunity of receiving periodical details of the proceedings of the fashionable and commercial crowds, which mingle their numbers in your busy capital; in consequence of my second son having remained in town during six months, previously to his departure for a western colony. I commissioned him, while in London, to send such information as might furnish our domestic circle with a passable idea of what was going on in scenes so different from the calm uniformity of our own retirement; and particularly wished him to communicate a few notices respecting the present state of our national learning,—a subject not indeed immediately within the range of my regular pursuits, but interesting, in its degree, to one who in earlier life knew a little of Virgil and Theocritus, and more of our own Milton; and who retains that general love of literature which was impressed upon him when he gathered his opinions of mankind and his elements of moral science from the midsummer-nights' dreams of poetry.—My poor William has really deluged us with literary gazettes, for each his letters must be termed; but the misery is, that I do not find he has read a single book during the whole half year. I do find, nevertheless, that he is become the bosom friend of some gay booksellers at

the west end of the town; and that under their shadow he is already in the last stages of the bibliomania. As a proof of the progress of this distemper on a constitution which, I thought, would long defy contagion, he sent me last week a copy of a forth-coming advertisement, as it will appear, he tells me, in all the quarterly journals of the next season. It contains one hundred and fifty articles, and the first seven are announced as follows:—

SELECT LIST OF NEW PUBLICATIONS ;
TO APPEAR, IF POSSIBLE, ON THE
FIRST OF APRIL, 1814.

1. CORRESPONDENCE OF THE LATE MARCHIONESS OF Q———; from 1780 to 1810.—This exquisitely interesting accession to elegant literature is acknowledged to contain the only genuine record and classification of varieties in amusement and dress, during the specified period; the noble authoress having, amidst an infinitude of minor details, indulged her correspondents with the *secret history* of the introduction of the *pelisse* into the *British* wardrobe; the origin of *puce* and *coquelicot*; the partial suffusion of those hues over patrician habiliments, and a comparative view of their influences on the splendour of three successive birth-days; and, particularly, with an elaborate memoir on the rise of the *bandalore* (that once athletic and philosophical recreation of fashionable life), its premature decline and fall, and mysterious connection with the measures of a *certain cabinet* in the earlier periods of the *French Revolution*.—The work, printed uniformly with *Miss Seward's Letters*, is expected to extend to eight volumes; the last two being reserved for confidential notes addressed to the principal *female domestics* of her ladyship's establishment. Portraits, fac-similes, and graphic illustrations of costume, furniture, horticulture, and general taste will be liberally dispersed through every volume.

2. LEGENDS OF THE CRADLE. BY

Mrs. BUNCH.—At a period when the intellectual efforts of women rival the most distinguished productions of the other sex, it is unquestionably due to the memory of an ancient female fabulist, (who, from the matronly and maternal character of her style, has long borne the familiar and endearing appellation of *Mother Bunch*), to rescue her pretensions from that unmerited oblivion which, it is feared, begins to darken their celebrity. Accordingly, an authentic edition of the *Buncine Tales*, printed from a black-letter copy recently discovered in the *British Museum*, and collated with a MS. in the *Advocate's Library* at *Edinburgh*, is now offered to the public, and especially to the guardians of education. The Editor trusts that the patrons of antique *British* literature will remunerate the labour and anxiety bestowed on this national work. The sex of the original writer will remind a gallant and chivalrous age of the veneration demanded by the name (*clarum et venerabile nomen!*) of a lady, who, without any disparagement to the recent claims and talents of *Madame de Genlis*, *Miss Edgeworth*, and the *Aikin* family, long monopolized the merit of developing the nascent energies of legislators, warriors, and philosophers.—The *Legends*, preceded by a biographical preface, and whole length and breadth portrait of the authoress, engraved, by special permission, from an original painting in the principal nursery at a ducal mansion, will be printed in one vol. royal 4to; price 5l. 5s. in extra boards.

*** The editor of *Mrs. Bunch* avails himself of the opportunity of contradicting a report, that he had pledged himself to prepare a variorum edition of the *Life of Thomas Thumb*, and of the sentimental narratives of that adventurer's (supposed) contemporary *Mrs. Goose*. The fact is, that he has long entertained very serious doubts of the veracity of the singular achieve-

ments said to have been performed by so diminutive a hero as *Thumb* (or *Thumbicus*, as the monkish annalists of the middle ages usually write the name), particularly his success against personages of extraordinary stature; and he inclines to think that historians confound *Thumb* with *John* the well-known *Assassin of Giants*.—The editor's reluctance to publish the *Goosian Fables* is founded on a conviction, that no perfect MS. or edition of them has survived the ravages of time, or rather the criminal indifference of librarians; and, without specifying names, he reminds those whom it may concern, that the mutilated legends of *Guy Earl of Warwick*, and of *Cinderella*, in the library of the *Royal Institution*, will remain as monuments of the negligence and *venality* of a certain individual, whom misguided tenderness has hitherto shielded from justice.

3. *GEOLOGY OF FINCHLEY COMMON*.—However superfluous it may appear to invite the attention of philosophical mineralogists to this important title, the author cannot deny himself the gratification of appraising the geological world, that his unwearied researches among the awful and almost illimitable solitudes of *Finchley* have been rewarded by the discovery of seventeen new earths; the examination of which furnishes data utterly subversive of the two rival hypotheses of the *Vulcanists* and *Neptunists*, and (he flatters himself) demonstrative of a new and conclusive theory.—Subjoined is an analysis of the dark-coloured sediment (or *limas*) deposited by the *Thames*, and such tributary streams as increase its waters between *Blackfriars* and *London* bridges.—The work will unquestionably form an era in physical science; and, it is presumed, must specifically recommend itself to such *ladies* and *young persons* as frequent the various Institutions of the metropolis in pursuit of experimental philosophy.

CHRIST. OBERG. No. 146.

4. *TAILORS; THEIR INFLUENCE ON SOCIETY AND MANNERS, AND CONNECTION WITH THE ECONOMY AND COSTUME OF EMPIRES*.—The *English* editor of this rich intellectual effusion has accompanied his version with illustrations which will render the whole performance (originally written for circulation on the continent) applicable to the local peculiarities of his native island. He has also added a dissertation on a subject unaccountably omitted by the *German* author; namely, the hypothesis that nine individuals of the profession are required to constitute the true *homo sapiens* of *Linnaeus*. The appendix contains an essay towards a theory of the *oriental posture* so generally assumed in the celebration of the *saroterian* mysteries.

* * A *French* translation of these volumes was discovered at *Paris* by the police, and destroyed by express command of *Napoleon*; who, as it would appear, was alarmed by the spirit of metaphysical freedom breathing through every paragraph.

5. An illustrated Edition of *THE WHOLE DUTY OF MAN*.—In the present improved state of ethics, many original thinkers have expressed their surprize that no attempt has been made to enforce the claims of virtue by the auxiliary might of typography and graphic science. It is therefore proposed to prepare a superb edition of the above popular code of rectitude, illustrated by a series of the most finished specimens of wood engravings hitherto produced by the *School of Banick*. The letter-press will be corrected by an eminent amateur in modern divinity; who, without presuming to adulterate the text, has engaged to subjoin such notes and comments as may soften the austere obduracy of its precepts, and, in some instances, furnish a practical refutation; in correspondence to the enlightened theories of the age. It is assumed that a cursory perusal of these annotations, added to an inspection of the designs and vignettes, will super-

and the necessity of any irksome study of the original work, smooth the once rugged ascent to the temple of *style*, and display the deathless triumphs of the pen over the retiring forces of time. The potency of the graphic art in this publication is computed by recurring to the fact, that for several years subsequent to the appearance of *Hogarth's Rake's Progress*, no rarer, who had examined what (with now) unvalued series of plates, ever relapsed into his antecedent indifferences.—The undertaking will be completed before the next fashionable season; in order that parents and guardians may opportunely inspire with a permanent love of virtue, and intolerance of irregularity, the young persons immediately under their influence, by presenting them with copies of this irresistible *specimen* to goodness. It will be printed in an order of transcendent magnificence at the Shakespeare Press, in imperial folio; with a portfolio of plates, ensembles of the head and tail pieces, and an engraved title in the lapidary style with characteristic decorations.—The price is not intended to exceed 31d. 10s.

6. *SCANDINAVIANA; OR, ANECDOTES OF DISTINGUISHED DUTCH.*—The variety and deserved popularity of publications in *ANA* encourage the compiler of these papers to anticipate a highly flattering reception from the innumerable lovers of select anecdote. His nativity and long residence in *St. Giles's* (*salus magna parvis*) have afforded facilities of communication with leading characters among an ancient and meritorious profession, only to be appreciated by a careful examination of his performance. He has, however, the mortification of confessing, that all attempts to procure a *chronological set of illustrative specimens* have been fruitless; and he is driven to the necessity of offering a broken series, engraved from the only collection accessible to his inquiries, and possessed by a most frequent patron of the art in the vicinity of the *Seven Dials*.—The

work will be published by subscription, and the copies most faithfully delivered in the order of subscription. Names are received by the editor in *Direct Street*.

* The author of *Spanner's* has been for many years collecting materials for a peculiarly interesting historic work, which, he trusts, will speedily appear, under the title of *Annals of the Gypsy Monarchy*, from its Founder, *Robertus Africoides* (*Bob the Red-captain*) to the origin of the existing dynasty in the person of *Tom the Trump*. Much information has been obtained from the Royal archives at *New-wood*, from oral tradition, and particularly from the *Charta de Roma*, and similar documents. This great undertaking will be enriched by a glossarial dissertation on the artificial Gypsy phraseology; also by essays on *Palmyra*, the *Spartan*, *etc.*, and various collateral topics. To be embellished with sketches of forest scenery, and accurate zoological drawings of *ponies*, &c. &c. &c.

7. *SCULPTOR ASSURERS; OR, ESCORTS FOR THE LAMENTING.*—This is the title of a beautifully illuminated MS. lately discovered among the *Selden* papers in the Bodleian Library at Oxford. By several gentlemen of high celebrity for their attainments in our early literature, it is pronounced to be a prophetic (though obviously ironical) estimate of the learned character of the nineteenth century; and, probably composed on the model of *Barclay's Navis Sulaifera*, or *Shipwreck of Fools*. Of the accuracy of their decision the less critical reader may form a judgment after perusing the following specimen, selected almost fortuitously from the writings of *Prophoe*:—"When such wights, as should be righte true schollers, doeschew sound learninge, they do straightway fall to picke out a *via regia* to wisdom; wherein they wander farr, and get nothing. Of this their travail come emptie heads and sicklie hearts; yea, great erie and small wooll; and each wight is aware, and saith, I wote, that

what is darest myself I know not. Then you shall see them dazing over gaudy books with stores of temporary pictures; some whereof do show false castles and abbies in downright ruins; some, effigies of doctors without divinity, rhymers hating reason, and critics with sentences both shallow and raudy; and these with abundance of tythe cutt satls, stories of John Doe and Richard Roe, merry sayings of Tom, Dick, and Mudge; and squar'd bagges of moonshine. And in each do they take huge pleasure. All the while, Learning is thrust out of the doores; and, standing in the court socleie weeping, with that all her own primes and precious books are thrust into the lumbered room, for the behoofe of bats and spiders. This extremely curious specimen of barbarous literature will be printed with types cast expressly for the purpose, in imitation of the MS. The impression will be limited to 150 copies (two of which, worked off on vellum, are intended to be presented to the public libraries of the two Universities), and the price of each 15s. 15s.

To confess the truth, sir, I was by no means ignorant of the strange infatuation which, at the present day, disgraces what is called the reading world; and one of my motives for commissioning my son to diversify his dispatches with notices of new books, &c., was to ascertain how far his residence in town had exposed him to the contagion of lettered insanity. The boy has naturally an eagerness for books; and while he remained at home, I provided him liberally with such standard authors as a clerical adviser of mine from time to time recommended. These he studied as much, and almost more, than could be expected from a young man beginning to acquire commercial habits; and when he left us, I calculated that, inexperienced as he was, yet he was too well read to fall a premature victim

to a depraved and superficial taste. But, as you must yourself perceive, he is "catching the new-blown bubbles of the day,"—bubbles indeed; bursting as soon as caught, and leaving utter emptiness!

For about eighteen months I have taken in the Edinburgh and Quarterly Reviews, and one or two of the monthly journals; by way, as Cowper read the newspaper, of peeping at the world through the loop-holes of retreat. But the vast dimensions of these critical apertures let in a great deal too much; for, instead of peeping, one may survey the wide expanses of folly with a broad stare. I already begin to dread the arrival of the reviews; since they are no sooner landed on the table, than the children run to open the advertisements stiched up in these bewitching publications; and I am thenceforward in hourly danger, for some days, of being conjured by my girls to send for the new edition of *Therese*, or the *Bridal of Friermain*; or I am addressed in breathless and incoherent accents, "Oh! papa, here's a new poem from Lord Byron—another epic of Southey's—and quite a new thing from Walter Scott—and they have all been out a month—Oh! do write to-night to Hatchard." Judge, sir, from this, how far we are already gone in the downward course of literature. This comes of an eighteen months of reviews and advertisements! *Facilis descensus* indeed! Far am I from undervaluing the splendid talents of the bardic trio (as the girls call their three favourites), but I wish to teach my young people, that their own shelves display a neglected collection of the works of the mighty dead, with whom I would persuade them to hold high and daily converse; and when their minds are braced by this practical wisdom, they may then wander with more security among the lily-silvered vales, and low-whispering woods, of modern literature. I have promised my third daughter a copy of *Robbery* as soon as she has given me, in writing, a prose analysis of Pope's

Essay on Criticism; and I propose to enter into a similar contract, whenever she and her sisters make the next clamorous application; hoping, by such a course of proceeding, to allure my pretty ramblers into the classic regions of British song.

The injury effected by the prevailing modes of literature is not confined to such minor ill consequences as the degradation of taste, and the perversion of fancy; but the mischief diffuses its unresisted influences over the moral, immortal part of our nature. The retrograde movements of the human understanding act with a sometimes unsuspected efficacy on the affections. A desultory exercise of the mind induces a languid state of conscience. A taste for superficial reading is not properly a disease existing locally, while it leaves the general constitution sound; but a symptom of some distemper seated in the vitals, and requiring a course of medicine, and a regimen of peculiar potency.—I wish the under-graduates in our Universities, (for, as I hear, the very fountains of learning are partially poisoned,) and particularly such among them as profess to be religious, and are training up for the ministry, under a serious conviction of the responsibility of their destination, would beware of indulging habits of literary trifling. *Hæc, fuge, oate dea!* Let them assure themselves, that their irrevocable hours cannot be consumed on ephemeral books without very serious injury to their intellectual and spiritual health; that time lost at college will infallibly upbraid them in after years; and that it is no disgrace to be dumb to such inquiries as, “What do you think of the Rejected Addresses—the Cornair—Grimm’s Correspondence—Madame de Staël on Suicide?” The inquiry should rather be, “What would Newton, and Barrow, and MacLaurin, and Waring, have said, could they have foreseen the morning table of a mathematical student strewed with lounging pamphlets?” But leaving our juniors out of the

question, what have our critical journals done for the reading population at large? Our incessant dabbling in reviews appears to me, especially, when I look back to other times, to harass all intellectual exertion; and, what makes a bad thing worse, we study (as we call it) ten or twelve subjects in one and the same number, and on each of these ten or twelve subjects we must needs have an opinion, and then proceed to talk, with imposing confidence, about theories and departments of science, of the very existence of which we were unconscious till the appearance of “that capital article in the last Edinburgh.” Nor is even this the worst, since I can assure you, from my own limited observation, that the quarterly journals are in high request with many, who, too much like my own children, confine their reading to the voluminous masses of advertisement found at the beginnings and ends; so that here also are “minds of large discourse, looking before and after;” for, to my certain knowledge, they never look at what goes between; but leave that to persons occupying a rather higher point in the scale of surface-knowledge. The time, indeed, may come, when the Trade may publish, monthly, a thick, and thickly-printed magazine, exclusively devoted to advertisements; which, I am convinced, would obtain an unprecedented circulation. Neither would it, in the least, signify to the “numerous readers,” whether the books, formally announced, ever appeared; it would answer every end, both to publisher and purchaser, that they were described, promised, and priced, in all the pomp, and circumstance, and plenitude of a modern list. I am told, that your imperial city swarms with men of letters, who never dream of opening a book, unless it be to get information about other books; and that the number and variety of catalogues in their possession equal in value the gift presented to the Society of Antiquaries by Sir Matthew Mits, namely, an uninterrupted

series of the tickets taken at Islington turnpike, from its first establishment to the date of Sir Matthew's election as Fellow*.

In the Augustan age of English literature, reading was confined to a few; but the few were either scholars who buried themselves in books, or men of genius who chiefly shone by their own light. At that period, however, there was a laudable custom in some great houses, of loading the shelves of the library with wooden blocks, in the shape of books, duly gilt and lettered. Such was the Duke of Chandos's collection at Caunons: thus described by Pope:—

His study! with what authors is it stor'd?
In books, not authors, curious is my lord;
To all their dated backs he turns you round,
These Aldus printed, those Du Sueil has bound,

Lo, some are vellum; and the rest as good,
For all his lordship knows,—but they are wood.

For Locke or Milton, 'tis in vain you look;
These shelves admit not any modern book †.

Such was the wooden wisdom of queen Anne's days; but wooden as it was, I think it preferable to the bibliomaniac gabble of the present times. A volume of oak or elm possesses much more than the merit of negative excellence. It fills up a space, which otherwise would be occupied by wire-wove, hot-pressed, trash. I already sigh for the restoration of the wooden age; and, unless my children will return to their standard volumes, I shall some day make a general clearance of all our reviews and advertisements, and purchase an entirely new library from my cabinet-maker.

To conclude with one serious remark; let the guardians of modern education recollect, that the character of young minds is, in many instances, formed, not by the books read under an instructor's eye, in the

* Foote's Nabob; quoted in the Pursuits of Literature.

† Moral Essays, iv.—In Addison's description of the Lady's Library, (Spectator 37.) occurs, "All the classic authors in wood. A set of Blaeu's, by the same hand."

regular school-hours, but by those more attractive publications which bear the epithet of *entertaining*, and of which the last ten years have produced a redundancy for the nursery, the school, and the college; and that a severe selection of these becomes every day more necessary, from the increasing influx of superficial and ill-principled literature. And let the adult student resolve to banish from his collection, such books as disgrace the name of a scholar; let him treat ephemeral trifles as trifles; and let him perseveringly act on the principle of suiting his intellectual habits to the ultimate end of his being. *When I became a man, I put away childish things.*

ANTI-NEGATOR.

To the Editor of the Christian Observer.

In June, 1813, appeared the first number of a periodical work, called The Orthodox Journal; or, Catholic Monthly Intelligencer; printed, published, and edited by William Eusebius Andrews, 5, Fenwick Court, Holborn. In perusing the first six numbers, I met with part of a Charge, and two Letters, from the pen of the Right Reverend John Milner, Bishop of Castabala; from which I copied the enclosed extracts, and offer them for insertion in your Magazine. It may be expedient to premise, that the Italics and great capitals stand in the Journal exactly as they are found in my transcript.

I am, sir, &c. G. G.

Extracts from Bishop Milner's Pastoral Charge to his Clergy, dated March 30, 1813.

"Of late years you know that numerous societies have been formed, and incredible sums of money raised, throughout the United Kingdom, among Christians of other communions, for the purpose of distributing Bibles gratis to all poor people who are willing to accept of them. In acting thus, they act conformably to the fundamental principles of their religion, which teach,

"The Bible contains all things necessary for salvation, and that it is easy to be understood by every person of common sense." But who could have imagined that Catholics, grounded upon quite opposite principles, should nevertheless shew a disposition to follow the example of Protestants in this particular, by forming themselves also into *Bible Societies*, and contributing their money for putting the mysterious letter of God's word into the hands of the illiterate poor, instead of educating clergymen, even in the present disavowing scarcity of clergy, to expound the sense of that word to them! Yet such has been the influence either of public opinion, or of politics, upon several Catholics of both islands at the beginning of this 19th century! As it is highly probable that the prevailing *Bibliomania* may soon reach this district, I think it my duty to lay down a few maxims on this subject, which, in the supposed case, you will not fail, my dear brethren, to impress upon the minds of your people.

1. When our Saviour Christ sent his Apostles to convert the world, he did not say to them, Go and distribute volumes of the Scripture among the nations of the world; but, Go into the whole world, and preach the Gospel to every creature. 2. It is notorious, that not one of the nations converted by the Apostles or their successors, nor any part of a nation, was converted by reading the Scriptures. No; they were converted in the way appointed by Christ, that of preaching the Gospel, as is seen in the Acts of the Apostles, Bede's History, &c.

3. The promiscuous reading of the Bible is not calculated, nor intended by God, as the means of conveying religious instruction to the bulk of mankind, for the bulk of mankind cannot read at all; and we do not find any Divine commandment as to their being obliged to study letters. In the next place, the Bible is a book which, though inspired, is more or less obscure in most parts of it,

and full of things hard to be understood, which the unlearned and unstable wrest to their own destruction. 2 Pet. iii. 16. Some texts seem to contradict others: several appear to inculcate the very vices which God condemns. Hence the worst of crimes may be perpetrated and defended, as they very frequently have been, on the supposed authority of Scripture; when Scripture is left to the interpretation of the ignorant or ill-disposed. Thus all the horrors and follies of the Grand Rebellion, even to the murder of the king, were supposed by the people to be authorised by certain texts of Scripture. In a word, it is evidently a much more rational plan to put the *statutes at large* into the hands of the illiterate vulgar, telling them to become their own lawyers, than it is to put the text itself of the mysterious Bible into their hands, for enabling them to hammer their religion and morality out of it. A plain Catholic peasant, who is well grounded in the knowledge of his Catechism, really knows more of the word of God, as to the sense and substance of it, than a Methodist preacher who can repeat the words of the whole Bible by heart. As to the text itself of the Bible, the Catholic Church, so far from locking it up, requires her pastors to study the whole of it assiduously, as being, by excellence, the *liber sacerdotale*. She moreover recommends the reading of it to all persons who have some tincture of learning, and an adequate knowledge of their religion, together with the necessary humility and docility to dispose them (in common with her first Pastors and the Pope himself) to submit their own private opinions, upon all articles of faith, to the belief of the Great Church of all nations and of all ages. In conclusion, then, my dear and beloved brethren, I am confident you will not encourage the distribution of Bibles or Testaments among the very illiterate persons of your respective congregations, as proper introductory

books of instruction for them. Rather procure for them, if you can, a sufficient number of copies of the *First and Second Catechisms*, the *Catholic Christian Instructed*, the *Grounds of the Catholic Doctrine*, and the *History of the Old and New Testament*."—(Orthodox Magazine, pp. 151—155.)

In a letter to the Editor (dated October 16, 1813), Bishop Milner says, "I described a Catholic Bible Society as a novel and 'portentous institution,' unknown to the fathers and doctors of past ages, at variance with the third rule concerning the use of Holy Scripture laid down by a committee of the Council of Trent, giving into the

✦ In a former communication.

policy of Protestants, and of course injurious to the religion of Catholics, as also to the authority of their pastors, it being the exclusive business of the latter to instruct all ranks of people, by expounding to them, *vis voce*, both Scripture and tradition.—The Tridentine fathers make no distinction between Bibles in the vulgar tongue, with notes, and those without notes; since it is evidently IMPOSSIBLE TO ADD ANY NOTES WHATSOEVER TO THE SACRED TEXT WHICH WILL MAKE IT A SAFE AND PROPER ELEMENTARY BOOK OF INSTRUCTION FOR THE ILLITERATE POOR." (pp. 170, 189.)

REVIEW OF NEW PUBLICATIONS.

The Path of the People called Quakers, in our Lord and Saviour Jesus Christ, set forth in various Extracts from their Writings. By HENRY TAIT, York. 1812. 2mo. pp. 32. Price 6d.

In our Number for September last, we reviewed Mr. Clarkson's *Life of William Penn*, and in the course of our Review took occasion to introduce some remarks on the taste of that body of Christians with whom Penn was united. Those remarks we certainly had conceived to be written in a spirit of candour and good-will. We ourselves were conscious of no contrary impression. Nothing could have been more remote from our apprehension, than that the attempt we made, and to appreciate some of the peculiarities of Quakerism could have given offence to a single individual of that respectable Society, or have furnished the slightest ground for impeaching our Christian charity. Our surprise, therefore, and mortification were great, to find ourselves misrepresented, in several letters addressed to

us by persons calling themselves Quakers, as actuated by dispositions inconsistent with true Christianity; as scandalizing, abusing, and vilifying a whole body of people; as deriding the Spirit's operations, and therefore manifestly without the Spirit ourselves; as setting up the written against the living word; as blind leaders of the blind, &c. All this, however, we should have thought it might be overlooked, although it unquestionably furnished a tempting opportunity of self-justification; had we not received a remonstrance on the same subject from one we have reason to believe to be a respectable member whose name stands at the head of this article. He reports that we should insert his remonstrance in justice to the Quakers. We insert it in justice also to ourselves. It is as follows:—

"It really grieves us to perceive in the written for a periodical publication, which is so highly esteemed, and strongly recommended, as the Christian Observer, a disposition on various occasions to misrepresent the Quakers. Little, in-

deed, did I expect, that the review of a life so virtuous, so religious, so benevolent, and so honourable, as that of William Penn, would have drawn forth any unpleasant reflections on that religious Society, of which he was so bright an ornament. And when I consider that in these reflections, the present generation of Quakers is, in a great degree, exculpated, it does appear to me to betray a want of charity by no means creditable, either to the justice or liberality of the Reviewer. Supposing what is said to be true, respecting men and women passing naked through the streets; which, so far as relates to women at least, was not, I believe, the case with any acknowledged members of the society; what benefit do the members of the Church of England suppose they shall derive from a reference to those times of excessive zeal and violent persecution? Or shall the Scriptures be depreciated because those violent persecutors professed to make them the rule of their conduct, and the Anabaptists and Fifth-monarchy men grounded their violent outrages on a misconstruction of those Sacred Writings? Surely these instances apply at least as forcibly against the teachings of the Scriptures, as the cases brought forward by the Reviewer do against the teachings of the Spirit? What is there, of all the gifts of God to men, so good that the weakness or wickedness of human nature will not either mistake or corrupt?

"Very wisely, indeed, has the excellent Dean of Carlisle, in his controversy with Dr. Marsh, observed, that there were great faults on all sides, during these unhappy times; and that a free confession of this sort, or (what would be still better) silence respecting them, would perhaps be the most healing of all applications. If, however, a comparative estimate should be made of the conduct of different religious denominations during the reigns of Charles I. and II., including the Interregnum, I should feel

very little reluctance in taking the part of the Quakers, in these times of violence and persecution; and I think I should be able to exhibit their conduct in at least as favourable a point of view as that of any of their opposers or persecutors could be placed.

"The Reviewer, after introducing his remarks on the Life of William Penn with some strictures on the conduct of the early Quakers, and their doctrine of the light of Christ within, plainly asserts, 'that some, in their zeal for the hidden Christ, actually denied the outward Christ, and grossly contended, that the Gospels are a mere allegorical history of Christ in the mind,' &c. It is to be regretted, that in reporting the religious sentiments of others, we should not have recourse to their own acknowledged writings, instead of the works of their enemies. The accusation here brought forward has been often advanced, and often refuted. Charles Leslie, a bitter opponent of the Society, has repeatedly advanced the same charge, and particularly in the preface to '*The Snake in the Grass*;' which excited the following indignant reply from Joseph Wyeth, in his '*Angus Flagellatus*,' or '*A Switch for the Snake*;' a reply which I trust will set this question at rest, so that it will not again be brought forward in the Christian Observer². Wyeth's words are: '*The assertion of the Snake is not allegorically, but literally a lie; for we acknowledge the satisfaction made by Christ to his Father; but we deny that groundless and dangerous notion of his having paid, and his Father exacted, that strict and rigorous satisfaction, by undergoing the self-same punishment and pains that the damned suffer in hell. We own the merit of his outward death and sufferings, but dispute against the misapplication of that merit to ungodly men, continuing impenitently in their sins.*' Again: '*We have never said or believed, that the satisfaction made by Christ to his*

"It has before been advanced and refuted. See vol. ii. p. 593.

Father and the merit thereof consisted in any allegorical suffering or blood of the Light within, inwardly shed; and 'have never placed or believed the possibility thereof did consist in such allegorical death and sufferings, as the Snake does insinuate against us.'

"The Reviewer is not satisfied with these reflections in the introduction; but after his remarks on Clarkson's Life of Penn, which are in general favourable to both, he recurs to the Quakers and their principles, and states; that such is the caution used by their writers, that he cannot even now pronounce whether, when they affirm the Divinity of Christ, they mean to speak of him as a Divine Person, or as a quality of the Godhead. Perhaps I cannot more concisely reply to this charge, than by the following extract from a late publication:—'We can, indeed, say on this, as on every other occasion, that we believe all that the Scriptures have spoken and inculcated. We believe that the Evangelist was clearly speaking of Jesus Christ, and of his Divinity or Godhead, when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." All things were made by Him, and without Him was not any thing made that was made. In Him was life, and the life was the light of men.'" "And the Word was made flesh, and dwelt among us." Here we have a clear and full testimony both to the Divinity and Humanity of Christ; and we have, ever since we were a people, borne testimony to this Scripture doctrine.*"

"After this remark, the Reviewer enters into an examination of Bar-

* Tuke's Principles of the Quakers, p. 53, 5th edition. See also a pamphlet entitled, The Faith of the People called Quakers, in our Lord and Saviour Jesus Christ, set forth in various Extracts from their Writings; of which a few copies are sent with this to the Publisher of the Christian Observer."

clay's fifteen propositions, which form the basis of the Apology for the Quakers, and endeavours to refute such parts as he disapproves. He would have acted more fairly, when writing on the Scriptures, and their inferiority to the Spirit which gave them forth, had he given a few words more of the passage to which he objects. His deficiency I will endeavour to supply. Barclay says: 'Moreover, these Divine inward revelations neither do nor can contradict the outward testimony of the Scriptures, or right and sound reason. Yet from hence it will not follow, that the Divine Revelations are to be subjected to the examination either of the outward testimony of the Scriptures, or to the natural reason of man, as in a more noble and certain rule and touchstone.' But there is another passage in Barclay, which, if the Reviewer had seen and brought forward, might have made his reader's mind, if not his own, easy on the subject, as showing that we do not set the Spirit in opposition to the letter, though we place the former above the latter. The passage is this: 'We shall also be very willing to admit it as a positive certain maxim, that whatever any do, pretending to the Spirit, that is contrary to the Scriptures, be accounted and reckoned a delusion of the devil.' What more explicit and strong than this can be said? Indeed I often think that our dispute, with some at least of the Church of England, on the Scriptures, is more about words than things. Some of the sentiments of the Reviewer himself may be adduced in support of this assertion. He admits, 'that as many as receive the light of the Spirit, in them is produced a holy birth, bringing forth holiness and purity.' p. 601. Now, when the Reviewer says, 'as many as receive the light of the Spirit,' he fully allows, that we have the power of refusing it; and therefore, that it cannot operate upon the mind of man without his being conscious of the same. But if the Spirit produces a holy birth, bringing forth

holiness and purity,' surely his power is superior to that of the Scriptures, and that is all we plead for. Again: 'It may be true, that we should not pray, whenever the Spirit of God disposes the mind to prayer,' (p. 602). I think we must acknowledge, if the Spirit of God disposes the mind to prayer, that we cannot be insensible of its power; and surely the immediate operation of this Divine principle ought to be esteemed superior to that written revelation of the will of God which is bestowed through the Scriptures, however highly we may value those writings.

"I remember in a controversy several years ago, in the *Christian Observer*, I produced testimonies in favour of our opinions, from Luther, Calvin, and various other eminent Christian writers. This piece the Editor declined inserting, because he knew the sentiments contained in the quotations were consistent with the views expressed by my opponent. Now, if, in explaining our views, we refer to authorities and passages which are agreed to by our opponents, it seems clear that there is a greater degree of approximation than they are willing to admit. If we cannot go the length of many Christians in calling the Scriptures the Word of God, and in applying texts to them which we conceive were never intended to be so applied, but that many of them exclusively belong to Christ,—we still acknowledge their Divine authority, and believe that they were 'given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' This is the highest testimony which the Scriptures give of themselves; and why are we to be accounted heterodox, because on this subject, and on the Divinity of Christ, we do not incline to go further than the Scripture leads us.

"The Reviewer appears to have

"In the year 1866: see *Christian Observer*, vol. V, pp. 168, 464, 607, and 730."

mistaken the object of Barclay's 5th and 6th propositions. He there pleads, and I think successfully, for the extension of the benefits which result from the coming of Christ, to all those who share in the consequences of Adam's transgression; that is, to the whole human race. His object is to establish the opinion, that by the one propitiatory Sacrifice, all men were placed in a capacity of salvation, but by no means to release those who have the knowledge of the Scriptures from that responsibility for the gift of them which this invaluable treasure imposes.

"That the Quakers are advocates of the advantages of education, their conduct, as a body, and as individuals, amply proves. But as they believe that learning is only so far useful as it is sanctified to the uses of religion, and as they unite with the *Christian Observer* in the belief that 'God prepares true ministers,' they dare not limit this preparation to those only who are capable of reading.

"In justice to Barclay and the Quakers, I shall transcribe the following parts of his Thesis on *Worship*, and hope by so doing to obviate the objections brought forward on that subject:—'All true and acceptable worship to God is offered in the inward and immediate moving and drawing of his own Spirit, which is neither limited to places, times, nor persons. For though we are to worship Him always, and continually to fear before Him; yet, as to the outward signification thereof, in prayers, praises, or preachings, we ought not to do it in our own will, where and when we will; but where and when we are moved thereunto by the stirring and secret inspiration of the Spirit of God in our hearts, which God heareth, and accepteth of, and is never wanting to move us thereunto, when need is, of which he himself is the alone proper judge. All other worship, then, both praises, prayers, or preachings, which man sets about in his own will, and at his own appointment, which he can both begin

and end at his pleasure, do or leave undone, as himself seeth meet, whether they be a prescribed form, as a liturgy, &c. or prayers conceived extempore, by the natural strength and faculty of the mind, they are all but superstition, vain worship, and abominable idolatry: in the sight of God, which are now to be denied and rejected; and separated from, in this day of his spiritual arising.

"There are other matters, loosely and incorrectly stated by the Reviewer, which afford room for misapprehension; but which I think not of sufficient importance to notice, except that I would make a few remarks on what he says of the office of Elders among the Quakers. It is asserted, p. 602, that 'anyone who may think himself prepared to preach to a Quaker congregation, must have previously received the permission of the Elders.' This is incorrect. It is 'in order that those who are in the station of ministers may have the tender sympathy and counsel of those, of either sex, who, by their experience in the work of religion, are qualified for that service, that monthly meetings are advised, to select such under the denomination of Elders &c.' And the Quakers have never, by their discipline, or any other act, assumed the teachings of the Spirit of God to be 'dubious.' They acknowledge it to be an unerring guide; but as they are also fully sensible of the frailty of human nature, they believe, that in every Christian community order is requisite for the preservation of harmony. It is from this conviction, that 'those who believe themselves required to speak in meetings for worship are not immediately acknowledged as ministers by their monthly meetings; but time is taken for judgment, that the meeting may be satisfied of their call and qualification.' These monthly meetings are open to all the

members of the society, when every one is at liberty to express his sentiments on the call of those whose ministry is under consideration.

"The Reviewer has certainly said many handsome things of the people whose opinions he has endeavoured to controvert. Had he considered that, 'a tree is known by its fruits, and that men do not gather grapes of thorns, or figs of thistles,' he would probably have been a little more doubtful of his own views of our principles, and have suspected that they have not that injurious tendency which he supposes likely to flow from them. Some of his compliments, however, are so mixed with a disposition for ridicule, that they are not likely to be very graciously received. His desires for our laying aside 'a few colloquial peculiarities,' &c. in order for our union with 'good old mother church,' will not, I apprehend, produce much effect. The space between us is too great, and occupied by subjects of too much importance to render such a union probable. But if we cannot unite in church fellowship, we can love and respect the pious and virtuous of all denominations; and to no class of Christians can we more readily convey our esteem and respect, than to the consistent members of the Church of England; for many of whom, within the small circle of my knowledge, I feel an unfeigned affectionate regard, and can say, it always gives me much more pleasure to unite with, than to differ from, them.

"I apprehend that I cannot close these remarks better than by adopting the words of a writer in the *Christian Observer*, in the very folio where the Review of Penn's Life commences. With this view I can cordially express "a feeling of regret that when the British and Foreign Bible Society has done so much to mitigate the hostilities of different sects, particularly the Church and the Dissenters, and is still exercising its benign influence, to produce agreement in every point where

* A Summary of the History, Doctrine, and Discipline of Friends. 8vo. pp. 27. Sold by W. Phillips, London? 1, Ibid.

agreement is possible, and to render unavoidable differences, charitable; in short, to reduce the world to two sects,—those who are Christians, and those who are none; there should exist writers who sympathize so little in this great object, as at least to endanger the incipient and increasing harmony, and to do what has an evident tendency to revive between the Establishment and the Dissent their former animosities. Surely other times should be chosen for such labours.” H. T.”

On this communication we shall now proceed to make a few remarks.

1. Our respectable correspondent is not content with affirming, and endeavouring to prove, that we have laboured under mistake or misapprehension in respect to the Quakers; but he charges us with “a disposition to traduce and misrepresent” them, and with “a want of charity by no means creditable either to our justice or liberality.” These are serious charges; whether they are just, must be left to the reader to determine, after he shall have read this article.

2. Our correspondent argues as if there were something uncandid and unchristian in the public examination of the principles of Quakers, and particularly in any reference to the early history of their Society. What benefit, he inquires, is to be derived from such a proceeding? Now it does strike us as not a little extraordinary that such a question should proceed from such a quarter. What, we would ask in our turn, is the tendency of some of the most esteemed Quaker writings? Is it not to contrast the conduct of the founders of their Society with that of other religionists of the same period? Is it not to bring other sects into discredit, the better to justify their own proceedings? From the “Journal” of George Fox down to the “Principles” of Henry Tuke, it is, for example, one end of their publications to detach men from a “hire-

ling ministry,” and to represent those who exact tithes in the light of persecutors. But while works are daily appearing, the effect of which is to recommend the tenets of Quakerism to general acceptance, and unduly to exalt the claims of the fathers of that system to public estimation, it seems somewhat unreasonable to expect that the very individuals whose faith and practice are assailed—in some instances directly, in others indirectly—shall not even presume to examine those tenets, or to sift those claims.—We do not blame the Quakers for what they have done. They have a right to publish, and to recommend, and to circulate with all their might, the Journal of George Fox. They have a right to exhibit portraits of Quakerism, and testimonies against a hireling ministry, after their own manner. They have a right to demonstrate, if they can, that “truth” and “light” and “power” are to be found exclusively among them, and to represent their founder and all his followers as inspired persons. We neither question their right to do all this, nor censure them for the exercise of that right. But then we do expect in return to be allowed freely and calmly to examine their public pretensions, without being considered as either uncandid or uncharitable for so doing. Mr. Tuke himself admits, that the space between the Quakers and the Church of England is too great, and occupied by subjects of too much importance to render an union between them probable: and yet he expresses grief and surprise, that we should bring these important subjects into discussion; although we have shewn ourselves anxious to discuss them, not in a spirit of hostility or irritation, but of real respect and good-will for the very persons from whom we differ. What, in truth, have we done but defend ourselves? We have endeavoured to shew, that we have reason and Scripture on our side, when, notwithstanding the works of George Fox,

and William Penn, and Robert Barclay, and Thomas Clarkson, and Henry Tuke, we still think it our duty in the sight of God, not to adopt Friends' principles, but to continue members of the Church of England.

3. Our correspondent disapproves of our reverting to the period of the Commonwealth for our views of Quakerism. But surely, this also is somewhat unreasonable. He himself refers us, in his "*Faith of the People called Quakers*," to "*the Journal of George Fox*," as one "whose testimony may have the more weight," "as he was instrumental in gathering us to be a people, and is generally considered as the founder of our society." p. 7. We need not quote the high eulogium pronounced on the same individual by Mr. Clarkson; but shall content ourselves with referring to the testimony of William Penn, who, in his capacity of editor of "*a Journal, or Historical Account of the Life, Travels, Sufferings, Christian Experiences, and Labour of Love, in the Work of the Ministry, of that ancient, eminent, and faithful Servant of Jesus Christ, George Fox*," thus writes:—

"It was about that very same time" (the time of the Commonwealth) "that the eternal, wise, and good God was pleased, in his infinite love, to honour and visit this benighted and bewildered nation, with his glorious day-spring from on high; yea, with a most sure and certain sound of the word of light and life, through the testimony of a chosen vessel," (meaning George Fox); "to an effectual and blessed purpose." p. vii. "He was a man that God endowed with a clear and wonderful depth, a discernor of others' spirits, and very much a master of his own." Then follows a delineation of the character of George Fox, as a person sent of God, to set up his kingdom in the hearts of men;

which he closes with addressing "Friends," as those who "profess to walk in the way this blessed man was sent of God to turn us into." p. xxxi.

After this, we are at some loss to imagine on what ground our correspondent can object to our referring to the times of the Commonwealth, which were the times of this very George Fox. He intimates, that they were times of excessive zeal. It cannot, however, be his intention, that the founder of Quakerism should be comprehended in this censure; for he himself has referred us to George Fox as a safe guide. Mr. Clarkson, in his recent work on Quakerism, goes back to George Fox as its founder. Mr. Penn, as we have seen, represents him as a divinely commissioned person, sent to set up the kingdom of Christ in the heart; and both Mr. Penn and Mr. Clarkson speak of his *Journal* as containing a full view of Quaker principles. We, therefore, naturally looked to the *Journal of George Fox*, in preference to any other writing, ancient or modern, for information on this subject; and we feel a full confidence, that no unprejudiced person—we mean no person who is not himself a Quaker—who will read, as we have done, this *Journal* with care, will think that our Review of Clarkson's *Life of Penn* is justly chargeable with harshness, or with a want of candour and forbearance towards the Quaker doctrines.

4. In one point, indeed, we appear to have mistaken the fact. No women, it seems, ever went naked through the streets; this practice having been confined to men. We believe that we were misinformed in this particular, and that the authority on which we relied does not justify our statement. Thus far, therefore, we willingly admit that we were in error. But our correspondent blames us for advertising even to the case of men passing naked through the streets, as if it were unfair to draw our facts from

* The edition before us is a *folio*, printed in 1766.

a period when violence and folly were but too generally prevalent. It may be necessary, therefore, to remark, that we should not have thought it right to produce such instances, had not George Fox, the accredited founder of the Society, recorded them with approbation as the direct and immediate work of the Spirit of God. It was this circumstance, and this circumstance alone, which seemed to us to connect them with Quakerism. "From Warmsworth, I passed," says George Fox, "in the Lord's power, to Barton Abbey, where I had a great meeting; from thence to Thomas Taylor's, and so to Skipton, where was a general meeting of men-friends out of many counties, concerning the affairs of the church. A FRIEND went naked through the town, declaring truth, and was much beaten." p. 300. Again: "Many ways were professors warned by word, by writing, and by signs; but they would believe none till it was too late. William Sympton was MOVED OF THE LORD, to go at several times for three years, naked and barefooted before them, as a sign to them, in markets, courts, towns, cities, to priests' houses, and to great men's houses; telling them, so should they be stripped naked, as he was stripped naked. And sometimes he was moved to put on sack-cloth, and to besmear his face, and to tell them so would the Lord God besmear their religion, as he was besmeared. Great sufferings did that poor man undergo, some whippings with horse-whips and cart-whips, on his bare body, grievous stoning and imprisonment in three years' time, before the king came in, that they might have taken warning; but they would not, and rewarded his love with cruel usage." p. 323.

Another "friend" is mentioned, in the same page, to have been moved of the Lord to go into Carlisle steeple-house, with a white sheet about him, to shew the presbyterians, &c., that the surplice was coming up again; and he put an

halter about his neck, to shew them that an halter was coming upon them; "which," adds George Fox, "was fulfilled upon some of our persecutors, not long after."

We cannot believe that our intelligent correspondent would differ from us in his judgment of such transactions, or of the propriety of ascribing them to the immediate movement of Divine agency. And yet the book from which these extracts are made, is a standard work among the Quakers; and the man who records these things as proceeding from the motions of the Holy Spirit, is held up by them as a divinely inspired and divinely commissioned teacher. Surely, then, we were not to blame in adverting to such circumstances, if it were only for the purpose of inducing our "friends," and we call them so without affectation, to reconsider this matter in all its bearings.

And here, let it not be said that such cases prove only the abuse of the Quaker doctrine of the teachings of the Spirit, as our correspondent would intimate. They are the statements and sentiments of their own founder, accredited not only by William Penn, but by the whole Quaker body, who sanction and recommend the publication of them.

Nor are the instances of delusion we have already adduced by any means solitary instances—more exceptions from the general sobriety of George Fox's character. They are in unison with almost every page of his voluminous work. We feel it incumbent on us to verify this assertion by a few extracts.

At p. 16, George Fox, speaking of himself, tells us: "Now was I come up in spirit, through the flaming sword into the Paradise of God. All things were new, and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, innocence, and righteousness, being renewed up into the image of God by Christ Jesus, so that I was come up to the state of

Adam, which he was in before he fell. The creation was opened to me, and it was shewed me how all things had their names given them, according to their nature and virtue. *I was at a stand in my mind, whether I should practice religion for the good of mankind, seeing the nature and virtues of the creatures were so opened to me by the Lord.*" He finally fixed on *servitude* as his department of service.

"As I was walking with several friends, I lifted up my head, and saw three steeple-house spires, and they struck at my life. I asked them what place that was? They said, Lichfield. Immediately the word of the Lord came to me, that I must go thither. Being come to the house we were going to, I wished friends to walk into the house, saying nothing to them whether I was to go. As soon as they were gone I slept away, and went by my eye over hedge and ditch till I came within a mile of Lichfield, where, in a great field, shepherds were keeping their sheep. Then was I commanded by the Lord to *put off my shoes*. I stood still, for it was winter, and the word of the Lord was like a fire in me. So I put off my shoes, and left them with the shepherds; and the poor shepherds trembled, and were astonished. Then I walked on about a mile; and as soon as I was got within the city, the word of the Lord came to me again, saying, Cry, 'Woe to the bloody city of Lichfield!' So I went up and down the streets, crying with a loud voice, Woe to the bloody city of Lichfield! It being a market-day, I went into the market-place, and to and fro in the several parts of it, and made stands, crying as before, Woe to the bloody city of Lichfield! And no one laid hands on me. As I went thus crying through the streets, there seemed to me to be a channel of blood running down the streets, and the market place appeared like a pool of blood. When I had declared what was upon me, and felt myself

clear, I went out of the town in peace, and, returning to the shepherds, gave them some money, and took my shoes of them again. But the fire of the Lord was so in my feet, and all over me, that I did not matter to put on my shoes again, and was at a stand whether I should or no, till I felt freedom from the Lord so to do: then, after I had washed my feet, I put on my shoes again. After this a deep consideration came upon me, for what reason I should be sent to cry against that city, and call it the bloody city! For though the parliament had the minster one while, and the king another, and much blood had been shed in the town during the wars between them, yet that was no more than had befallen many other places. But afterwards I came to understand, that in the emperor Dioclesian's time a thousand Christians were martyred in Lichfield. So I was to go, without my shoes, through the channel of their blood, and into the pool of their blood in the market-place, that I might raise up the memorial of the blood of those martyrs, which had been shed above a thousand years before, and lay cold in their streets. So the sense of this blood was upon me, and I obeyed the word of the Lord. Ancient records testify how many of the Christian Britons suffered there. Much I could write of the sense I had of the blood of the martyrs, that hath been shed in this nation for the name of Christ, both under the Ten Persecutions and since; but I leave it to the Lord, and to his book, out of which all shall be judged; for his book is a most certain record, and his Spirit a true recorder." Fox's Journal, pp. 48, 49.

"In the afternoon I went to another steeple-house, about three miles off, where preached a great high-priest, called a doctor, one of them whom Justice Hotham would have sent for, to have spoken with me. I went into the steeple-house, and staid till the priest had done. The words which he took for his text

were these: 'Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price.' Then was I moved of the Lord God to say to him, 'Come down, thou deceiver; dost thou bid people come freely, and take of the water of life freely, and yet thou takest three hundred pounds a year of them for preaching the Scriptures to them? Mayst thou not blush for shame! Did the prophet Isaiah and Christ do so, who spake the words, and gave them forth freely? Did not Christ say to his ministers, whom he sent to preach, Freely ye have received, freely give?' The priest, like a man amazed, hasted away." Fox's Journal, p. 51.

"After some time I went to a meeting at Arnside, where Richard Myer was, who had been long lame of one of his arms. I was moved of the Lord to say unto him amongst all the people, 'Stand up upon thy legs,' for he was sitting down; and he stood up, and stretched out his arm that had been lame a long time, and said, 'Be it known unto you, all people, that this day I am healed.' Yet his parents could hardly believe it; but after the meeting was done, had him aside, took off his doublet, and then saw it was true. He came soon after to Swarthmore meeting, and there declared how the Lord had healed him. Yet after this the Lord commanded him to go to York with a message from him; which he disobeyed, and the Lord struck him again, so that he died about three quarters of a year after." lb. p. 95.

"When Oliver Cromwell set forth a proclamation for a fast throughout the nation for rain, in a very great drought, it was observed, that as far as truth had spread in the North, there were pleasant showers and rain enough; yet the South, in many places, was almost spoiled for want of rain. At that time I was moved to write an answer to the Protector's pro-

clamation; wherein I told him: 'If he had come to own God's truth, he should have had rain; and that drought was to them a sign of their barrenness, and want of the water of life.' " lb. p. 231.

"The same day (1658), taking boat, I went to Kingston, and from thence to Hampton Court, to speak with the Protector about the sufferings of friends. I met him riding into Hampton Court park; and before I came to him, as he rode at the head of his life-guard, I saw and felt a waft (or apparition) of death go forth against him; and when I came to him, he looked like a dead man." lb. p. 282. The issue was, the Protector soon died.

"About this time (1688), great exercise and weights came upon me (as had usually done before great revolutions and changes of government), and my strength departed from me; so that I reeled, and was ready to fall as I went along the streets; and at length I could not go abroad at all, I was so weak for a pretty while; till I felt the power of the Lord to spring over all, and had received an assurance from him, that he would preserve his faithful people to himself through all." lb. p. 636.

George Fox has also told us (p. 325), "that when the Quakers were persecuted in New England, and put to death, he was in prison at Lancaster, and had a perfect sense of their sufferings, as though it had been himself, and as though the halter had been put about his own neck, although he had not at that time heard of it." But in truth, few great or interesting occurrences took place, of which George Fox did not receive, according to his own statement, Divine premonitions. The death of Cromwell, the restoration of Charles II., the punishment of the Judges of Charles I., the fire in London, the war with Holland, had all been previously revealed to him. We have met, however, but with one prophecy which is left to be verified by sub-

sequent events; the rest appearing to have been fulfilled before their promulgation. It is the following:—

"This was the last meeting I had in Scotland. The truth and the power of God was set over that nation, and many, by the power and Spirit of God, were turned to the Lord Jesus Christ, their Saviour and Teacher, whose blood was shed for them; and there is since a great increase, and *great there will be in Scotland*, though the time may be far distant at present. For when first I set my horse's feet upon Scottish ground, I felt the seed of God to sparkle about me, like innumerable sparks of fire. Not but that there is abundance of thick, cloddy earth of hypocrisy and falseness atop, and a briary, brambly nature, which is to be burned up with God's word, and plowed up with his spiritual plough, before God's seed brings forth heavenly and spiritual fruit to his glory. But the husbandman is to wait in patience." Fox's Journal, p. 263.

The accomplishment of this prediction is still future: we believe there are at this day very few Quakers in Scotland.

But the revelations of future events which George Fox represents himself to have received, do not respect national revolutions exclusively, whether political or moral: they still more frequently have a reference to the cases of particular individuals, by whom he or his friends were opposed, and against whom he was instructed, by divine inspiration, to denounce judgments.

A justice Sawrey and a priest Lampitt are stated to have raised persecutions against Friends; and they certainly appear, from Mr. Fox's Journal, to have conducted themselves in a most unjustifiable manner. Mr. Fox writes a letter to each. He tells the Justice, among many other things, that God has shortened his days, and that he should be "gnawed and burned one day," and should "feel the flame, and have the plagues of God poured

upon" him, and have his "back bowed down always." It is added, "this justice Sawrey was afterwards drowned." p. 88.

The letter to priest Lampitt begins thus: "The word of the Lord to thee, O Lampitt." The letter is filled with vehement reproaches, and threatenings of eternal condemnation, unless he repent. He writes at the same time, "The word of the Lord God to all the people that follow priest Lampitt, who is a blind guide," and denounces a woe generally upon them. To one of them in particular, of the name of Adam Sands, "a very wicked and false man," and whom he addresses "Adam Sands, thou child of the devil, thou enemy of all righteousness," he declares "the Lord will strike thee down;" "the plagues of God are due to thee;" and at the close of the letter, we are categorically informed, "This Adam Sands died miserably." p. 91.

In one of these letters, is this extraordinary passage: "The Lord made one to go naked among you, a figure of your nakedness, and as a sign amongst you before your destruction cometh;" (p. 91); but we are not told to what sex this person belonged.

It would be endless to mention all the instances of divine judgment executed on the opposers of Quakerism. One man, who played pranks at a meeting of Friends at Dorchester, and lolled out his tongue at "a friend" who was speaking, as he left the meeting, came in the way of a bull, which struck his horn under the man's chin, and thrust his tongue out of his mouth, and swung him about on his horn in a remarkable manner. p. 293. A Mrs. Preston, abused him at Lancaster: but "the Lord God cut her off, and she died in a miserable condition." p. 303. In Wiltshire, the estates of some opposers wasted away; and of one John Line "the flesh rotted away." p. 345. In Cornwall, one Colonel Robinson, a very wicked man and a cruel persecutor of Friends, when going what he called, "a fanatic tramping," was dreadfully gored by a bull, and

died soon after. His fate is held up as an example of God's "just judgment upon the persecutors of his people." p. 347. At Lancaster, Daniel Fleming is told to take heed, lest the hand of the Lord be turned against him for having imprisoned the servants of the Lord: "it was not long after this, ere Fleming's wife died, and left him thirteen or fourteen motherless children." p. 362. At Southampton, he tells some Ranters, that "the plagues and judgments of God would overtake them," which accordingly took place. p. 399. "He that was then Mayor of Cork, being very envious against truth and friends, had many friends in prison; and knowing I was in the country, he sent four warrants to take me: therefore, friends were desirous that I might not ride through Cork. But being at Bandon, there appeared to me in a vision, a very ugly-visaged man, of a black and dark look. My spirit struck at him in the power of God, and it seemed to me, that I rode over him with my horse, and my horse set his foot on the side of his face." p. 407. We are not told what became of this Mayor of Cork. At Droitwich, a wicked informer was coming from the justices with a warrant against a friend, when he fell off his horse, and broke his neck: "the Lord prevented him, and cut him off in his wickedness." p. 422. Nor is this power of denouncing divine judgment, confined to George Fox. We are told, among other instances of the same kind, of Susan Frith, "a friend of Chesterfield," who "was moved of the Lord, to tell him" (the justice), that "if he continued in his persecuting of the innocent the Lord would execute his plagues upon him. Soon after which he fell distracted and died." p. 399.

After these quotations, it seems scarcely to require any farther proof, that George Fox, and the primitive Quakers, considered themselves as the subjects of direct and immediate inspiration; that they re-

garded themselves as favoured, not merely with those blessed visitations of the Holy Spirit of grace and truth which all true Christians acknowledge as the only source of spiritual light and peace; not merely with those Divine influences which alone can convince the soul of sin, lead it to Christ, and renew it in all holy obedience; but with immediate, palpable, intelligible communications of the will of the Almighty, wholly independent of any reference to Scripture. If there remain any doubt on this subject, the following extracts must remove it.

At page 20, George Fox tells us, "The Lord God let me see, when I was brought up into his image in righteousness and holiness, and into the paradise of God, the state how Adam was made a living soul, and also the stature of Christ, the mystery that had been hid from ages and generations." "The Lord God opened to me by his invisible power, how every man was enlightened by the divine light of Christ." "This I saw in the pure openings of the light, without the help of any man; neither did I then know where to find it in the Scriptures, though afterwards searching the Scriptures, I found it." "On a certain time, as I was walking in the fields, the Lord said unto me, 'Thy name is written in the Lamb's book of life, which was before the foundation of the world;' and as the Lord spake it, I believed and saw it in the new birth." Then, after mentioning some of the main doctrines which he "was sent forth into the world to preach" by "the Lord God and his Son Jesus Christ," he adds, "These things I did not see by the help of man, nor by the letter, though they are written in the letter; but I saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power, as did the holy men of God by whom the holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures: they were very precious to

me; for I was in that Spirit by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them." p. 21.

"Moreover, when the Lord sent me into the world, he forbid me 'to put off my hat' to any, high or low; and I was required to thee and thou all men and women, without any respect to rich or poor, great or small. And as I travelled up and down, I was not to bid people good morrow, or good evening, neither might I bow or scrape with my leg to any one. This made the sects and professions rage. But the Lord's power carried me over all." p. 22.

"As I went towards Nottingham, on a first day in the morning, with friends to a meeting there, when I came on the top of a hill in sight of the town, I espied the great steeple-house; and the Lord said unto me, 'Thou must go cry against yonder great idol, and against the worshippers therein.'" p. 24.

But on the subject of steeple-houses, there appears to have been a pretty general commission given to "friends;" for we learn, page 246, that about this time (1657), "friends that were moved of the Lord to go to the steeple-houses and markets, to reprove sin, and warn people of the day of the Lord, suffered much hardship from rude people, and also from the magistrates." And in a letter to "friends," written by George Fox himself, in 1653, he admonishes them thus:—"When any shall be moved to go to speak in a steeple-house or market, turn into that which moves, and be obedient to it; that that which would not go may be kept down; for that which would not go will be apt to get up." p. 271.

"The Quakers," we are frequently told, "dwell in the eternal power of God." Fox often speaks of himself as passing on "in the dreadful power of God;" of friends, as "dwelling in the power of God," and of those who resisted this

"power of God," and who, therefore, "Bew like chaff before him," "so dreadful was the power of God in him." (see pp 145, 153, 157, 160, 200, 201, 203, &c.). In short, he maintains, that "friends had the same power and spirit that the apostles had and were in," and that "in that power and spirit the Lord gave us dominion over all," p. 331. And he instructs friends not to let "the sons and daughters, nor the hand-maids, be stopped in their prophesyings, nor the young men in their visions, nor the old men in their dreams, but let the Lord be glorified in all." p. 249.

We shall content ourselves with two more extracts under this head.

"As I was in bed at Bristol, the word of the Lord came to me, that I must go back to London. Next morning Alexander Parker and several others came to me. I asked them, What they felt? They asked me, What was upon me? I told them, I felt I must return to London. They said, the same was upon them. So we gave up to return to London; for which way the Lord moved and led us, thither we went in his power." p. 395.

"After this meeting in Gloucestershire, we travelled till we came to Bristol; where I met with Margaret Fell, who was come to visit her daughter Yeomans. I had seen from the Lord a considerable time before, that I should take Margaret Fell to be my wife; and when I first mentioned it to her, she felt the answer of life from God thereunto. But though the Lord had opened this thing to me, yet I had not received a command from him for the accomplishing of it then. Wherefore, I let the thing rest and went on in the work and service of the Lord, according as he led me; travelling in this nation, and through Ireland. But now being at Bristol, and finding Margaret Fell there, it opened in me from the Lord, that the thing should be accomplished." p. 412.

It may be objected, however

that these notions on the subject of divine communications, are confined to George Fox, and perhaps a few other individuals of that day of "excessive zeal." But this is not the case. They are embraced without reserve by William Penn, who in his Preface to this very work, bears his unequivocal testimony to their truth and genuineness. Nay, in "the Minutes and Advice of the Yearly Meetings of Friends" published in 1802, and published expressly for the regulation of the Society at large, ministers are exhorted (p. 90) "to minister the word faithfully, as it is manifested and *revealed* to them." In the same work we find various other passages to the same effect; and among them the following, which, it will be admitted, confirms the view we have given of this subject, while it touches also upon another peculiarity of Quakerism.

"Our testimony against tithes and forced maintenance in this Gospel-day, *being received from Christ, our Head and High Priest*, is not of our own making or imposing, nor from the tradition of men; but *what we have from him by whose divine power we were raised up to be a people, and by which we have been preserved* to this day, knowing that his ministry and Gospel are free, according to his own express command, 'Freely ye have received, freely give.'"

Equally unambiguous is the testimony of Robert Barclay, who in his "Apology" contends strenuously, "that *inward and immediate revelation* is the only sure and certain way to attain the true and saving knowledge of God," p. 26; and that "the *inward and immediate revelation of God's Spirit speaking in, and unto, the saints*, is by them believed as the *ground and foundation of their hope in God and life eternal*." And "the same *contineth* to be the object of saints' faith unto this day." p. 37.

It is true, that Barclay, in contending for this doctrine of immediate revelation, makes his appeal to Scripture, and cites in abundance

such passages as these: "If any man have not the Spirit of Christ, he is none of his." "No man can say that Jesus is the Lord but by the Holy Ghost." But to assume that these and such like texts affirm the necessity of direct and immediate revelation, is begging the whole question. We are as eager as Barclay could be, to maintain the absolute, the indispensable, necessity of the Holy Spirit's agency in every part of the Christian's progress from darkness to light. With our Church we do most unequivocally believe, that it is from God, and from God alone, that "all holy desires, all good counsels, and all just works do proceed;"—that it is only by "the inspiration of His Holy Spirit," the thoughts of the heart can be cleansed, or we enabled "perfectly to love him, and worthily to magnify his holy name;" and that it is only by "the working of the Spirit of Christ," that "the works of the flesh and our earthly members are mortified," and our "minds drawn up to high and heavenly things." But surely neither the cordial belief and acknowledgment of these essential truths, nor the persuasion we feel that those only are true Christians who receive them and live under their influence, can be regarded as binding us to subscribe to the Quaker doctrine on this subject. They do not bind us to admit the reality of any immediate and inward revelation which may be alleged, whether it respects truths already known through the medium of the Scriptures; or such new topics as the duty of preaching against steeple-houses and tithes, of keeping on the hat in courts of justice, or of substituting thou for you and second day for Monday in common parlance: still less do they bind us in consistency to maintain, on the one hand, that we must wait for an *inward sensible movement* of the Holy Spirit, before we do what the Scriptures tell us we ought to do, and what, through his holy influence, we have a will to perform; or, on the other, that

we should be justified, by the apprehension of such a movement, in saying or doing any thing, not commanded in Scripture, which should violate the received maxims of prudence and decorum, or should run counter to our sober judgment of what was expedient to be said or done. We believe, indeed, that every good thought, as well as every good word and work, "cometh down from the Father of lights," and that, without him, "nothing is strong, nothing is holy;" but yet we believe that no internal movement, which we may fancy that we feel, however powerful that movement may be, would justify us, for instance, in going naked through the streets of this metropolis, for a sign unto the people; in suffering ourselves to be imprisoned, rather than lay aside our hats in a court of justice; or in submitting to distrait, rather than pay tithes on land which we had purchased with the previous knowledge that it was subject to tithes.

Our correspondent observes, that if a comparative estimate were to be formed of the conduct of different religious denominations, during the reigns of Charles the First and Second, he should have little reluctance in taking the part of the Quakers. We are nearly inclined to the same judgment. We certainly think their conduct much less exceptionable than that of many others; than that, for instance, of the Ranters, Muggletonians, Fifth-Monarchy Men, &c.; or even of those Presbyterians and Episcopalians who persecuted the Quakers. But who now stands up to defend the Ranters, Muggletonians, or Fifth-Monarchy Men? Who now attempts to extenuate the persecuting spirit manifested towards the Quakers, either in England or America? Who now vindicates the hypocrisy and cost of the Long Parliament, or the profligacy exhibited, during the same period, by many of the sticklers for high church? Why, then, should the ancient extravagancies

of the Quakers be recorded in many folios, backed by all the weight which that most respectable society can give them?

Our correspondent's heaviest charge against us respects our having affirmed, when speaking of "the light of Christ within," that some, in their zeal for the hidden Christ, actually denied the outward Christ, &c. Now, we certainly did not mean to affirm, that in any acknowledged writings of the Quakers, such sentiments were to be traced. On the contrary, our examination of Barclay's fifteen propositions, and particularly of the 4th, 5th, and 6th, furnishes of itself a reply to such a surmise. What we did mean to say, was, that the unguarded, and, in our view, unscriptural manner in which "the light within" was often insisted upon by the founders of Quakerism, had led occasionally to gross errors in their followers. "I was commanded," says George Fox, "to turn people to that inward light, spirit, and grace, by which all might know their salvation and their way to God." p. 21. —I directed the people "to the spirit and grace of God in themselves, and to the light of Jesus in their own hearts." See pp. 57, 62, 72, 74, 129, 161, 207, &c. &c. "Take heed to the light within you, which is the light of Christ." "That which calls your minds out of the earth, turns them towards God, where the pure Babe is born of the virgin, and the Babe's food is known," &c. "Therefore all friends, the seed of God, mind, and dwell in, to reign over the unjust; and the power of the Lord dwell in, to keep you clear in your understandings, that the seed of God may reign in you all; the seed of God, which is but one in all, is Christ, in the male and female, which the promise is to." pp. 245, 246.

To the same effect William Penn, in his Preface to George Fox's Journal, informs us, that in order to find "the right way to peace with God," people "were directed to the light

of Jesus Christ within them, as the seed and leaven of the kingdom of God." p. vii. The testimony of friends, he adds, "was to the principle of God in man, the precious pearl and leaven of the kingdom, as the only blessed means appointed of God to quicken, convince, and sanctify man. p. ix. "*Their main distinguishing point or principle was the light of Christ within, as God's gift for man's salvation.*" p. x. Again: "The glory of this day, and foundation of the hope that has not made us ashamed since we were a people, you know is that blessed principle of light and life of Christ, which we profess, and direct all people to, as the great instrument and agent of man's conversion to God. It was by this we were first touched, and effectually enlightened, as to our inward state, which put us upon the consideration of our latter end, causing us to set the Lord before our eyes, and to number our days, that we might apply our hearts to wisdom. In that day we judged not after the sight of the eye, or after the hearing of the ear, but according to the light and sense this blessed principle gave us; we judged and acted in reference to things and persons, ourselves and others, yea, towards God our Maker; for being quickened by it in our inward man, we could easily discern the difference of things, and feel what was right, and what was wrong, and what was fit, and what not, both in reference to religion and civil concerns." "In the feeling of the motions of this principle, we drew near to the Lord, and waited to be prepared by it, that we might feel those drawings and movings, before we approached the Lord in prayer, or opened our mouths in ministry." pp. xxxi, xxxii.

The Extracts from the Minutes and Advices of the Yearly Meeting, speak in many places the same language; and the effect of these modes of expression, in leading men to form a contracted and somewhat distorted view of the Gospel, must

have been enhanced by such passages as represent redemption and regeneration as synonymous, (see Preface to Journal of George Fox, p. xi.); an error, as we must take leave to call it, to which in his work, entitled "*Principles,*" &c. Mr. Tuke gives his respectable sanction, by describing "*Christian Redemption,*" (p. 184), to signify the being born again. When we see such pious and excellent men, possessing, as they do, a more than ordinary acuteness of intellect, thus confound things so essentially distinct in themselves, as the work of redemption effected by Christ on the cross, and the work of regeneration effected in the heart of the believer by the Holy Spirit, shall we wonder if some men of weak minds should go far beyond their intentions, and should resolve whatever in Christianity is of an outward and corporeal kind, into something inward and spiritual? This, we admit, is an *abuse* of Quaker principles, but an abuse to which they too easily and naturally lead.

We are very ready to admit, that on the subject of our Lord's divinity, the faith of the Quakers in general, and of our excellent correspondent in particular, is orthodox; yet we think it still true, that there is frequently much ambiguity in the writings of Quakers on this grand point of Christian doctrine, although we do not recollect to have met with any passage which will not bear a favourable construction.

Our correspondent accuses us of unfairness in our citations from Barclay, respecting the inferiority of the Scriptures to the Spirit which gave them forth. We ought, he thinks, to have produced the farther extract which he has presented to us. But we, for our parts, cannot perceive that that extract, when produced, impeaches in the slightest degree our statement of Barclay's principles. We did not say, that Barclay argued or allowed that the Divine inward revelations which

Friends deem indispensably necessary to salvation, contradicted either Scripture or sound and right reason; but that he maintained, "that the inward revelations of the Spirit are not to be subjected to the testimony of Scripture, as to a touchstone." This is the identical proposition, against which our objection was directed, and which appears to us not only untrue, but pregnant with mischief; and those who have followed us through the preceding part of this Review will not think, that either speculatively, or practically, it will prove a sufficient protection against the delusions which such a doctrine is calculated to produce, to say, that it is "a certain maxim that whatever any do pretending to the Spirit, that is contrary to the Scriptures, be accounted and reckoned a delusion of the devil." We can readily believe, that neither the man who cried, Woe, woe, in so extraordinary a manner, to the bloody city of Lichfield; nor the other man who went for three years naked through the streets, could be formally convicted of disobeying the precepts, or denying the truths, of Scripture. But will that prove that they were not under a delusion?

We have no objection to admit that the Holy Spirit is superior to the Scriptures, and that it is His power and influence on the heart which give them all their efficacy; but it surely does not follow from this admission that they "are not to be esteemed the principal ground to us of all truth and knowledge, as well as the adequate primary rule of faith and manners." This Barclay denies, (*Apology*, p. 67), affirming that the Scriptures are only a secondary rule. We, on the contrary, hold, that they are to us the primary and not the secondary rule; and yet that they are a dead and inoperative letter, except as the Holy Spirit applies them to the heart, convincing us, by his influence and teaching, of sin, of righteousness, and of a judgment to come; directing our view to our crucified Redeemer; and

renewing our hearts in holiness after the image of God.

But, asks our correspondent, How can all this be, and we not be conscious of the Spirit's operation? We answer, that as we ascribe evil thoughts to Satan's suggestions, being taught by Scripture so to do, although we are not sensibly conscious of those suggestions; so do we ascribe all good to the energies of the Holy Spirit of God, which, although we cannot directly trace them in operation, we perceive and acknowledge in their effects. He who made the mind of man at first, and endowed it with thought, consciousness, volition, understanding, memory, taste, judgment, without our being able to comprehend how these wonderful faculties are produced or strengthened; can and does renew and sanctify all these faculties, and give them a divine and heavenly direction, without the necessity of distinct and immediate communications: the means which he employs are not less efficacious and admirable because they are objects of our faith, and not of our feeling; and because they are only known by the unspeakable blessings they impart. True Christians are conscious, indeed, of experiencing in their hearts a growing fear and love of God and hatred of sin: they are conscious of the feelings of peace and joy in believing the promises of the Gospel: they are conscious of the desire and delight of communion with God by prayer. Nevertheless, that all these holy feelings are the work of the Spirit of God on the heart, in answer to their gracious breathings after his presence and influence, is a matter not of consciousness but of faith. They believe it, because God in his word has told them so, and their whole conduct is influenced by that belief.

The paper of our correspondent which we declined inserting, was a string of quotations from a variety of authors, to shew that all good was wrought in the heart by the Spirit's

influence. This proposition, however, we not only did not deny, but we strenuously maintained. Quakers also strenuously maintain it; but they maintain it, as we conceive, with adjuncts which are unscriptural, and which are also full of danger because leading to enthusiasm.

Our correspondent could, perhaps, have informed us whether in point of fact, any persons do actually minister in Quaker congregations who are ignorant of letters. We were fully aware that *in theory* such were admissible to the ministry. We spoke of the practice.

On the subject of worship, we have only to observe, that we ourselves are at some loss to conceive why the man who lives under the habitual influence of the love of God—and unless he thus lives, he is not a true Christian—needs to wait for some further Divine intimations as to the fit time of communion with God and Christ; or how he should deem it a burden to join in vocal aspirations for fresh measures of light and grace, or in vocal ascriptions of praise to him “who hath loved us, and redeemed us with his own blood, and hath made us kings and priests unto God.”

Respecting the office of Elders, we drew our information from the Extracts of Minutes published by the authority of the Yearly Meeting. These Extracts recommend to the Society, to “lay hands suddenly on no man, and that the approved ministers and elders in the several monthly meetings, would tenderly advise those who come forth in public testimony, to wait patiently under a deep consideration of their state of infancy and childhood; and when their fruits afford sufficient evidence of their qualifications for so important a service, that such young ministers be reported to their monthly or quarterly meetings, which, upon solid and deliberate consideration, may, as in the wisdom of truth, shall deem meet, recommend to the meetings of ministers and elders, in order to their becoming members of those meetings.” p. 96.

“The meetings of ministers have a right, as they see meet in the wisdom of truth, to advise, exhort, and rebuke any of their members, or any one who may travel in the work of the ministry, as occasion may require, without being accountable for the same, to any monthly or quarterly meeting.” p. 105.

Is not this process, in point of fact, what we called it in our Number for September, (p. 602), “substantially a human ordination?”

We fully agree with our correspondent, that this is not a time when the hostility of different sects should be excited against each other. But surely he does not believe, that it is necessary, in order to avoid hostility, to merge all our differences of sentiment. He himself professes to love the Church of England, and many of its members, and we fully believe him. Now, to say nothing of George Fox's Journal, or the Minutes and Advices of the Yearly Meeting, what, we would ask, has been Mr. Tuke's conduct? Has he not considered it as his duty publicly to reprehend several of the practices of the Church of England, which he conceives to be unchristian and superstitious? See his “Principles,” pp. 122, 123, 128, &c.; a work, one of the objects of which is, “to convey information to persons who are not of his own religious persuasion,” p. 186. Nor do we blame him for this proceeding. He is perfectly at liberty to state his own opinions on subjects which he deems important; and also to expose what he conceives to be the errors of other sects, provided it be done (and we freely admit that Mr. Tuke has afforded no room for reprehension on this ground) with calmness and moderation. But then we claim the same indulgence; we claim the same privilege of freely stating our sentiments on the published opinions and practices of other religionists, without becoming liable thereby to a charge of hostility, and much less to a charge of wishing to “traduce

and misrepresent" them; of being illiberal, uncharitable, and unjust.

It is this charge which has induced us to enter so largely into the present inquiry. We have been anxious to shew that there exists no ground for such an imputation on our motives; that, on the contrary, whatever petty errors may have crept into our former Review, it was marked rather by the characters of good will, moderation, and forbearance, than by those of enmity, exaggeration, and uncharitableness. Having, however, been reluctantly compelled to enter so much at large into our own vindication, we are anxious that what we have said may have a farther use. We are anxious that it may lead our "friends," for so we must call them, to weigh well the momentous subjects we have brought before them; and in particular to consider, whether the cause of sound scriptural religion is not more impeded than promoted by the sanction given by their highly respectable body to some of the views and practices which are developed, for example, in the *Journal of George Fox*; and whether, as they have themselves *practically* renounced some of the most objectionable features in his system, it would not be the part of true wisdom, to suffer them to sink into oblivion, and not even to exhibit them either *historically* or *speculatively* to the world. There will still remain the solid, substantial, influential parts of their creed,—a belief in our Lord Jesus Christ, as the only Saviour of the world, and in the indispensable necessity of the Holy Spirit's influence to our renovation in the Divine image;—a belief, also, in a judgment to come, and in our absolute obligation, if we would stand before God in that judgment, to endeavour to regulate our whole temper and conduct, our inward and our outward man, according to the precepts, the example, the spirit of our Divine Master and his Apostles. These are the grand doctrines which, we have no doubt, operate effectually

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in the hearts of all, whether Quakers or not, who are actuated by love to God and man,—who are really renewed in holiness after the Divine image. And when to the effect of these doctrines, on those among the Quakers who feel their truth and act under their influence—and the number, we hope, is considerable—is superadded the operation of their admirable system of discipline, commencing with earliest life, and extending itself universally over all the members of the body, we may at once perceive how the tendency of some parts of their system to certain evils is counteracted. But it is no light remark—and with pressing it upon the mature consideration of the more spiritual and intelligent part of the Quaker body, we close this article—that as we believe the undue extent to which certain dogmas are carried in the creeds of Geneva and Scotland, have been a main cause of the scepticism and religious indifference which prevail among the reasoning part of the community in those countries; and as we believe the gross absurdity of the Romish ritual to have been the parent of the recent infidelity of the Continent; so we believe, that if religious coldness and formality have been found to prevail in Quaker congregations, this effect is chiefly to be ascribed to the revolting nature of some of those parts of their system to which we have taken the liberty to advert. Persons who do not carefully discriminate between what is scriptural and what is visionary, in any particular scheme of religion, are too apt, when shocked by the irrationality of one part of it, to disburthen themselves of the whole.

An Address, delivered before the Church Missionary Society for Africa and the East, to the Rev. Messrs. Greenwood and Norton, of the Established Church of England, proceeding as Missionaries to the Island of Ceylon; and to the Rev. Messrs. Schneem and Rhenius, of
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the German Lutheran Church, proceeding as Missionaries to the Coast of Coromandel, on Friday, January 7. 1814, at the Freemason's Hall, Great Queen Street, London. By the Rev. CLAUDIUS BUCHANAN, D.D. London: Seeley and Hatchard, 1814. 8vo. pp. 67.

With unfeigned satisfaction do we turn to this early proof of the benefits resulting from the late solemn legislative recognition of the common interest, possessed by our Indian fellow-subjects, in the grand charter of man's salvation. Its influence has been felt even prospectively; and several months before the act of Parliament is in force, the Court of Directors of the East India Company, with a degree of liberality which reflects the highest credit upon them, have granted, without any hesitation, the requisite licence to these Messengers of the Churches of Christ. Before they should proceed to their destination, Dr. Buchanan was judiciously selected to address them, in the name of the Society which sent them forth, on the means of duly discharging their sacred office.

This Address forms, as might be expected, a most valuable accession to the missionary library. Its substance ought to be engraven on the heart of every candidate for missionary honours. It is not, however, our intention to enter at any length on the consideration of this important charge. The space occupied by the preceding Review will not admit of this. Our object rather is to apprise our readers of its existence, and to recommend it to their perusal. They will find in this, as in the former productions of the same indefatigable writer, much curious information, much sound Christian counsel, and much to gratify a pious taste. We must content ourselves with laying before them two extracts, which will serve to verify a part, at least, of this commendation.

"Let every page which you write be consecrated by sacred truth. Beware of that powerful self-deception, whose operation is

sometimes commensurate with a man's zeal for his object, which leads him to practise pious fraud, to deceive for God's sake, and to do partial evil under the hope and plea that great good may come. If you would keep at a remote distance from such a temptation, avoid amplification and embellishment in what makes for the credit and honour of your personal labours, or of those of your fellow-missionaries. Like great generals who recount their victories in few words, let a modesty of description characterise your spiritual trophies. Though there be no one sentence in your page which is literally untrue, yet if the complexion and tenor of the whole give an impression which is false, an error is committed." pp. 30, 31.

"Let us inquire for a moment, what it is to deny Christ; for whether you hold a Living in the Church at home, or a Mission Living abroad, you may equally deny Him.

"A minister of Christ denies Christ, when, instead of labouring in his service, and endeavouring to win souls, he hides his talent in a napkin, and lives in a state of decorous indolence; only appearing occasionally in his sacred character, and then only to serve his own reputation.

"A minister of Christ denies Christ, when, while he preaches to the people, though it be with splendid eloquence and apparent zeal, he so preaches that the offence of the Cross ceases; and the world (which is at enmity with God) is not at all disposed to be at enmity with him, or to reproach him for the doctrine which he maintains.

"A minister of Christ denies Christ, when he courts the society and is flattered by the applause of men who have no respect for the name or religion of Christ; when he prefers science and talents, to purity of heart, God's law, and eternal truth; and, instead of being 'transformed in the spirit of his mind,' carries about with him these words, written in legible characters, 'I am conformed to the world.'

"Many ministers, who have thus denied, and have been thus ashamed of, Christ for many years, have at length denied themselves, and been ashamed of themselves; and have repented, with tears, and made a 'good confession,' and magnified their Saviour before the world.

"My brethren, you may preach to the Hindoos, and say, 'Repent, and be converted;' while, at the same time, indolence, or avarice, or sensual passion, seizes your own souls, and you are quite indifferent about their repentance or conversion, except as it adds to your own interest, or the fame of your mission.

"Some, who have preceded you, and have been solemnly designated to the sacred work, have fallen away. They declined from sound doctrine, or they were seduced from pureness of living; and, instead of doing the work of an Evangelist, they have lived an useless burthen on the society which supported them.

"I mention these things to warn you. But I have more pleasure in directing your view to other servants of Christ, whose bright example has illumined the East,—who have been patterns of faith, diligence, prudence, and fortitude. From the ministers of the two churches to which you respectively belong, I shall select two illustrious characters, who have left a great example for them that follow. I mean the venerable Swartz, of the Lutheran Church; and the late Rev. David Brown, of the Church of England. These men did not deny Christ. They did not love father or mother more than Christ. They took up their cross and followed Christ. If you knew, as well as I do, the conflicts which they were called upon to sustain in the East, you would see how fitly the words of our Lord might be applied to them:—'Behold, I send you forth as lambs among wolves. But, beware of men.' If you knew, again, the conjoined wisdom and innocence which they manifested in these conflicts, you would acknowledge that they studied to obey our Lord's admonition; 'Be ye wise as serpents, and harmless as doves.' The character of both was marked by an extraordinary liberality of sentiment in regard to the differences in religious profession; a liberality which others, in a confined sphere could not well understand. In a word, 'they endured unto the end;' and both of them were enabled to glorify God in their deaths, by the manifestation of a joyful hope in the view of their dissolution. And

after death God was pleased to honour their faithfulness. The East-India Company erected a monument, as a testimony of their reverence for the apostolic Swartz, and engraved on it a record of his labours; and to their late Senior Chaplain, Mr. Brown, they have rendered a tribute of respect yet more manifest, by providing for his numerous family.

"I have thought that this short record of these good men would find a proper place in an Address to young Ministers who are in your circumstances. 'Be ye also followers of them, who, through faith and patience, have inherited the promises.'"

In an Appendix, Dr. Buchanan has favoured us with some notices of the last hours of the Rev. David Brown, which serve to illustrate his heavenly-mindedness, and his devotion to his Master's will. It ought to be known of this eminent servant of Christ, that although, as Senior Chaplain of the Company, his proper church was that of the Presidency; he was nevertheless so anxious to fulfil, as far as was in his power, the duties of a Missionary, that he instituted public worship gratuitously, for the native Christians and lower orders of the people generally, at the mission church, which is private property. On a marble in the chancel of this church is the following inscription:—"TO THE POOR THE GOSPEL WAS PREACHED IN THIS CHURCH BY THE REV. DAVID BROWN, DURING A PERIOD OF TWENTY-FIVE YEARS."

LITERARY AND PHILOSOPHICAL INTELLIGENCE;

&c. &c.

GREAT BRITAIN.

In the press: An edition of Swift's Works, with additions, in 19 vols. 8vo., by W. Scott, Esq.;—An edition of Gray's Poems, in 2 vols. 8vo., by Mr. Mathias;—Inscriptions, triumphal and sepulchral, recording the acts of the British Army in the Peninsula, by R. Southey, Esq.;—A Praxis of the Hebrew, Samaritan, and Syriac Alphabets, with

a Hebrew and Arabic comparative Vocabulary, and the Book of Job in Hebrew, with Miss Smith's translation, by the Bishop of St. David's;—the third Volume of the Doomsday-Book, containing the Counties of Leicester, Warwick, Stafford, Salop, and Chester, and part of North Wales, by the Rev. W. Bawdwen;—A literary History of the Middle Ages, by the Rev. Joseph Berrington;

—and a Volume of Sermons, by the late Rev. John Evans, of Abingdon.

Preparing for publication:—Another pamphlet, by Lord Erskine, on the Causes and Consequences of the War;—A fac-simile of the Alexandrine MS. of the Greek Pentateuch, preserved in the British Museum, by Mr. Baber;—A new edition of Sir W. Dugdale's History of St. Paul's Cathedral, price 10*l.* 10*s.*, by Mr. H. Ellis, of the British Museum;—A History of the Quarrels of Authors, by Mr. D'Israeli;—Researches among the Ruins of Babylon, in 1811, by Captain Lockett, with plans and views;—Sir W. Ouseley's Travels, in 1810, 1811, and 1812, in Persia, Armenia, Turkey, &c., with maps, views, &c.;—and Speeches of Mr. Fox, in the House of Commons, from 1768, to 1806, with Memoirs, &c., in 6 vols. 8vo.

The subjects of the Chancellor's prizes at Oxford for the ensuing year are,—For Latin verse: *Germanicus Cæsar Vero Legionibus que suprema solvit*.—For an English Essay: a comparative Estimate of the English Literature of the 17th and 18th Centuries.—For a Latin Essay: *De Ephorum apud Lacedæmonios Magistratu*.—Sir Roger Newdigate's prize: *Niobe*.

Subjects for Sir W. Browne's gold medals for 1814:—Greek ode, *Wellingtonus regionem Gallicam, Pyrenæis montibus subjectam, despicens*.—Latin ode: *Germania Lipsiæ vindicata*.—Epigram: *Victor iterum fugiens*.

The subject of the Norrisian Prize Essay for the ensuing year is, "The Baptism of John,—was it from Heaven, or of Men?"

The subjects appointed for the two prizes given by the Representatives in Parliament for the University of Cambridge, for the best exercises in Latin prose for 1814, are,—Senior Bachelors: *Utrum ex Hominibus fanaticis, an scepticis, plus detrimenti Respublica capiat*?. Middle Bachelors: *Quo magis Instituta civilia et ecclesiastica inter se conveniant, eo melius Respublicam administrare licet*.

The subject of the dissertation for the Hulsean prize for the present year is, "On the comparative Value of Prophecies and Miracles, as Evidences for the Truth of Christianity."

In the Transactions of the Royal Society for 1813, is contained "An Account of some Organic Remains found near Brentford, Middlesex." The specimens have been taken from two fields not contiguous to each

other; one about half a mile north of Kew Bridge, the other about a mile to the westward of the first, and a mile north of the Thames. In the first field, the strata are, 1st, sandy loam, about seven feet thick, the lowest two slightly calcareous; 2d, sandy gravel, a few inches thick; 3d, loam, slightly calcareous, from one to five feet, with small patches of peat intervening; 4th, gravel, containing water, varying from two to ten feet; 5th, blue clay, which extends under London and its vicinity to the average depth of about two hundred feet, and contains figured fossils, pyrites, and many detached nodules. In the 1st stratum, no remains of an organised body has been found. In the 2d stratum, snail shells, and the shells of river fish have been found, and a few bones of land animals. In the 3d stratum, the horns and bones of the ox, and the horns, bones, and teeth of the deer have been found, and also snail shells, and the shells of river fish. In the 4th stratum were found teeth and bones of both the African and Asiatic elephant, teeth of the hippopotamus, bones, horns, and teeth of the ox. A tusk of an elephant measured, as it lay on the ground, nine feet three inches, but, in attempting to remove it, it broke into small pieces. When this stratum dips into the clay, and becomes a mixed mass, as before stated, it is seldom without the remains of animals. In the 5th stratum, namely, the blue clay, the extraneous fossils are entirely marine, with the exception of some specimens of fruit and pieces of petrified wood. The other fossils from this stratum are nautili, oysters, pinnae marine, crabs, teeth and bones of fish, and a great variety of small marine shells. This stratum has been penetrated hitherto in this field, only to the depth of thirty feet, throughout which the specimens found were dispersed, without any regularity.—In the second field, the strata are, 1st, sandy loam, 8 or 9 feet, the lowest three slightly calcareous; 2d, sand, becoming coarser towards the lowest part, and ending in sandy gravel from 3 to 8 feet; 3d, sandy loam highly calcareous, its upper surface nearly level, but gradually increasing in thickness from a feather edge to nine feet. Below this are two strata of gravel and clay, as in the other field. In the 1st stratum, no organic remains have been observed. In the 2d, but always within two feet of the 3d stratum, have been found the teeth and bones of the hippopotamus, the teeth and bones of the elephant, the horns, bones, and teeth of several species of deer, the horns, bones, and teeth of the ox, and the shells of river fish.

* See some remarks on this subject, in our last Number, p. 26.

The remains of hippopotami are so extremely abundant, that in turning over an area of 120 yards, parts of six tusks have been found of this animal, besides a tooth, and part of the horn of a deer, part of a tusk, and part of a grinder of an elephant, and the horns, with a small part of the skull, of an ox. One of these horns was found to be 54 inches in length, following the curve, and five in diameter at the large end; it was

found impracticable to remove it, otherwise than in fragments, which are preserved, and will probably be put together. The immense size of this horn is rendered more remarkable by another horn from the same spot, which is but 6 inches long. In the stratum, have been found the horns, bones, and teeth of the deer, the bones and teeth of the ox, together with snail shells, and the shells of river fish.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Dictionary of the Holy Bible,* containing an Historical Account of the Persons; a Geographical and Historical Account of the Places; a literal, critical, and systematical Description of other Objects, whether natural, artificial, civil, religious, or military; and the Explication of the Appellative Terms mentioned in the Writings of the Old and New Testament. By the late Rev. John Brown, of Haddington, Professor of Divinity under the Associate Synod. New edition, in two neat pocket volumes, with a Life of the Author, and two accurately coloured Maps. price 10s. 6d. boards.

The Operations of the Holy Ghost, illustrated and confirmed by Scriptural Authorities; in a Series of Sermons, by the Rev. Fred. Nolan. 8vo. 12s.

A Map of Palestine, or the Holy Land, with an Historical Account of the Israelites, from the earliest Period of their History to their final Dispersion; selected from the Writings of W. Croxall, D.D. Archdeacon of Salop. 7s. 6d. the sheet. 11s. canvas and case. 12s. canvas and roller.

A Treatise on Spiritual Comfort, by J. Colquhoun, D. D. 12mo. 4s. 6d.

Bampton Lectures; by the Rev. John Collinson, M. A. 8vo. 10s. 6d.

Evidences of Revealed Religion, on a new and original Plan; being an Appeal to Deists, on their own Principles of Argument. 4s.

The Vision of the Beloved Disciple; a Sermon on the Portion of Scripture appointed for the Epistle for Trinity Sunday; by the Rev. James Rudge, M. A. Lecturer of Limehouse. 1s. 6d.

The Necessity of Revelation to teach the Doctrine of a Future Life; a Sermon, by John Kenrich, A. M. 2s.

A Thanksgiving Sermon, preached 13th Jan., by the Rev. C. J. Lyon, B. A. 1s.

MISCELLANEOUS.

Biographical Anecdotes of the Rev. John Hatching, the Historian of Dorsetshire; by the Rev. G. Bingham, B. D. being No. XXXIV. of "Bibliotheca Topographica Britannica." 10s. 6d.

Memoirs of the Life and Ministry of the late Rev. Thomas Spencer, of Liverpool; by Thomas Raffles. 12mo. 6s. 6d.

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Les Attraits de la Morale, ou la Vertu parée de tous ses Charmes, et l'Art de rendre heureux ceux qui nous entourent. 7s.

The Pleasures of Religion, in Letters from Joseph Fekton to his Son Charles; by Mary Grafton. 8vo. 1s. 6d.

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The Works of Sir William Temple, Bart., complete. To which is prefixed, the Life and Character of the Author, considerably enlarged. 4 vols. 8vo. 2l. 12s. 6d.

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Description of the Retreat, an Institution near York, for Insane Persons; by S. Tuke. 4to. 12s. 8vo. 7s. 6d.

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RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

SOME select Extracts from the Correspondence of this Society since the publication of the Ninth Annual Report have been printed and circulated. We propose to give the substance of them.

1. From Copenhagen we learn, that the resolution of the Committee to print 5000 additional copies of the Icelandic New Testament was on the point of being executed. "This generosity," it is observed, "towards the poor Icelanders, could not have been applied to more deserving objects. Their assiduity in reading the Scriptures when they have access to them, and the veneration in which they hold their con-

tents, give the fullest anticipatory assurance that the grand object the Committee have in view will be attained in that island." It was intended shortly to send a number of Bibles and Testaments to Norway, where the want of the Scriptures was greatly felt. A farmer, eager to possess the Bible, had offered a cow at the next market town for one, but in vain. There were none for sale, and those who possessed a Bible would not sell it for any price.

2. From Zurich we learn, that the "Bible Institution prospers wonderfully."

3. A Bible Society has been formed at Kanapa in Esthonia, under the patronage of the Dean. In that district, Mr. Paterson states, that among 106,000 inhabitants, 200

Testaments are not to be found. Thousands had never seen a New Testament, and many pastors had it not in the vernacular tongue; although there are great numbers of very pious people, and, among the rest, 11,000 persons connected with the United Brethren, in this district. An edition of 10,000 Testaments was to be forthwith printed.

Another Bible Society, to be called the Courland Bible Society, has been formed at Mitau in Courland, with the full concurrence of the principal clergy, and under the patronage of Count Meden, President of the Consistory. The meeting for this purpose took place in the hall belonging to the nobles, where persons of all ranks assembled. The business was opened by Count Lieven. "The subscription," says Mr. Paterson, "I hear, will amount to about 3000 rubles; a sum, considering what this province has suffered by the calamities of war, more than double whatever could have been expected from the first meeting of the Society; but a fire is kindled by the Lord in the Russian empire which warms every heart, and inflames them with zeal to follow the example of their much beloved monarch."

A third society has been formed at Riga, through the instrumentality of the same indefatigable servant of Christ, Mr. Paterson, in which the Consistory and some noblemen took the chief lead. Mr. Paterson expects great things from this society, which, after that of St. Petersburg, he thinks will be the first on the Continent. A fourth society has been formed at Dorpat, and a fifth at Reval, still under the same kind of patronage. The society at this last place are about to print a large edition of the New Testament, and Mr. Paterson adds, "the translation in the Revalian dialect, is supposed to be one of the best in Europe."

After completing these great objects, Mr. Paterson returned to Petersburg on the 23d of July, when he found that on "the same day on which the society was formed in Reval, a Bible Society had been established in Moscow. At the first meeting, the Bishop and a number of his clergy were present, and subscribed largely. The Bishop publicly thanked Mr. Pinkerton for the part he had taken in the business. This society will prove of great importance to the cause in Russia. There are now seven Bible societies in the Russian empire, including that at Abo in Finland."

A peasant, living beyond Moscow, had written to Prince Galitzin, the President of the Petersburg society, begging a large Bible to read to his family and neigh-

bours, and sending five rubles to pay for its carriage. Another peasant offered to subscribe 20 rubles yearly, and presented the society with some leather for binding the Bibles.

4. The Rev. L. Van Ess, the Roman Catholic Professor of divinity at Marburg, in giving an account of the distribution of 3000 German Testaments put into his hands by the Bible Society, observes, that the eagerness to read the Scriptures is very great, and the application of the indigent for New Testaments very frequent. The Bishop had allowed the introduction of New Testaments into Catholic schools. This was very important, as scarcely one schoolmaster in twenty was furnished with a Bible, and in most schools the Bible was not at all to be met with. About 8000 copies are wanted for this purpose. "Never," adds this excellent minister, "were the minds of men more accessible to the Word of Life; never was the necessity of religious comfort so deeply felt; never was the entrance of the Kingdom of Heaven more widely open than now." "If you possibly can, afford farther assistance to us, that the true light and knowledge of Jesus Christ in his Divine doctrine may penetrate the darkness of the Catholic schools, and the rising generation be trained up in pure Christianity, and become worthy members of Christ's kingdom."

5. The Rev. Dr. Bruumark, Chaplain to the Swedish Embassy in London, paid a visit to his native country in the summer. He met with a gracious reception from his own government, and from his countrymen every where, in consequence of his connexion with the British and Foreign Bible Society. The society at Stockholm had printed 9000 Swedish Bibles and 19,000 Testaments, and were printing 2000 more Bibles. Through the exertions of Dr. Bruumark, a Bible Society was established at Westeras, for Westmania and Dalecarlia, under the patronage of the bishop and clergy of these provinces. The Finnish New Testament was printing, and would be finished in the autumn.

6. The convicts on board the *Three Bees* convict ship appear to have been greatly benefited by the Bibles furnished them by the Society. On the passage, 170 of them united in a letter of thanks to the Society: "Your gift," they observe, "gives a new train to our ideas, a new object to our hopes: convincing us of the necessity of seeking the kingdom of God, it assures us we are in no wise cast out."

7. In India, many copies of the Scriptures had been distributed among the native

Portugal, and the present had always been thankfully received; and in some cases with tears of joy and gratitude. A number of Dutch Testaments had also been distributed among the Dutch soldiers, and others, in Java. "We want words," it is observed, "to express with what thankfulness they received them, and how diligently they perused them, especially in their hospitals and prisons; for, on inquiry, we could scarcely find one Bible among them all."

8. Mr. Betscher, a missionary, writes from Sierra Leone; that when he was wrecked on his passage out, and the natives near the river Gambia took possession of the vessel, among a great many other articles, twelve Arabic Bibles, given him by the Bible Society, fell into their hands. He applied to a ruler in that river to recover them; but it was found, that although the natives, who are Mohammedans, would sell the other articles they had got possession of, they would not part with the Bibles. He offered 8*l.* for one, and was refused. Thus, observes the Missionary, the word of God seems more highly esteemed among these Mohammedans, than in many places where the Gospel of Christ has been introduced.

9. The Rev. R. E. Jones, Secretary to the Bible Society at the Isle of France, writes, that all the French Bibles and Testaments sent him had been disposed of, and that a supply of double the number was wanted. The avidity with which the Bibles are purchased, he says, is beyond all description.

10. From America there are very gratifying accounts. The students of Nassau-Hall College, in New Jersey, "having learned, through the medium of the Christian Observer, that a Bible Society had been instituted in the University of Cambridge, in England," resolved on following the example, and have accordingly formed a similar society. Three other new Bible Societies have been instituted in the United States, making the whole number 22. The most interesting part, however, of the American communications, refers to the following circumstance. A vessel, in which a quantity of Bibles, sent by the Bible Society for distribution in Nova Scotia, had been shipped, was taken by an American privateer, and carried into a port in New England. The Bibles were sold and dispersed. The Bible Society of Boston, hearing of this incident, and "unwilling that the reproach of preventing the execution of the pious design, for which these books were sent out, should fasten on their country," passed a resolution to send an equal amount of Bibles to Nova

Scotia; and directed their secretary to express his deep regret, "that any occurrence should have so long detained so many copies of the Bible from their proper destination; and that, to the other calamities of this disastrous war, there should be added this interruption of the charitable and munificent labours of our fellow Christians in Great Britain, in diffusing the knowledge of the word of God." The sum of 155*l.* sterling has accordingly been remitted, to replace these Bibles. They add:—

"We have thus done what we can to express our shame and regret at this occurrence, and to repair the evil which it has occasioned. We indulge the hope that we shall not again have to number it among the calamities of a war, in which we cannot cease to regret that two nations, allied in feelings, habits, interests, language, and origin, should be engaged; that it counteracts, in any degree, the exertions of any of the charitable institutions of Great Britain; or tends to loosen or break that golden chain of mutual benevolence; which ought to bind together the disciples of Christ of every nation and clime, without regard to political animosities."

11. The number of Bibles issued by the British and Foreign Bible Society, in the year 1813, is 141,941; of Testaments, 159,438; in all, 301,379. The total number issued by the Society, from the 7th of March, 1804, to the 31st of December last, is, Bibles 377,529, Testaments 590,146, in all, 967,675; besides 109,400 copies of the Scriptures, printed on the Continent with the aid of donations from the Society.

The following is an extract of a letter received from Mr. Paterson, dated at St. Petersburg, Dec. 11, 1813:—

"The zeal of the Bible Society here exceeds all description. The Petersburg Society, and its branches, are promoting the printing of the Scriptures in ten different languages.—1st, In the Kalmuc, in which nothing was ever printed before. We have all the punches and matrices ready, and in the course of a few weeks a specimen will be printed.—2d, An edition of 5000 copies of the Armenian New Testament, the want of which you will find affecting set forth in Buchanan's Researches. This is printing at the Armenian printing-office, under the care of some learned Armenians; the third sheet is ready.—3d, The Finnish Bible, with standing types; the 8th sheet is ready.—4th, The German Bible, with standing types; the 2d sheet is ready.—5th, The Russian New

Transmit, 5000 copies contemplated.—6th, The Catholic French Bible resolved on, and measures taken for printing it.—7th, The Salvation Bible, with standing types. This I proposed at our last meeting; my plan was immediately adopted; our worthy president was requested to make the necessary arrangements with the holy synod. He obtained the metropolitan's consent, and things are now in a train. This is of more real value than all the rest, and will prepare the way for something still further. All these are executing here, and the entire direction of them is committed to me.—8th, The Dorsetian Estonian New Testament.—9th, The Revilian Estonian Testament.—10th, The Letonian Testament.—All commencing under the direction of the committees in Dorset, Reval, and Riga. If to these you add the Icelandic, Swedish, and Lapponian, you will find the Scriptures are printing in thirteen different languages. This must be encouraging to our friends, and excite them to thank God for his great mercies, in countenancing their endeavours to spread the knowledge of God's word throughout the world.*

NEWFOUNDLAND.

We have been favoured with a communication from this colony, which represents, in feeling terms, its destitute state as to spiritual instruction. The writer laments, that while British benevolence is so laudably exerting itself in every direction for the propagation of Christianity, Newfoundland should seem to be overlooked in its executive range. Our situation, he observes, "is not generally known at home. The good people of England are better acquainted with the state of religion in the islands of the Pacific Ocean, than in Newfoundland. I have spared no pains to obtain correct information on the subject, and I can pronounce it to be truly deplorable. The means of grace are not enjoyed by more than one third part of the Protestant inhabitants of this country. The population is computed at one hundred thousand souls, increasing rapidly, and is scattered along a sinuous and extensive coast, literally as sheep without a shepherd. The most populous of the out-harbours are principally and some exclusively Protestant. The name, however, avails little as long as

they never see a minister. There are but three clergymen of the Church of England in the island. To the southward of St. John's, there is not a Protestant minister of any denomination. Many of the natives are far advanced in years without ever having been admitted within the pale of the Christian church by baptism. The Bible is to them a sealed book. The church-going bell never summons them to the house of prayer. The joyful sound of the Gospel never salated their ears. They have repeatedly expressed an anxious wish to have clergymen among them; but they know not how, or to whom to apply. In their name, and on their behalf, I call on the clergy of the Church of England, and conjure some of them to come over and help us. The passage is short; the climate, though cold, is healthy. The harvest is great, the labourers are very few. The pleasure arising from a consciousness of extensive usefulness, the satisfaction experienced in preaching the Gospel to those who have never heard the word of God, will compensate for the sacrifices they shall have made, and the privations they must submit to.

"Two old established missions, Ferryland and Placentia, are vacant. At the latter is a beautiful church, in which Divine service has not been performed for many years. The salary is 150*l.* per annum, besides free and voluntary contributions. As the planters are growing very rich, it is to be hoped they would cheerfully devote a portion of their wealth to the support of a regular ministry. However, as no great dependance can be placed on so precarious and fluctuating a provision, Government will no doubt augment the salaries. All the necessaries of life are excessively dear here, more so than in any other part of British North America. There are ten or twelve Roman Catholic priests in the island, with a bishop and vicar apostolic at their head, who, with a zeal worthy of emulation, visit every cove and creek, and every inhabited spot, and make a great many converts. There should be at least two itinerant or auxiliary clergymen appointed to visit settlements, that are remote from the established missions, and who should winter alternately in the most populous parts. I have seen children brought the distance of sixty miles to St. John's, to be christened. Now they begin to consider

* By births and an annual influx of strangers, as they are called, from the mother country, the population of St. John's doubled in fourteen years.

* When the late worthy missionary of St. John's made a ministerial excursion to some of the out-parts, he baptized, in a few weeks, 275. At a place called Lunenburg, he bap-

themselves in those distant parts as abandoned by their own clergy, and apply to the Romish priests for baptism. Thus, a great many families are going over to the Church of Rome; not from choice, but necessity. They allege, that it is better to be of any religion, than of none. May the Lord dispose the hearts of some pious ministers to cross the Atlantic, to be Evangelists in Newfoundland! They must possess a truly missionary spirit. They should be ready at all times to preach the Gospel when and wherever they can assemble a congregation of fishermen. They will have to preach to that description of people, among whom our Lord commenced his ministry. I have seen them leaving their occupations in the busiest season, and at the shortest notice, to attend Divine service; when a minister came to visit them, they joined in the service with much apparent devotion, and departed with evident signs of pleasure and gratitude in their looks.

"Whoever feels an inclination to undertake a mission to this colony, should be prepared to meet, not with persecution, but with discouragement and difficulties: his zeal must be ardent, his heart must be actuated by the love of Christ, and by compassion for the souls which might otherwise perish; and he must act with a single eye to the glory of God, and the reward reserved for those who turn many to righteousness."

CHINA.

Mr. Morrison, a Missionary of the London Missionary Society, who has resided for some time at Canton in China, perseveres with success in the work of translating the Scriptures into the language of the millions of that country; and it would appear that he had been instrumental in converting some individuals. The Gospels have been printed some time. The Epistles to the Romans, Corinthians, Galatians, Ephesians, Philip-
pians, Thessalonians, Timothy, and Titus; those of St. Peter and St. James, and a corrected edition of the Acts, were in the press, in February last. Mr. Morrison has also printed a Catechism containing the fundamental principles of Christianity. He distributed the Scriptures through booksellers, who sell them at a low price. Several hun-

drized 75; one third of whom were adults, and many of them very old. He was the first clergyman who was the majority of them ever saw, and the only one who had ever been in this place.

ded copies have been sent to Fo-Kien and in other directions. Some Roman Catholic priests have received them with pleasure. Some of his domestics have acquired a good degree of knowledge from his instructions; and among others, his labours have not been without fruit. A person named Ko-seen-sang, the grandson of a Mandarin, among others, perceives the absurdity of idol-worship. He says he has now no images in his house, and worships only the Creator. He approves of many doctrines of the Gospel, and is desirous of further instruction, and of being baptized. This person has sent two letters, beautifully written, to the Treasurer and Secretary of the Society. They are transcripts of each other, and are as follows:—

"Mr. Morrison, who has been at Canton for several years, is with me, your younger brother, on terms of friendship. I have to thank him for much love, in constantly discoursing on the good-will of God, and explaining the true doctrines of Yeesoo (Jesus) to us, that we may hear, and prostrate, consider the compassion of the Creator of the universe to me, under the canopy of heaven, in sending Jesus into the world to atone for the sins of men. But we have hitherto been ignorant, have not understood how to serve God, and are the more afraid, that we have sinned against him. Now we pray to God to forgive us our sins, and grant that in the world to come we may obtain his favour.

"I have heard that you, my venerable elder brother, in your honoured country, with devotedness of heart, serve God and believe in Jesus; that you depend on Jesus, and wish that the middle empire (China) together with all men under the whole heavens, may hear the name of Jesus. Although I have not seen the light of your countenance, my heart looks to you with affection, and therefore present this inch of bark" (a phrase for "a few lines," ancient books having been written on bark,) "to pay my respects, and request that you will take the doctrines of God and of Jesus, explain them more and more in their rise and progress from beginning to end; and by the ships of next season favour me with a reply, and with your admonitions. I shall be more thankful than words can express."

DISTRESS IN GERMANY.

About eight years ago the calamities, occasioned by the war in different provinces of Germany, gave rise to a subscription and

the formation of a committee in London, to relieve the distresses on the Continent.

By the generosity of the British public, and with the aid of several respectable foreigners, resident in this country, the sum of nearly 50,000*l.* was remitted to the Continent; which rescued multitudes of individuals and families from the extremity of distress, and the very brink of ruin.

The committee received, both from Germany and Sweden, the most satisfactory documents, testifying that the various sums which had been transmitted, had been received and conscientiously distributed: but at no period since the existence of this committee, has the mass of every kind of misery been so great; never has the cry of the distressed Germans for help been so urgent, their appeal to British benevolence so pressing, as in the present moment. Who could read the reports of the dreadful conflicts which have taken place in Germany, during the last eventful year; of the many sanguinary battles fought in Silesia, Lusatia, Bohemia, Saxony, Brandenburg, and other parts; and peruse the melancholy details of sufferings, almost unexampled in the annals of history, without the most lively emotions? Who could hear of so many thousands of families barbarously driven from Hamburg, in the midst of a severe winter; of so many villages burnt, cities pillaged, whole principalities desolated, and not glow with desire to assist in relieving distress so multifarious and extensive?

To the alleviation of sufferings so dreadful, to the rescue of our fellow-men, who are literally ready to perish, the views of this committee are exclusively directed.

Many well-authenticated afflicting details of the present distress having been, on the 14th of January, 1814, laid before the committee, it was immediately resolved, in reliance on the liberality of the British public, to remit, by that post, the sum of 3,500*l.* to respectable persons, with directions to form committees of distribution at the following places:—To Leipsic and its vicinity, 500*l.*; to Dresden and its vicinity, 500*l.*; to Bautzen and its vicinity, 500*l.*; to Silesia, on the borders of which seventy-two villages were almost entirely destroyed, 500*l.*; to Lauenburg, Luneburg, and the vicinity of Harburg in Hanover, 500*l.*; to the many thousands who have been forced from their habitations in Hamburg, 1000*l.*; and, at a subsequent meeting on the 18th of January, to Erfurt and Naumburg, and their vicinity, 500*l.*

The committee, on calling on the public

for aid, laid before them a variety of information, &c. recently received from the Continent, from which we shall now make a few extracts.

A memorial, addressed by the City of Leipsic to the independent and benevolent British Nation, in behalf of the inhabitants of the adjacent villages and hamlets, who have been reduced to extreme distress by the military operations in October, 1813, states as follows:—

“ Our resources are exhausted, and we have yet here a prodigious number of sick and wounded; upwards of 30,000 in more than 40 military hospitals, with but our own poor, to be provided for.”

“ We have before our eyes many thousands of the inhabitants of the adjacent villages and hamlets, landed proprietors, farmers, ecclesiastics, schoolmasters, artisans of every description, who, some weeks since, were in circumstances more or less easy, and at least knew no want; but now, without a home, and stripped of their all, are with their families perishing of hunger. What the industry of many years had acquired, was annihilated in a few hours. All around is one wide waste. The numerous villages and hamlets are almost all entirely or partially reduced to ashes; the yet remaining buildings are perforated with balls, in a most ruinous condition, and plundered of every thing; the barns, cellars, and lofts, are despoiled, and stores of every kind carried off; the implements of farming and domestic economy, for brewing and distilling—in a word, for every purpose—the gardens, plantations, and fruit-trees—are destroyed; the fuel collected for the winter, the gates, the doors, the floors, the wood-work of every description, were consumed in the watch-fires; the horses were taken away, together with all the other cattle; and many families are deploring the loss of beloved relatives, or are doomed to behold them afflicted with sickness, and destitute of relief. The miserable condition of these deplorable victims to the thirst of conquest, the distress which meets our view whenever we cross our thresholds, no language is capable of describing. The horrid spectacle wounds us to the very soul.

“ All the countries of our Continent have been more or less drained by this destructive war. Whither then are these poor people, who have such need of assistance; whither are they to look for relief? Ye free, ye beneficent, ye happy Britons, whose generosity is attested by every page of the annals of suffering humanity; whose soil has been tedi-

our bygone hostile force, who know not the feelings of him that beholds a foreign master revelling in his habitation; of you the city of Leipzig implores relief for the inhabitants of the surrounding villages and hamlets, ruined by the military events in the past month of October."

"Cottar Schönfeld, a Saxon nobleman, many years ambassador, both at the court of Versailles before the Revolution, and till within a few years at Vienna, thus writes—

"This same Saxony, which three centuries ago released part of the world from the no less galling yoke of religious bondage; that same Saxony is now become the cradle of the political liberty of the Continent. But a power so firmly rooted could not be overthrown without the most energetic exertions; and, while millions are now raising the shouts of triumph, there are, in Saxony alone, a million of souls, who are reduced to misery too severe to be capable of taking any part in the general joy, and who are now shedding the bitterest tears of abject wretchedness and want."

A letter from the Right Rev. Dr. Salfeld, abbot of Loccum, and first counsellor of the consistory of Hanover, states as follows:—

"The inhabitants of the principalities of Lauenburg, Bremen, and Lüneburg, have suffered most, and are still suffering dreadfully; but all over our country poverty and distress are visible to such a degree, as no one would believe who is not an eye-witness. All our funds, of whatever description, have been exhausted, and most of our public institutions for the relief of the poor destroyed. The number of those who are still able and willing to succour their suffering fellow-citizens being so very small, how shall we bear the sacrifices required for the public safety; and at the same time, save so many wretched families from perishing with hunger and cold? But we do not despair, while we can indulge the hope that British charity is ready to assist us."

A letter from Mr. Kaufmann, counsellor of the regency of Lauenburg, has the following passages—

"We have suffered here beyond all belief. Only our lives are saved; and if Providence preserves us from the epidemical diseases, which begin to spread around us, as the effects of war, want, anxiety, and grief, we shall be thankful. The two last harvests are quite lost to us; and many fields could not be cultivated for want of labourers, cattle, and seed. Thousands of horses and wagons, cows and sheep, have been taken from us; and we have been, for

these three months past, exposed to all kind of exertions and cruelties. Even now we stand helpless and forsaken. But God will have mercy upon us, and our countrymen will ply and assist us whenever they can reach us. Had we only some money to buy bread and fuel! All our wooden fences are destroyed by the French in their watch-fires. Our situation is such that we scarce survive."

Extract of a letter from the Rev. Mr. Wynneken, superintendent of Rostenburg:—

"I will not hurt your feelings by a minute description of the incredible sufferings of this little country, which has been occupied these three months past by almost the whole of the French and Danish armies; 21,000 of whom were, in one instance, quartered for several days on the small town of Mollen, containing no more than 250 houses. Our ruin seems inevitable; every thing around us is destroyed, our fields and gardens laid waste, our houses emptied, 10,000 head of cattle consumed by the enemy, who barbarously shut three of our honest peasants, for not willingly surrendering the last of their property. Epidemic diseases begin to complete our misery: but God will help us over the hills, since we have surrounded the rocks, being now free from the enemy."

Extract from a letter of the Rev. N. N., superintendent at Eckharstberg in Saxony, addressed to the Rev. W. Kaper, in London.

"After the battle of Leipzig, the great mass of the retreating, as well as the pursuing armies, passed through our neighbourhood; and my diocese, consisting of thirty-seven parishes, suffered the most dreadful calamities. The fate of the clergy is peculiarly distressing. The doors, shutters, floors, and even the roofs of the houses, were seized, and burnt at the disposal of the French; who, in their flight, also carried off all utensils, beds, and clothes. Though the Austrians, Prussians, and Russians, deserve high praise for the discipline which was maintained in their armies, yet a great number of marauders scoured the country, and took away what the inhabitants had endeavoured to hide in the woods. Many clergymen were personally compelled to drive their cattle after the French armies, and, when permitted to return, were stripped of their coats, boots, or shoes. To most of them no waistcoat, coat, boots, or bed was left. Some, far advanced in years, cannot yet recover from the effects of this cruel treatment. The wives of some of the clergymen of my diocese are now lying on nothing but straw, with

pecting the birth of Jesus, for whose coming they have hardly a few days left, nor have they even the means of keeping a fire in their rooms: indeed most of the houses of the clergy are burnt, and they have been obliged to take shelter in such huts as were too wretched to attract the notice of the French soldiers. The churches afforded no refuge; for even they were plundered, and the pews used as fuel. It is impossible to obtain, in our own country, the means of relief; for the distress is too widely extended, and the inhabitants too much impoverished. May we then not hope, that from England the hand of charity will be stretched out for the relief of the distressed; and that also the suffering clergy of my diocese will find some alleviation of their misery in the Christian sympathy of our English brethren?

Extract of a letter from Dohna, near Dresden.

It is calculated that, on an average, no less than 500,000 soldiers passed through Dohna, at different periods. Four engagements took place near it. At the first, nine farms and five houses were burnt down. The town was destroyed; partly whilst standing in the fields, partly after it had been housed in the barns. Cattle of every description were forcibly taken away. In some large stables, which contained no less than forty or fifty horses, oxen, &c. not one is left. One stable and gardens are laid waste. Some villages have been entirely burnt; others in part. We have been plundered three times: but thank God we have escaped with our lives. Provisions are extravagantly dear. A famine is apprehended."

A public meeting was afterwards held at the City of London Tavern, which was unanimously attended, and at which it was resolved to call loudly on the public, and particularly on the clergy throughout the kingdom, to come forward in aid of their suffering brethren on the Continent. The appeal has not been made in vain. Upwards of 30,000*l.* have been already obtained, and we may hope that the benevolence of the British public is far from being exhausted. Scarcely any congregational collections have yet been made, and to that source we look with confidence for a large addition to this fund of mercy. When we look back to the period of the Reformation, and reflect on the numberless benefits of which it has been the source to this country, as well as to the world at large; and then contemplate the sufferings and desolation to which "the cradle" of that Reformation, the birth-place of

Luther, and the scene of his magnanimous labours, is now subjected;—when we reflect also, that our battle has been fought on German ground; that through the sufferings of Germany, the tide of war has been turned from us, at least, that its duration has probably been shortened; that if our common lot has been revised, and our hopes brightened; if we may look forward with confidence to an early diminution of our present burdens, if we may reasonably anticipate the near approach of the period when our blood and our treasure shall cease to flow, in order to maintain our own safety and independence, or to vindicate the wrongs of others;—when we reflect on all this, we shall surely not be indifferent to the powerful motives which call upon us not merely to pity, but to relieve; which demand not our sympathy merely, but our active charity; which claim from us a few drops from that full cup of blessing with which the bounty of Providence has distinguished our lot among the nations of the earth.

MISSIONS OF THE UNITED BRETHREN.

We find we are greatly in error in our reports of the progress of these admirable and interesting Missions. Five Numbers of this printed Periodical Account of the Missions of the Brethren's Church (No. lxiv to lxviii) are now on our table filled with gratifying intelligence from almost every quarter of the globe. The work of the Lord prospers in their hands. But it is conducted under many discouragements arising from the increasing deficiency of their means. Something, indeed, has been done in this country to supply the almost total failure of their continental resources. Near 1500*l.* have been remitted by the Rev. C. I. Latrobe, No. 10, Nevill's-court, Fleet-street, since public notice was given of the deplorable state of destitution into which their missions have sunk*. This, we trust, however, is but the first-fruits of British liberality. How inadequate this sum must be to meet the necessities of thirty-one settlements conducted by 157 missionaries, it is scarcely necessary to point out. We entreat our Christian brethren throughout the kingdom to lay to heart the emergency of the case, and according to their ability to aid this blessed work.

* See our Number for December last, p. 816.

† We have received from an esteemed correspondent, an historical account of the

We proceed to give some details respecting the various missions of the Brethren.

1. GREENLAND.

Newharrnhut, 1812, Aug. 14.—"The work of the Lord among our Greenlanders proceeds with his blessing. During last winter 21 persons have been made partakers of the holy Communion, and many, who were formerly excluded on account of transgressions, have returned as penitent sinners to the congregation, and were re-admitted. Thirty persons became candidates for the Lord's Supper, and 13, baptized as children, were received into the congregation.

"On Maundy Thursday, we had 170 Greenland communicants present at the celebration of the Lord's Supper. These were days of great blessing both for us and our people."

Aug. 20.—"Where shall I find words to express myself, and to declare our gratitude! At length you have succeeded, dearest brethren, in sending us provisions and other necessary articles of subsistence! The ship *Freden* has safely arrived here, on the 16th of this month.

"We are all well in health, and are now employed in dividing the provisions and stores sent by you, into three parts, to give to each of the other settlements its share. *Lichtenfels* is 100 English miles, and *Lichtenau* 500, to the southward of *Newharrnhut*. Every thing must be sent by sea in a woman's boat, which can only take place during the short summer months.

"Present our warmest acknowledgments to all our dear friends and benefactors. May the Lord reward you all for your great kindness to us! We have now a supply of provision for two years! We were in great want of clothes; those you sent were there, so very welcome. You have kindly considered all our wants. Tell the Brethren of the Elder's Conference of the Unity, that they need not mourn over us any longer for that we shall feel no want for two years to come. We now mean soon to celebrate the Lord's Supper with our people, and our hearts overflow with thanks to our Saviour for all His mercies towards us."

In No. lxvi is contained an account of a voyage of one of the Greenland Missionaries, Brother *Kleinschmidt*, and his family from

Lichtenfels to England. On the 15th July, 1812, the nineteenth anniversary of his arrival in Greenland, he set out in an umiak or woman's boat for *Newharrnhut*, a distance of 100 miles, with his five children, the youngest, *Hannah*, only 15 weeks old (her mother having died soon after its birth), for whose use he took a milch goat with him. For three days the voyage was very agreeable. On the 17th, on approaching *Newharrnhut*, they were met by such a quantity of drift ice, as barred their progress, and obliged them to land and spend the night on an island. The difficulty of the navigation was so great, that four days more passed before they could make their way to *Newharrnhut*, through such openings as were made by the shifting fields of ice. Frequently the boat was jammed between them, and in danger of being crushed or perforated, and they were obliged to cut their way through with axes.

"I was, however," observes the Missionary, "delighted and filled with gratitude, to see the cheerful alacrity with which our Greenlanders leaped upon the ice, exerting themselves to the utmost of their power to help us forward; and when I sometimes begged them not to expose themselves to so much danger, they pointed to the children, and said, 'These little ones are worthy of it.' At length, after much tacking, we reached *Newharrnhut* on the 21st, glad and thankful to have performed this perilous voyage in safety.

"Here I delivered the little infant to the faithful care of Sister *Meuzel*, according to the dying request of my dear wife, and she accepted of the charge with tears of sympathy and joy, out of love for her deceased friend and fellow-servant in the Lord's work."

It was not before the latter end of September that he left the coast of Greenland with his four children. The children had spoken before hand with much pleasure of the 29th, and how on that memorable day they would sing hymns concerning the holy angels. On that day, however, there arose a tremendous storm from the north-west, which raged for three days and two nights. In the evening of that day, when the storm was at its height, while all the passengers were assembled in a cabin, the ship was struck with lightning, which produced a dreadful crash, and threw down two sailors, one of whom was killed on the spot. All were filled with consternation. The captain rushed on deck, exclaiming, "We are all lost, and there is nothing near to save us."

Church of the *Unitas Fratrum* from its commencement, which he has requested us to insert. But he probably is not aware that we have already inserted such an account in a former Volume.

"These words, announcing to us immediate death, penetrated our very hearts. I immediately addressed the poor terrified children, and said, 'We shall now all together go home to our Saviour; we will therefore prepare ourselves to meet him, and commend our souls to him.' Upon which they all began to weep aloud. One said, 'O yes, we will all go to our Saviour, if he will receive us;' another, 'Let us return to Lichtenfels, or go directly to England;' a third, 'We will pray to our Saviour to help us.' I comforted them, and represented to them the passage out of this world as pleasantly as my painful feelings would let me. Sister Walder and I assured each other of our departing in peace with God, and with each other; and we then sung some verses, more indeed with tears than voices, treating of the happiness of departing to the Lord, and being with him for ever: during which we were so richly comforted by a sense of the peace and presence of God, our Almighty Saviour and Deliverer, that, amidst all the dreadful noise and raging of the waves, by which we seemed overwhelmed, we felt perfectly calm, waiting for the moment when it would please him to take us home to himself."

The first alarm of this danger having subsided, the ship was hoisted without any sail set, and in that state was tossed up and down in a merciless manner during the whole of that and another night, the storm continuing to rage with unabated fury. The concern now was, how to secure the children from being dashed from one side of the ship to the other. Mr. Kleinschmidt sat up while the storm lasted, through three days and two nights, serving the company as well as he could. "This," he says, "was a long and tedious time, during which we were all, as it were, immured in darkness. We were, however, much relieved and strengthened by frequently singing hymns." The storm abated on the evening of the 1st of October. They encountered several other very severe gales, and much contrary wind, so that they did not reach Leith till the 10th of November. During five days of that time they were put upon short allowance of water, which was peculiarly trying to the children, living as they did on salt provisions. On approaching Leith, the difference between the appearance of the Greenland coast and the Frith of Forth was very striking to the children, and their questions and lively remarks very amusing. A few days after their arrival at Leith, one of the children, a girl of about three years old, was taken ill and died. "With many

tears I surrendered her to Him who had already in her infancy filled her soul with his love, and out of the mouth of this dear babe had perfected his praise."

This Missionary returned to Greenland in the summer of 1813. The captain had engaged to land him and his companions at Lichtenfels or Newhermhut. He refused, however, to do this, though passing near those places, but carried them to Godhavn, 600 miles further off than Newhermhut the northernmost of their settlements. Even his crew remonstrated with him on the cruelty of his conduct. All he said, was, "Never mind; the summer is before them." The inspector Motzfeldt, of Godhavn, was endeavouring to procure a conveyance for them to Newhermhut.

The last accounts from Newhermhut are dated in May, 1813. The letter is full of acknowledgment for the large supplies that had been sent them from England, through the liberal indulgence of the British Government. The winter had been uncommonly severe. Reaumur's thermometer stood generally from 18 to 22 below the freezing point. But notwithstanding this, it is observed, "We spent last winter in the enjoyment of much blessing, through the goodness of our Lord and Saviour towards us and our Greenland congregation. He has shewed them great mercy. Twelve persons have been admitted to the Lord's Supper, and a considerable number have become candidates for it. Three were received into the congregation. At Easter, four persons, who had been some time excluded, having truly repented of their transgressions, and returned to us, were readmitted to their privileges. Our communicant congregation here amounts in number to 770."

"The enjoyment of the Lord's Supper has always proved a season of refreshing from the presence of the Lord; and our dear people often came to us to express their thankfulness for the peculiar blessing bestowed upon them on those solemn occasions, and that He has given them teachers, who, under all difficulties, remain with them, and speak to them daily of the sufferings and death of Jesus, to atone for, and deliver them from the power of sin."

2. LEBRADOR.

Okkak, July 27, 1812.—"We have had cause to rejoice, that the Lord has bestowed on us the favour to know among our people many, who have found remission of their sins in the blood of Jesus! There are indeed exceptions; but we can truly say, that among the very considerable number of Es-

Esquimaux who live with us, we know of few who are not seriously desirous to profit by what they hear, and to experience and enjoy themselves, that which they see their countrymen possess. Our communicants give us pleasure, for it is the wish of their very hearts to live unto the Lord; and their conduct affords proofs of the sincerity of their professions; thus, for example, Esquimaux sisters, who have no bout of their own, venture across bays some miles in breadth, sitting behind their husbands on their narrow kajaks, in order to be present at the holy Sacrament, though at the peril of their lives. The baptized, and candidates for baptism, also testify to us, whenever they have an opportunity of speaking privately with us, that they seek satisfaction in nothing but in living to Jesus, and that their favourite occupation in leisure hours, consists in singing verses and reading in the books which you have sent them. Their Christian deportment has this natural consequence, that Esquimaux, who live with them, but have not yet joined us, are excited to wish to become equally happy and contented. Our young people are a constant subject of our most earnest supplication unto the Lord, that He would reveal himself to their hearts as their Saviour; nor have we been without proofs that his grace has reached the hearts of several of them.

"The schools, which have been kept without interruption during the winter, have been well attended by diligent scholars, who make considerable progress in reading and in writing. All these blessings, which we can only briefly touch upon, afford, both to us and you, abundant cause of the sincerest thankfulness to the Lord for past favours. We most willingly devote ourselves, with soul and body, to His service; and if we may be permitted to bring one stone (however small in comparison with His great work upon earth), to the building of his Jerusalem below, how great will be our joy."

Nain, August 2, 1822.—"With respect to the adults, we have again abundant cause for thankfulness, in reporting what the Lord has done for them in the year past. The greater part are advancing to a more perfect knowledge of themselves, and the power of his grace, and afford thereby a proof to others of the necessity of conversion. The schools have been attended, during the past winter, not without blessing, to which the books printed in the Esquimaux language, and sent to us by you, have contributed much."

An account is given of the death of one of the Missionaries, brother Burghardt, who,

on the 28th of July, "breathed his last, in a most gentle and peaceful manner, in presence of the family gathered around his bed. During this transaction, a powerful feeling of Divine peace prevailed among us, and many tears were shed by us, who are left behind, to follow the example of this devoted servant of Jesus. He had attained to the age of 69 years. May the Lord supply his place by a man after his own heart!

"In consequence of this vacancy, and the age of two others of us, who are fast approaching their seventieth year, we are not able to do any great things by manual labour; however, we contrive to perform what is absolutely requisite, and intend, with the Lord's blessing, to prepare for the building of a new church, as the present is much too small, and gone to decay. We thank you for your readiness to assist us with the necessary help."

Hopedale, 1822, Aug. 22.—"With thanks to Him, we are able to say, that the walk of most of our Esquimaux has been such as to give us heartfelt joy. Our Saviour has led them, as the good Shepherd, in the way of life everlasting, and, by His Spirit, taught them to know, that, without Him, they can do nothing good. They set a value upon the word of God, and desire, in all respects, to live more in conformity to it. The love of our Saviour towards them excites their wonder; and they sometimes complain with tears that they do not love Him, and give joy unto Him as they ought, for His great mercy vouchsafed unto them. The word of His cross, sufferings, and death, melts their hearts, and causes them truly to repent of and abhor sin, which nailed Him to the cross, and to mourn and cry for pardon. Instances of this blessed effect of the doctrine of a crucified Saviour, we have seen in our public meetings, in our private converse with them, and in the schools. The latter have been kept with all possible punctuality and diligence.

"We can declare with truth, that Jesus Christ our Saviour has been the heart's desire of us all, towards whom we wish to press forward, that we may live to Him, and enjoy more of His sweet communion."

Okkak, 1823, Aug. 4.—"We return our most cordial thanks for the Gospels of St. Matthew, St. Mark, and St. Luke, in the Esquimaux language, which the worthy British and Foreign Bible Society have caused to be printed, and presented to this mission. May the Lord bless, and grant success to that venerable Institution, which sends forth the Word of God in all languages, and

1814.] *Religious Intelligence—Yearly Meeting of Quakers.*

In every part of the globe. Please to express to them our most sincere acknowledgments; and be assured, that we fervently join in your prayers, that the Lord would bestow upon them an eternal and heavenly reward."

"The congregation of Christian Esquimaux at Okkak, consisted, at the close of the year 1812, of 28 communicants, (two were excluded); 32 baptized adults, (one excluded); 38 baptized children; 30 candidates for baptism, (four excluded). Besides these, there dwell on our land, 132 Esquimaux. In all, 255 persons.

"The last winter was severe, with a continuation of cold weather. We got a great many hares, and deer (or partridges), which proved an agreeable substitute for salt provisions.

"Our summer weather has been warm and fruitful, till within these few days, when our potatoes were all frozen. In the coldest season Fahrenheit's thermometer was from 28 to 30 under 0, (or the artificial freezing point), and in the warmest it rose from 70 to 80 above 0."

Nain, 1813, Aug. 14. "One person has been admitted to the holy Communion, 2 to be candidates for it: 11 adults and 5 children have been baptized; 9 become candidates for baptism: 2 adults and one child departed this life. Our congregation consists, at present, of 97 persons, 24 of whom are communicants, besides whom, 36 Esquimaux dwell on our land. In all, 133."

"We beg to express our most sincere and cordial thanks to the venerable British and Foreign Bible Society, for the valuable presents they have sent us, of the Gospels of St. Matthew, St. Mark, and St. John. Our prayer for this excellent Institution is, that the benefits it dispenses may extend to the utmost ends of the earth.

"By our people having now received so many printed books, they have become very eager to learn to read, and better to understand the Holy Scriptures. In the schools (which have been well attended by old and young) the more difficult parts are explained to them: thus they obtain a clearer insight into the Gospel."

Hopedale, Aug. 27, 1813.—"Our dear Esquimaux flock has proceeded nearly in the same way as last year. The work of the Holy Spirit is manifest, especially among our communicants. They have obtained a clearer insight into their own helplessness and corruption by nature, and all have an earnest desire to be delivered from every thing that is contrary to the mind and word of God."

CHRIST. OBSERV. No. 146.

"Since the departure of the ship last year to the present time, 3 persons have been admitted to the Lord's Supper; 4 to the class of candidates; 1 man and 4 children have been baptized. Our Esquimaux congregation consisted, at the close of the year 1812, of 32 communicants, 5 candidates, 11 baptized adults (not yet communicants), 6 candidates for baptism, and 33 baptized boys and girls. In all, 87 persons: 35 unbaptized persons dwelt on our land. Total of inhabitants, 122."

(To be continued.)

YEARLY MEETING OF QUAKERS.

From the Epistle which has been circulated by the Yearly Meeting held in London, from the 19th to the 29th of May, we extract the following passages:—

"Whilst we lament that many amongst us are still too much engrossed with the fading enjoyments of this life, and are refusing to follow our Holy Pattern in the path of self-denial, we wish they may not be deprived of that encouragement to turn into the right way which often results from the faithful admonitions of those who have known the benefits of greater circumspection. Though, from a sense of their own weakness, some of the rightly concerned among us may be ready to shrink from the performance of this duty, we would remind them, that by thus evincing their love to their friends, they will receive additional strength themselves; and that such acts of dedication will contribute to their own advancement in the Christian course.

"We desire, dear friends, that such of you as often meet in small companies for the solemn purpose of worship, may not relax in your diligence. Your situation will at times appear discouraging; but although you may be seldom assisted by the company and travail of your brethren, never forget that you are under the continued notice of the Lord; and that his tender regard extends to all those who wait upon Him in reverence and humility."

"From the epistles and other communications from America, we find that our friends, besides being attentive to the concerns of our own Society, are still pursuing their engagements for the welfare of the African and the Indian race. But the war, in which that country and this are now sorrowfully involved, has presented great obstacles to their efforts towards civilizing the Indians; and is likely, for a time, to suspend in some parts their successful exertions in that important and interesting cause."

"Amongst the numerous benevolent un-

teachings which now interest the minds of our countrymen, we contemplate, with much satisfaction, the general circulation of the Holy Scriptures. Our sense of that inestimable treasure has been frequently acknowledged; and we feel ourselves engaged to call the attention of such of our members as may be employed in this salutary work, to the supreme importance of giving heed to that Divine Word, to which the Scriptures bear testimony. This Word is Christ; the 'Bread of Life,' and the 'Light of men;' that 'Light which lighteth every man that cometh into the world.' If we are earnest to

obey the teachings of this unerring Guide, we shall be led to cry to the Lord, that he would preserve us from self-exaltation, from attributing to ourselves or others that honour which is due to Him alone. We shall be on our guard lest we should mistake our proper sphere of usefulness, or suffer any pursuit, however laudable in itself, to divert us from our true allotment of labour in the church. This watchfulness unto prayer can alone ensure our growth in religious experience, and our establishment in every good word and work."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

ALL eyes are directed, at the present moment, to Paris and its vicinity. It is there that the battle of the civilised world is now fought; and in proportion to the severity and protraction of the struggle, is the universal solicitude for its result. Hitherto, the operations of the combatants have been attended with diversified success. On the 25th of January, Bonaparte left Paris to place himself at the head of his army at Chalons, in Champagne. On the 28th, he commenced his operations, by moving rapidly to St. Dizier, and attacking a part of the allied army stationed there. A succession of engagements followed from that day to the 1st February, in which the Allies appear, from Bonaparte's own account, to have had clearly the advantage. He was driven, with the loss of upwards of 60 pieces of cannon, and 4000 prisoners, through Brienne to Troyes; whence he subsequently withdrew to Nogent, about sixty miles from Paris. On the 10th, he made a rapid movement northward, to Chateau Thierry, for the purpose of opposing the advance of a part of the allied army which was pressing forward to the capital in that direction. Between the 10th and 16th inst. several severe actions took place in the vicinity of that place, which terminated greatly in favour of Bonaparte, Blücher having been forced to retire to Chalons with considerable loss. In the mean time, however, that part of the allied army which was placed more immediately under the orders of Prince Swartzenberg, continued to advance on the road from Troyes to Paris; and on the 12th or 13th, effected the passage of the Seine, although all the bridges from Melun to Troyes appear to have been blown up, and took possession of Fontainebleau. This event recalled Bonaparte from the

vicinity of Chateau Thierry, and on the 17th, his head-quarters were at Guignes, within thirty miles of Paris; while the Allies appear to have reached in force the town of Nangis, which is only ten miles farther removed from the capital than Guignes. At Nangis a battle took place on the 18th, and another at Montereau on the 19th, in which the Allies were beaten. On the 19th, the head-quarters of Swartzenburgh were again at Troyes, the same position he had occupied about a fortnight before. Bonaparte appears to have made immense efforts to retard and thus to check the progress of the Allies. A great part of Soult's army has been brought post from the neighbourhood of Bayonne, to fight his battles on the Seine, while Suchet's army has been withdrawn from Catalonia, for the defence of Lyons. These movements, however, will set at liberty the chief part of Lord Wellington's force, which will doubtless march forward as soon as the state of the roads and the weather will permit his advance. The army of the Crown Prince had also crossed the Rhine at Cologne on the 10th inst. and was in full march in the direction of Soissons and Rheims, to join the line of the Allies, in its progress to Paris. His advanced guard had already carried Soissons by assault, and was also in possession of Rheims.

While hostilities were thus vigorously pursued, negotiations for a peace appear to have been opened on the 4th instant, at Châtillon sur Seine, between Lord Castlereagh, the Austrian, Russian, and Prussian Ambassadors; and Caulincourt, on the part of Bonaparte. How far these negotiations have proceeded, and by what circumstances they have been impeded, has not transpired; but the tardiness of their progress seems to indicate that there was at least no wish, on the part of the Allies, to make peace with Bonaparte.

reports; an inference which is strengthened by the arrival of Monsieur at Frankfurt, and by the report of his having been invited to repair to the head-quarters of the Allies.

Since the publication of our last Number, the fortresses of Dantzic on the Vistula, of Torgau and Wittenberg on the Elbe, of Gortum in Holland, and of Bois-le-duc in Dutch Brabant, have fallen into the hands of the Allies. Almost the whole of Austrian Brabant has been overrun by them; and Brussels, its capital, is in their possession. Ostend and Antwerp, are still occupied by the French; as is Hamburg, which last place, however, is closely besieged.

Murat, the king of Naples, has agreed to join the cause of the Allies; his occupancy of the throne of the Two Sicilies being guaranteed to him, and his dominions being enlarged on the north.

The articles of the treaty imposed by Bonaparte on Ferdinand VII. have been divulged. They stipulate for the simultaneous evacuation of Spain by the English and French; for the maintenance of maritime rights, as established by the treaty of Utrecht; for the honour, prerogatives, and property of the followers of king Joseph; and for the conclusion of a treaty of commerce between the two powers. The treaty has been unanimously rejected by the Cortes.

UNITED STATES.

We had room in our last Number to advert but briefly to the President's Message to Congress, on the opening of the session. There is one point in that Message which merits particular attention. Some British subjects, to the number of 23, having been taken fighting in the American ranks, were sent to Great Britain to be tried for their treason. The American Government immediately subjected to close imprisonment 23 British subjects, declaring that they should answer with their lives for any punishment that might be inflicted on the British traitors. The Governor of Canada, as soon as he was made acquainted with this proceeding, selected 46 Americans, whom he placed in strict confinement, and on whom he notified that it was his intention to retaliate any severity exercised by the American Government on the British prisoners confined as hostages. Mr. Madison adverted to this last proceeding in his Message to Congress, and stated, that in order to prevent all doubt, "of our adherence to the retaliating resort imposed upon us, a corresponding number of British prisoners of war in our hands were immediately put into close confinement, to abide the fate of those confined by the enemy." It seems, therefore, that the Ameri-

can Government is determined to maintain its unreasonable and absurd pretensions on this point; that it is determined to interpose between British traitors and the justice of their country, by putting to death a number of loyal British subjects guilty of no offence but that of bearing arms in their country's defence. The alleged effect of an American act of naturalization is opposed by the concurrent voice of all the nations of Europe, and by the received maxims of public law. In this country we frequently naturalize foreigners, but we never consider the act of naturalization as extinguishing the rights of the native state to their allegiance; it is for them to weigh the effects of bearing arms against her. The general law of nations admits of no dispute on this point. It is also one of the enactments of the Code Napoleon, that no Frenchman can in any case lose his quality of Frenchman, and if he bear arms against his country he shall suffer death. It is difficult, therefore, to conceive on what monstrous perversion of all known law, or of right reason, Mr. Madison builds this extraordinary pretension to divest Britain of all right to the allegiance of her natural born subjects, by merely granting them a certificate of American naturalization.

The President has announced to Congress that Lord Castlereagh, in declining the mediation of Russia, had expressed the readiness of the British Government to treat directly with America, either in London or at Gottenburgh, on principles of reciprocity not inconsistent with the established maxims of public law; and that he had accepted this proposal, selecting Gottenburgh as the theatre of negotiation. In the mean time, a rigid embargo has been imposed on the ports of the United States. The act imposing it was preceded by a long message from the President, assigning the reasons for the measure:—The laws then in force tended to favour the British, and thereby to prolong the war;—supplies of the most essential kind found their way not only to British ports and British armies at a distance, but to fleets and troops in their neighbourhood and infesting their coasts;—and British goods found their way easily into American ports.

We stated, in our last Number, that the Canadian campaign had closed. This statement, however, has proved to be incorrect. We have accounts, that subsequently to the retreat of the American army under General Wilkinson, from Lower Canada, Fort Niagara had been surprised and taken by our troops; and that a large American force, under General Hall, having been collected at Buffalo, to cover the American frontier, which had thus been laid open, was attacked

and completely defeated by the British. It was supposed the consequence of this defeat would be, that the American shipping on Lake Erie would be destroyed. Indeed, it was strongly rumoured that a severe storm, which had occurred on the lakes, had rendered this attempt superfluous, by destroying most of the American navy; not only on Lake Erie, but on Lake Ontario also.

The official account which the American Government has prevailed on itself to publish, of the discomfiture of the attack on Lower Canada, is in the very highest degree ludicrous. General Wilkinson tells us, that he was harassed in his advance by a corps of the enemy. "I was tempted to halt, to turn about, and put an end to his teasing; but, alas! I was confined to my bed." The second in command was also ill; so he determined to push forward. "The enemy," he says, "deserve credit for their zeal and intelligence, which the active and universal hostility of the male inhabitants of the country enabled them to employ to the greatest advantage." He then tells us of the enemy continuing to scratch them, which brought on a considerable action; in which the Americans, superior by his own account in number to the enemy, braved, with unexampled valour, a fire of two hours and a half, without quitting the field or yielding to their

antagonists. The General, meanwhile, was confined to his bed, emaciated to a skeleton, unable to sit on his horse, or to move ten paces, without help. He labours very hard to prove that the Americans obtained a decided victory. The result, however, was, that he called a council of war, who gave it as their unanimous opinion, that the attack on Montreal should be abandoned, and the army return to the American shore, to take up winter-quarters. General Wilkinson is anxious to shew, that this retrograde movement was produced not by defeat, but by the want of provisions; and particularly by his not having been joined by an expected reinforcement under General Hampton. General Hampton, however, justly pleads that it would have made bad worse, to have joined himself to an army without the means of subsistence, especially as he had it not in his power to bring any with him. In his dispatch to General Hampton, requiring his co-operation, General Wilkinson tells him:—"I am destined to, and determined on, the attack of Montreal, if not prevented by some act of God." He then describes the route he means to take, until he obtain foothold on Montreal Island. "After which," somewhat in the Bobadil style, "our artillery, bayonets, and swords, must secure our triumph, or provide us honourable graves."

GREAT BRITAIN.

For some days rumours were very prevalent respecting a change of administration, in consequence of a difference of opinion in the cabinet, as to the propriety of instructing Lord Castlereagh not to treat with Bonaparte. It was said that Lord Liverpool, being averse to any such instruction, tendered his resignation, which was not accepted, and that the affair ended in the acquiescence of the majority of the Cabinet in his Lordship's policy of leaving Lord Castlereagh unfettered, to act according to circumstances. We state this as the mere rumour of the day, without pretending to vouch for its accuracy.

On the 12th instant, the Custom-house in Thames-street was completely consumed by a fire which appears to have broken out accidentally. A large amount of property, and an immense quantity of valuable records have been destroyed; and great inconvenience and delay have been caused to the commercial world. The business of the Custom-house has been removed for the present to the Commercial Sale-rooms in Mining-lane.

The Rev. Dr. Middleton is appointed the new bishop of India.

ANSWERS TO CORRESPONDENTS.

☞; *Vespere*; and *CLERICUS RUSTICUS*, will be inserted.

AN UNKNOWN INQUIRER; D.; JUNIOR; A. M. A.; Γραφας; J. G.; P.; A. CONSTANT READER; the Account of Mr. Macfortlane; J. C.; AN OLD ENGLISH CURATE; EGBRIENSIS; AN ELDERLY GENTLEMAN; S.; and EDWARD, are under consideration.

We have been favoured with the letter of Joseph Crossfield, but not until the Reviews in the present number were printed off. We shall pay due attention to his suggestions.

We have received several answers to the letter of T. in our last Number, and shall take early measures for ascertaining the facts of the case. We should be glad to receive authentic information upon it from our anonymous Correspondent.

"*Catshe married*" is not the production of Mrs. H. More, as the ambiguity of the Publisher's advertisement had led a Correspondent to suppose. It is unnecessary to open the book to be convinced of this.

THE
CHRISTIAN OBSERVER.

No. 147.]

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE CONNECTION BETWIXT THE
INTELLECTUAL AND MORAL POWERS.

"I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." 1 Cor. i. 19.

UNDERSTANDING being the prominent feature which distinguishes man from the inferior creation, it is not surprising that he should value it highly; or, even without the sanction of Scripture, that he should deem himself bound not to hide so precious a talent in a napkin, but to bestow on it that culture by which it may be improved. Neither can we wonder, that in a revealed code of Divine Laws, vouchsafed for the regulation of human conduct, a right management of the excellent gift of reason should be recommended. "Apply thine heart unto instruction, and thine ears to the words of knowledge; buy the truth, and sell it not: also wisdom, and instruction, and understanding."—"Wisdom is the principal thing; she shall be as an ornament of grace about thy neck, and a crown of glory on thy head."

On the other hand, under the clearer dispensation of the Gospel, we find human wisdom considerably depreciated, and, in its discoveries and instructions relative to spiritual knowledge, represented as a weak and incompetent guide. "Where is the wise; where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

CHRIST. OBSERV. No. 147.

"The world by wisdom knew not God: who chose the foolish things of the world to confound the wise."

Since the information of the New Testament was given, not to contradict, but to elucidate, the statements of the Old, the true interpretation of these passages must needs be that which preserves their harmonious correspondence, and reconciles their seeming contrariety. We are therefore to believe, that before life and immortality were fully brought to light by the Gospel, the researches of reason were of no inconsiderable use in attaining the knowledge, and directing the practice, of duty; and that, even in our state of clearer information, they are capable of conferring substantial good. Yet, if they are isolated and separated from Divine Truth, they are now, as they were prior to the Christian era, feeble and even erring directors in spiritual concerns.

Allow me to submit to the consideration of your readers a few remarks, illustrative of these two positions. Let us ask, first, How far is the cultivation of the intellectual powers conducive to the improvement of the moral part of our nature? and, secondly, What are the moral evils to be apprehended, from the improvement and exertion of the intellect, when unaccompanied by faith in revelation?

I. They who have improved their understandings are capable, it will not be denied, of making considerable advances in the study of natural religion. From the order which their habits of attention and investi-

gation have instructed them to observe in the visible creation, in the mazy circuits of the planetary orbs, the faithful returns of day and night, the alternation of seasons, the symmetry and correspondence of parts in individual animals and plants, and the general resemblance among the tribes and families of each; they may infer that the world does not exist fortuitously, but is the work of a great intelligent Being. This first cause is God; and from an observation of the general and simple laws and resemblances, which pervade different parts of the creation, they are further led to a belief in the UNITY of the creating power; while his beneficence is not less clearly pointed out by the adaptation of surrounding objects to convenience and pleasure.

Men of improved understandings are, likewise, capable of reasoning on the immortality of the human soul. From a perception of its instinctive hope of security, and of the natural apprehension of punishment excited by remorse; from the illimitable progress in intellectual and moral improvement, which man seems capable of making, beyond the narrow circle of his present being; from the imperfect adjustment of recompence to virtue and vice on earth; and, finally, from the universal concurrence of mankind in the belief of immortal life: from this body of evidence they might infer, with tolerable assurance, the probability of a future state.

These two articles of natural belief might constitute, in their minds, some substance of religious principle, sufficient to plant at least a slender guard on their conduct.

It were idle here to object, that wherever these refined opinions existed in the ancient world, they were not, in fact, the deductions of reason, but vestiges of the original faith imprinted on the minds of our first progenitors, and afterwards partially obscured, or absorbed, in the corruptions of idolatrous worship. We are at present making

concessions; and in that view may grant, that there is nothing in these doctrines, as there is in the *mysteries* of Christianity, which unassisted reason seems not at least capable of acquiring.

From an improved understanding, several subordinate principles of duty might, in like manner, be derived, without the aid of revelation. A sense of honour, a regard to utility, a perception of the beauty of virtue, are, in their most improved state, found only in cultivated minds. Habits, as well as principles, favourable to morality, may be expected to accrue from mental culture. The solidity which it establishes is unfavourable to volatility and inconsideration. It enthrones reason amidst the passions; and it at once elevates and purifies the character, by instilling a preference of the refined tastes to the sordid appetites. They, too, who habituate themselves not to ACT, without foreweighing consequences, will be less apt rashly to SIN, without foreweighing consequences.

Now, if these beneficial tendencies of an improved understanding were, like a tremulous lamp shining in a dark place, though doubtless a feeble, yet a partial, substitute, for the Gospel, in times preceding its appearance; especially among the Jews, who could combine them with the knowledge conveyed by the Mosaic dispensation; they are still not wholly unworthy of notice, as adding their humble aid to the powerful influence of Christianity, in cherishing the growth of morals. It is satisfactory to find, that in some broad lines, natural and revealed religion proclaim the same truths; that reason and the Gospel unite in inculcating the same general principles. And while we build our belief on a stronger foundation of evidence, and practise morality from more cogent motives than the unaided understanding could furnish, it is expedient for beings naturally frail and encompassed with dangers, to arm themselves with the lighter

defences, as well as to buckle on the larger shield, for keeping their hearts in safety.

II. But, secondly, if mental culture be not thus united to faith in the grand doctrines of Revelation; or if we rely on it as the exclusive teacher of religious truth, and as the sole pledge for the integrity of moral conduct, we shall find it to be attended with various, and these formidable, evils.

We may recollect, that in stating its advantages, they have been enumerated as *probable*, not as necessary, or, in any case, *actual* results. We have considered it in its happiest possibility, not its most frequent consequences. We well know that wisdom, far from leading, in general, its disciples of the ancient world, to such conclusions as we have stated, conducted the larger number of them to scepticism in principle, and to a very imperfect and perverted practice: so that most justly was it observed, "the world by wisdom know not God," and "the wisdom of the world is foolishness with God."

Nor is this imperfection of unassisted reason, as manifested in wild theories and vicious practice, less observable among many of the unchristian wise men whom modern times have produced. While, under the benign influence of Christianity, we frequently meet with instances of amiable rusticity and of virtuous ignorance, it is no prodigy to behold, in characters who proudly shut their eyes against the light, an unprincipled intelligence, a combination of science and profligacy. It, in times of old, the school of Epicurus disgraced the name of philosophy, later days have not been without their learned teachers of irreligion, and subtle apologists of licentiousness; equally calculated to exhibit to the theatre of the world, the weakness and fallibility of human wisdom.

And indeed, if we reflect on the natural force of evil inclination, and on the multiplicity, as well as inaj-

nuating power, of external allurements, we shall not feel disposed to wonder, that they, whose only guide to moral conduct is the light of unassisted understanding, should enlist their director in the service of passion, and gather strength in iniquity from his sophisticated arguments. Hence, on rejecting Christianity, there is a progressive descent in error; Deists degenerate into Sceptics, and Sceptics wander onward to the gloomy confines of Atheism: arguing themselves more and more out of their natural theology, or labouring to darken their doubts into positive unbelief, since even these disturb them in unlimited indulgence. They rush into a deeper and a denser shade, hoping still more effectually to cover deeds that are evil.

Hence have so many pens, so many voices, been employed (would that we had not to say, *ably* employed!) in defending error with ingenious false reasonings, and in diffusing the lustre of plausible excuses, or of captivating language, over the native frightfulness of vice. Hence have so many minds, endowed with genius, and enriched with science, misapplied these good gifts to the mischievous purposes of giving vent to their spleen, dignity to their ambition, or eloquence to their resentment: of adding classical refinements to bacchanalian revelry; or of scattering deceitful flowers along the path which decoys the innocent from the home of pleasantness and peace. The same strong passions which impelled them to the steep of intellectual renown have, under different circumstances, urged them to rush headlong upon temptation; and the same wisdom which, if held in a simple and pure heart, would have been powerfully persuasive in recommending a course of rectitude, becomes, in a depraved bosom, the apologist of a departure from it*.

* Madame de Staël and her Edinburgh Reviewer have explained this unnatural and portentous union of talents and vices, by affirming, that the guilt imputed to talents

All the horrors of the French Revolution, and consequently the ultimate slavery in which it has resulted, originally sprang from the mischief of misapplied talents. The goddess of Reason was worshipped with darker rites, than ever were presented in the temple of Moloch. But to multiply examples were an endless task. Usurpers and tyrants have never wanted, in their train of sycophants, men of genius and ability, who have prostituted their tongues, their pens, and their lyres, to the baseness of holding up to admiration characters which uncorrupted truth would contemplate only with horror. Injustice and oppression have been extolled, in the narrative of the historian, the eloquence of the orator, and the song of the poet. These have combined to elevate the wretch into a hero; they have diffused a gleam of false glory over the carnage through which he has waded to the plenitude of his power: they have drowned the cries of widows and of orphans, of manacled captives, and of injured men, who would have protested against their eulogies, and heaped maledictions upon their idol. "Quel fleau pour le genre humain!" they would have said, "et s'il y a un peuple sur

usually arises from not having talents enough; and have pointed out the remedy, as consisting solely in making the higher degrees of talent more generally attainable. But the reviewer admits, that mediocrity must necessarily be the lot of the main body; and, therefore, this hypothesis would lead rather to the, "Drink deep or taste not," to keeping the mass of every community in profound ignorance. A narrow and unworthy policy! The true remedy is a simple one: namely, that of nurturing religious principle with education.

Here, as well as in discussing the theory of perfectibility, which is next brought forward, Madame de Staël boggles, and the critic wastes much time, from not taking into the account the doctrine of man's inherent depravity; which they might not have disclaimed, since Scripture, in declaring it, is echoed by universal experience. Both indeed profess themselves Christians.

la terre capable de lui donner des éloges, il n'y a qu' à lui souhaiter un tel maître."

Thus, to many a celebrated sinner, has the pride of his fame proved the ruin of his real glory; the height to which he has attained, a gibbet, which holds him up, like another Haman, to disgrace. A genius at once so splendid and so base, having powerful talents and terrestrial aims, has been happily described as the fragment of an immortal soul, cast down from its sphere, mingled with rubbish, and glittering in the dust. Its appearance is that of a brilliant but malignant star, scattering dismay from its beams, and announcing calamities to the nations.

————— Talents, angel bright,
If wanting worth, are shining instruments
In false ambition's hands, to finish faults
Illustrious, and give infamy renown.

On the whole, no doctrine can be conceived more dangerous, than that which identifies human wisdom and human virtue: no axiom more false, than that the understanding is, of itself, a certain and infallible guide to moral excellence.

But even where a cultivated understanding is discovered to produce all the happier effects which we commenced with describing; where it settles the mind in the principles of natural religion, in active occupations, in habits of reflection, and in intellectual relishes; the morality generated from such circumstances will, after all, in its highest state, fall infinitely short of that which Christianity is calculated to form. Talents, not disciplined in the school of Christ, render their possessor vain, presumptuous, overbearing. Excellence is, in his estimate, a matter solely of the intellect, having no respect to moral superiority or degradation; and he casts a look of disdain on simple integrity, when unaccompanied by secular knowledge. The Deist too is for the most part indifferent to the exercises of piety; little if at all given to prayer; more versed in

scientific researches and metaphysical distinctions, than in devout meditations and charitable offices. And how imperfect and scanty must be the morality of those, whose hope of future retribution amounts not to Christian assurance! whose consciousness of imperfection is not encouraged to perseverance, by the belief in a supporting Saviour and a succouring Spirit! How worldly-minded, how sensual, how wedded must they be to the present, since the present is with them the only secure moment! When they rely only on their own exertions for the working out of their future felicity, how presumptuous must be the confident; the timorous, how desponding!

The subject now discussed might well afford scope for indulging in a large variety of interesting reflections: but, for brevity's sake, let us confine ourselves to the most striking and important.

1. All who devote themselves to the improvement of their understandings ought vigilantly to beware of the perversion of intellectual power. Let "the fear of the Lord be the beginning of their wisdom." The grand elements of Christian knowledge, and the springs of Christian hope,—faith in the propitiatory merits of Jesus Christ, and reliance on the supernal aids vouchsafed to human frailty,—let them keep as the apple of the eye; not puffed up by the pride of earthly wisdom, not debauched by vain disputations and by false philosophy. Far from them be the notion that the valuable religious principles, instilled by parental care, are prejudices which must be dismissed before they can assert the character of educated and liberal minds. Let them remember that these principles have been formerly held by men of the most gigantic talents, and the most profound research; that Bacon and Newton, that Milton and Locke, that Pascal and Bentley, that Grotius and Bossuet, that Johnson and Addison, have all of them demon-

strated, as well by their writings as by their lives, that there is nothing incompatible betwixt sound philosophy, and strict Christianity. So true does it seem that that secular wisdom of the mind, which is mated to the folly of the heart, never ascends higher than an imposing mediocrity: while the nobler knowledge, linked to the Throne of God, is for the most part the same which, in science, takes the widest range over his works, and makes the nearest approaches to his wisdom.

Talents, 'tis true, gay, quick, and bright, has God

To virtue oft denied, on vice bestowed;
Just as fond nature, livelier colours brings
To paint the insect's than the eagle's wings;
But of our souls the high-born loftier part,
Th' ethereal energies that touch the heart,
Conceptions ardent, labouring thought intense,

Creative fancy's wild magnificence;
And all the dread sublimities of song,
These Virtue, these to thee alone belong;
These are celestial all, nor kindred hold,
With ought of sordid or debasing mould;
Chilled by the breath of vice, their radiance dies,

And brightest burns when lighted at the skies;
Like vestal flames to purest bosoms given,
And only kindled by a ray from heaven.

Grant's Restor. of Learning in the East.

Let it also be remembered, that all accounts of the world which have been set up in contradiction to the scriptural narrative, and all systems of morals which have been offered as substitutes for the Gospel, have lived but for their day, and have vanished like dissolving clouds, when touched by the morning sun of sacred illumination. In particular, since Sir William Jones opened a new path of research in the East, the march of discovery, whether in language or in science, has more clearly elucidated the Mosaic Cosmogony; has pared down the boasted thousands of pagan years, to the epoch of the scriptural deluge; and exhibited an analogy amongst languages, religions, and manners, which indisputably proves the common origin of mankind; so that Moses finds his best com-

mentary among the superstitious of the Bramins. All the most eminent geologists also of the present times, De Luc, Kirwan, Saussure, Cuvier, Townsend, and Davy, reconcile their systems to the sacred records. While these facts incline us to study the evidences of Christianity, let them confirm the conviction which that study will impart. Thus built up in our most holy faith, let us jealously watch, and reject as necessarily false, every the slightest insinuation presented in works of science, which levels an indirect blow at the religion of Jesus. And much occasion have they, whom rank, or leisure, or taste directs to the pursuit of wisdom, for exercising this vigilant circumspection. For, in truth, it is not only by the avowed assaults of infidelity, that the stability of their faith is endangered. In almost every science to which the mind applies itself, the subtle poison has been cunningly infused. Is attention directed to the materials which compose our earth? The mineralogist will shew it to be many centuries older than is represented in the records of the Pentateuch. Or is civil history chosen as the favourite pursuit? Behold a Hume and a Gibbon prepared with their fatal touch, to conduct you to the regions of doubt and obscurity. A lover of metaphysical research, do you seek after guides, who shall unfold to you the nice and curious structure of your own mind? You learn that the faculty of reason proceeds from the organization of the body; and that the soul has no positive separate existence, although the Scriptures have told you, that immediately after dissolution, it is "dust" ONLY which returns to its native dust; while the SPIRIT arises unto the God who gave it. Prepare to hear, and resolve to disbelieve, statements which deprive the Deity of his personality; and represent him as the universally diffused principle of life, the soul of nature, the wide-spread cause which

Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees.
Remember, that if this specious principle be once admitted, the monstrous conclusion must inevitably and immediately ensue, that every human soul, even the souls of wicked men, (impious and self-exposing paradox) are a part of Deity. When the thunder of Heaven, which the uninstructed have considered, as it mattered or pealed on high, to be the voice of the Almighty Sovereign, is discovered to proceed from a law of nature, let it not be presumed that in this discovery, you have arrived at the First Cause, at the Eternal Throne. Think that you have only ascended one link nearer to it: for Nature, in all her works, is still, and for ever no more than another name for "an effect, of which the cause is God." "O! beware, lest any man spoil you, by oppositions of science falsely so called, and draw you away from the simplicity that is in Christ."

2. How highly becoming is it that they who have been happy in the possession of a sound and cultivated understanding, should unceasingly apply its power to the promotion of the Divine glory. To God a faithful account of the talent must be rendered. He is the Giver, and entitled to the first fruits of its benefits. By instructing ignorance and vindicating truth; by preceptive recommendations of piety; by adding that charm of allurements, and that dignity of command, to moral worth which is borrowed from its combination with intellectual ability; let mental culture prove itself, within the sphere of every man, the reflection of an emanation from Heaven.

The pure and orthodox faith, too, deserves well to be defended, with all the resources of an improved understanding, against the doubts of scepticism, and the cavils of unbelief. We ought to be ready to give a reason for the hope that is in us; and to the artifices of sophistry

to apply the detecting talismans of sound logic, historical investigation, and scientific analogy. This has been deemed a heterodox notion by certain fanatics, who have derided human learning, by observing, that "the natural man perceiveth not the things of the Spirit, which are spiritually discerned;" that St. Paul desires men to beware of philosophy, or the knowledge attainable by human reason; that profound secular learning has in fact usually occasioned, not obedience, but repugnance to the truth; and that God's sentences are heavy against the wisdom of the wise. They have observed that the word of God is a two-edged sword, and reason, like the armour of Saul, cumbersome about the soldier of Christ: that St. Paul's preaching was not in the wisdom of man, but in the power of God; that where the Gospel is believed, there needs no reason; and where it is discredited, it must be the Spirit of God, not the reason of man, which shall convert the heart. "By such and similar arguments," says Hooker, "an opinion has spread itself very widely in the world, that the way to be ripe in faith, is to be raw in wit and judgment; as if reason were an enemy to religion; childish simplicity the mother of ghostly and divine wisdom." After stating that such declamations are founded in the two delusions, of imagining human wisdom to be absolutely condemned, when it is only depreciated in the comparison with something beyond its compass; and of conceiving the reproof of false wisdom to be the reproof of the true; that great man proceeds to reply, that the Apostle testifies concerning mere natural men, that they know both God, and the law of God, and that therefore, though nature has need of grace, grace may build on natural knowledge; that the true way to beware of false philosophy is to be possessed of the antidote of sound reasoning; and that many, sound in belief, have been great philosophers.

"Unlearned men," he adds, "have been betrayed into heresies, by their inability to distinguish between sound and false argumentation: Moses, Daniel, Solomon, and St. Paul, were all instructed in the depths of human learning. Reason is not added as a supplement to Scripture, as though that were defective, but as an instrument for reaping the benefit which Scripture yields. St. Paul denies not that his speech had been persuasive, but merely affirms that he was not behind the other apostles in supernatural gifts. It seems strange, if reason be not necessary, that men only are capable of rightly knowing God, and this only when they attain to ripe ability of understanding. The Apostle calls on man to judge of what he speaks. 1 Cor. x. 15. Though Scripture teaches in things above reason, yet it is reason which convinces us that Scripture is the word of God. We dispute with infidels and profane persons, for their persuasion or conversion: and however needful may be the testimony of the Spirit, to seal the convictions of reason, it were useless to allege that testimony to such opponents. It is only by reason we ourselves discern, whether we are taught by the Spirit of God, or the spirit of error. Reason discovers the sense and meaning of Scripture. Our Lord himself entered into disputations; an example followed by Paul and Barnabas, both in addressing the Greeks and the Jews. Matt. xxii. 43. Acts xiv. 15. and Acts xv."—*Ecclesiastical Polity*.

3. It must, nevertheless, afford matter of much consolation to the poor, who possess not opportunities of making high advances in human learning, to reflect that salvation is attainable without it.

Had we been told, that unadorned with intellectual refinement, none should enter into the kingdom of Heaven, it might have been justly objected to Christianity, that it was a partial religion; a religion made exclusively for the learned and great,

and not for the poor and simple. For it is not given to every man to be informed or intelligent. Many are deficient in natural capacity, and many want leisure and opportunity for application. To be learned and intelligent, therefore, though allowable as an innocent pleasure; though laudable as far as these qualities are useful, and as far as they lift their possessor above the baseness of animal enjoyment; though strictly necessary for those who are to lead their brethren in the way of life; could not have been inculcated as an universal and indispensable obligation, in a Gospel preached to the poor, or by a God whose ways are those of equity and mercy. It would have been as unfit to have made the attainment of extensive knowledge or profound wisdom a religious duty, as it was in the heathen world, to attach superlative merit to the costly immolation of a hecatomb. Among the demands made by Christianity upon the servant of God, not one exacts offerings which his fortune could not procure, or acquirements which his understanding is incompetent to grasp. No! There stands no priest in the porch of the temple of Christ, to drive away the vulgar, and to pronounce them profane. "*My yoke is easy,*" is the inscription over the gate: and in a system designed for all, that only is insisted on to which all can have equal access. Now the wide field of piety and virtue is freely open; and into this all are permitted, are encouraged, are enjoined to enter. Here the high and the low, the learned and the ignorant, may expatiate, with equal ease, and to equal advantage.

4. And, indeed, it may be observed, in corroboration of this remark, that it is to piety and virtue, and not to talents, that the economy of this world has been accommodated. It would be highly advantageous to men endowed with science, to number their future days, to be certified how long they had to live. They might proportion their

plans to their duration of existence: if it were short, forming no scheme which they could not accomplish; if long, extending their views to grand and ample designs, and encouraged to protracted, unwearied perseverance, by the certainty of ultimate success. If their talents, then, and their salvation, were intimately connected, doubtless some arrangement of this nature would have taken place. But, as if to destroy every proud notion of such an association, the sons of science are frequently swept from life, in the midst of even important and useful projects and designs. Now this precarious duration of terrestrial sojourning is, on the other hand, of the most essential service to virtue. Her flights are short; her exertions are quotidian; and she is continually prompted, by a consciousness of her unstable term, to labour while it is day, and to crowd much good into little compass. A lease of life would probably embolden the soul to procrastinate its repentance, or to relax its efforts.

Thus, with reference to schemes of extensive speculation, such as planning a vast range of buildings, or projecting how to drain, to plant, to embellish a large tract of territory: such as contemplating the twelve years' labour of the epic poet, or forging the first link in that protracted process of reasoning which is to establish a philosophical theory; did our salvation depend on the completion of such toils, a lengthened term of life would be requisite to work it out. But to practise diurnal duties, to resist temptation from hour to hour, to succour helplessness, to soothe adversity, to visit the fatherless, and to live unspotted from the world, demand no prophetic eye; no far ken into futurity; no assurance of continuing on earth for many years. Such a course is accommodated to the commandment: "*Be ye therefore ready; for in such an hour as ye think not, the Son of God cometh.*"

Nor is this adaptation of the eco-

nomy of the world to the exertions of virtue, rather than to those of talent, less manifest, when we contemplate the necessities of men. That the human race has produced such splendid rarities as Homer and Virgil, Tasso and Ariosto, Spenser and Shakspeare, is beyond all question matter of legitimate boast. They are an honour to their species. Their labours have often soothed the pain of distress, charmed many a weary hour away, and administered much delight to cultivated minds. Yet, perhaps, on a large view, the stock of human happiness would not have been very greatly impaired, had such characters never come into existence. Society would have sought out different sources of pleasure, and would have found them. But surely the same observation could not be applied with truth to Moses, Confucius, Socrates, Lycurgus, Solon, Numa, Alfred, Penn, Fenelon, Wilson, Howard, or Hanway; considering their virtues abstractedly from their wisdom. Even in ancient mythology, we may distinctly trace an acknowledgment of this predominance and superior utility of virtue. The heathens had, it is true, their thundering Jove, because superstition is founded in terror: but it was because their corn, and wine, and oil abounded, that altars were erected to Ceres, Bacchus, and Minerva. In like manner, the softer sex have had their Sapphos and their Staels; their Savignys, their Cravens, and their Montagues: but is not the order of the world so constituted, that mankind have derived less benefit from the labours of such writers, than from those of some individual, far inferior in capacity, whose very name may excite the smile of superciliousness? How many have experienced the soft influence and amiable example of a mother, to have been infinitely more instrumental in forming their hearts to principle, and promoting their best interests, than all the intellectual discipline

and rigid philosophy of the Hermet and more intelligent parent!

5. In recommending a due subjection of the intellectual to the moral part of our nature, let it not be forgotten that there is a certain sense, in which they are one and the same; and that the inspired penmen, in extolling wisdom, may in part be conceived as alluding to that plain reason, that natural sagacity, which is common to the scientific and the unlettered. A good man is a wise man, in this acceptation of the phrase, because he has manifested a sound judgment in the most interesting of all concerns, and on a subject on which the learned and the unlearned are alike competent to pronounce a wise decision. In preferring eternal happiness to earthly gratification and advantage; what is noble to what is vile and debasing; what he is sure of attaining to what accident may intercept; what is permanent to what is transient; what confers the highest conceivable enjoyment to what affords only inferior and imperfect satisfaction:—in making this wise choice, the poet may say with David, “I have more understanding than all my teachers, for thy testimonies are my meditation; I have understood more than the ancients, because I keep thy precepts.”

Not (let us repeat, to avoid being misconceived), not that the cultivation of the intellect, as it respects human science, is forbidden in the Gospel of Christ; or that it is not even expressly enjoined, when the wise man recommends the getting of understanding and knowledge. Whosoever hath power and opportunity ought to improve the gift of reason, and sedulously to enlarge his stock of intelligence. The power thus acquired, if exerted to the glory of God, and to the good of the creatures of God, will assuredly not lose its adequate remuneration.

Let us beware, however, in this matter, of deceiving our own hearts;

of measuring the approbation of God by the applauses of men. There is a philosophical pride, which of old spoke of elysium, and which still, in modern times, makes mention of paradise, as invariably the abode of the wise, in conjunction with the good. And even the higher orders of Christians are too apt, in our own days, to merge the private in the public character; to imagine that crimes are absolved by dexterity, and immoralities lost in the splendour of extraordinary talents, like the spots on the disk of the sun. There is a mixture of gratitude, wonder, and adulation, which, without pausing to scrutinize the ordinary moral conduct of celebrated men, who have in their generation performed some splendid feat, gazes on them as on the eagle that hath towered to an height at which the specks in her feathers become imperceptible; enrols them among an army of saints and martyrs, with whom many of them will probably never be worthy to mingle; and identifies the immortality of their happiness with the immortality of their fame.

Cæsar, the enslaver of his country; Cromwell, the murderer of his king; the Macedonian and the Swedish madmen; and the robber, the tyrant, the murderer of Ajaccio, have all, in their day, had their stupid and extravagant admirers. Nay, there are professing Christians, who, without hesitation, assign thrones in the Christian heaven to Anacreon, the debauchee; to Virgil and Horace, the sensualists; to Michael Angelo, who, it is said, assassinated one pupil, and conceived an unnatural passion for another; to Raffaele, who died a martyr to his vices; to Voltaire, Rousseau, Hume, who all lived but to ridicule and to destroy our dearest hopes. Nay (for I will utter truth, whatever may be the cost), have not our pulpits resounded with somewhat too fulsome and unqualified eulogiums on a Russell, who met his death when violating the Sabbath; a

day he ever disregarded and profaned; and on a Nelson—but I forbear. For the utility and mental strength of these two characters, let a nation's fervent gratitude be poured; but let them not be removed from their proper sphere of fame. And let the moralist be permitted to warn the rising votaries of ambition against the dangerous, but, it is to be feared, the too prevalent opinion, that if they can only contrive to achieve what is splendid and useful, the complexion of their morality is of about just as little moment, as the complexion of their countenance or the colour of their coat. Surely it is a kind office to remind such heroes of the truth, that they may move on to glory with their Bibles in their hands; that they may prepare for a scene where degrees will be taken in moral improvement, and where honours will be awarded, not to the bravest, not to the wisest, not to the most eloquent, but only to the best. If their mental powers have been exerted in the service of falsehood, of dishonour, of oppression, of injustice; or even if it have been directed towards useful and good ends, from the low and selfish motives of avarice, love of fame, pride, vanity, voluptuousness, it will hereafter stand them but in little stead. The deliverer of his country, who has been the tyrant of his household; the general, who has needlessly sacrificed lives to his ambition; the magistrate, who has regulated a district in peace, yet could never regulate his own breast; indulge themselves in a most contemptible and deplorable vanity, if they hope for triumphal columns, or civic crowns, among the bowers of paradise; or think that even devils will console them with the flatteries of men. To them will the well-intentioned rustic be preferred, who carried away the palm in no race, who commanded the applause of no senates, who sought reputation at the mouth of no cannon, and whose name was never recorded, save in the register

of his parish. Thus will God once more, emphatically, choose the foolish things of this world to confound the wise. Far better than volumes of misapplied wisdom, is a single good action, springing up from the heart of plain and honest piety. "Though I speak with the tongues of men and of angels, and though I understand all mysteries and all knowledge, yet, if I have not charity" (greater than faith and hope), "I am become as sounding brass and a tinkling cymbal."

Even in spiritual wisdom there is a spiritual pride and assurance, against which men should ever stand vigilantly on their guard. Nothing so easy as to discourse eloquently, and to reason clearly, on the theory of religion; nothing so difficult as the practice. "Knowledge puffeth up, but charity edifieth." To correct a habit, to controul an inclination, to calm the temper, to guard the thoughts, to take up a cross of self-denial, to make sacrifices of pleasure to duty; these, O Christianity! are the trophies of thy renown; these the labours thou hast promised to reward.

J. G.

To the Editor of the Christian Observer.

If you think it worth a place in your valuable publication, I would offer, through its medium, a few words on the expression DOUBLE, as we meet with it in some places in the Old Testament. My reason is, because I apprehend its true meaning is not understood, in general, in those places; it being considered *adjectively*, whereas I conceive it is really a *substantive*, and of material consequence to be considered as such for the due understanding of those passages, and the comfort they are designed to afford. It signifies *remission* or *forgiveness*; and is taken from a custom among the ancient inhabitants of eastern countries (Jews and

others) of doubling down the leaf in their books of account where debts were paid. This interpretation I had more than forty years ago from a very eminent and learned divine, who said he collected it from Vitringa, of whose learning and knowledge in divinity (and in the Hebrew especially) the late Bishop Lowth speaks with the highest respect. The places of Scripture to which I particularly refer, and in which the word *double* is so to be understood are, Isa. xl. 2; Isa. lxi. 7; Zech. ix. 12. In all these, comfort and mercy, not anger or vengeance, are the subject; and as in the first of these it would argue harshness or even injustice on the part of God to have rendered double to the desert of his people's sins, so, considering the nature of sin and its infinite evil, it should seem impossible so to do. But what supports this conjecture or mode of interpretation not a little is, that in the repetition of the word *double* in Isa. lxi. 7, in the latter part of the verse it is evidently translated substantively, *the double*, which would seem to refer to the very mode of interpretation I have suggested.

I would be far from presuming to offer the above from any authority or conjecture of my own, or from any desire to enter into a controversy on the subject; but as thinking it may be useful, and to bring it forward for the consideration of those who are more equal to determine on the case, and hoping it may be for the benefit and comfort of those who read the Scriptures with attention and desire of improvement.

I am, Sir, yours, &c.

S. J.

If my memory is right, it suggests to me that something on this subject is treated of in a sermon (or note in that sermon) by the Rev. Henry Venn, preached at the Assizes at Kingston in Surrey.

EXTRACTS FROM THE WRITINGS OF
LUTHER.

(Continued from p. 11.)

I have the keys of hell and of death.
—Rev. i. 18.

Who can injure us, when we have such a Lord, who has death and every life that opposes us in his hand? They threaten us with death; but if they knew all, they would rather threaten us with *life*. It is a foolish and mean attempt to terrify Christ, and Christians who are united to him, with such a punishment, since they are lords and conquerors of the grave. It is as if I would frighten a man by preparing his horse and assisting him to ride on it! But they believe not that Christ is risen from the dead, and is Lord of the dead and living. With them, He is yet in the grave, yet in hell.

As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith.—Col. ii. 6, 7.

Secure, false, Christians, who glory much of faith, must take heed lest they deceive themselves with the vain boast, I have been baptized and am a Christian, therefore need I nothing more, &c. But in addition to that they must strive, that their faith be rightly rooted and grounded, and they must examine and prove themselves whether it stand fast, and can endure the storm and tempest of terror. Otherwise this boasting and security will sink under them and disperse as smoke in the air; and it will avail them nothing that they trust to it, and think that if they have only a *spark* of grace and faith they have enough for salvation. For if they have nothing more than such a spark, and they let this lie covered in the ashes, let them fear lest the devil should be there and pour some water on it, and their faith and all be put out together.

Christ is the end of the law for righteousness to every one that believeth.
—Rom. x. 4.

The Law says, Thou hast sinned. I am therefore lost, I answer. If I say no, I must have a firm ground to stand upon, that I may contradict the Law, and maintain that no. And how can I do this, since the Scripture says I was born in sin? From whence then can I bring out that no? In my own bosom certainly shall I not find it, but in Christ. Thither must I go, in order to overcome the Law, and to say, Behold, he who says no to the Law, has also a reason for what he declares: he is pure and without sin. This no gives me also a further benefit. Though I must confess, when I view myself, that I am a sinner, and cannot compare myself with the Law, but feel therein nothing pure in me, and perceive the wrath of God, yet have I this further to say, His righteousness is mine; I am therefore no longer in my sins.

Even so faith, if it hath not works, is dead, being alone.—James ii. 17.

How many are there now among those who praise the Gospel, who will not give up the least interest for the sake of it, or renounce their covetousness and obstinacy? There is no farmer who will willingly sell his corn at the market a penny cheaper, though it is reasonable for him to do so; but if he can make it a crown dearer, he does it most cheerfully. And the citizen makes no conscience of putting off his beer for ale, if he can do it, though a man should drink himself to death. In like manner is it with all trades and arts; each labours to overreach the common people, and only scramble, covets, and injures. God grant that the Gospel and conscience may remain where they can!

God is love and he that dwelleth in love, dwelleth in God and God in him.—1 John iv. 16.

We are truly called to the highest aim by this admirable praise and ex-

ulation of love, strongly enforced by the highest and most perfect example. If a man should describe love at great length as the most valuable and most perfect virtue, it would be nothing to his saying, God is himself love. Indeed, if any one should attempt to represent and describe God, he would only be able to draw a picture of a vain, transitory, human love; for the Divine Nature is nothing else than a furnace and flame of love that fills heaven and earth. On the other hand, if any man would draw and paint love, he must raise himself to the forming of such an image as nothing earthly ever was, nothing human, nothing angelic, nothing heavenly, but only God himself.

FAMILY SERMONS. No. LXIII.

Rom. iii. 23. — *For all have sinned and come short of the glory of God.*

THE doctrine of man's sinful and lost estate is one of the leading truths of Christianity; and it is only by rightly feeling this truth that we are brought to place any value on the Gospel. It is a doctrine, doubtless, which is very offensive to our pride, and which we are therefore very unwilling to admit: but that is no argument against the doctrine; nay, if it should be proved, as I think it will, that all men are indeed sinners, then their being ignorant of this fact, or their denying it, will only shew the more strongly how much their eyes are blinded, their consciences hardened, and their minds deceived by sin.

1. The expression "all have sinned" plainly means, that all men have been guilty of disobeying the commandments of God. "Sin," we are told, "is the transgression of the law;" namely, of that law which God hath given us, and which, like himself, is holy, and just, and good. The sum of this law is, to love God with all our hearts, and our neighbours as ourselves. Our obligation

to obey it arises from God's right to our love and service; which obligation is strengthened by considering the consequence of not obeying it, viz. God's wrath and curse. The Apostle, therefore, in saying "all have sinned and come short of the Glory of God," plainly meant that all men had broken God's law, which they were bound to keep; that they had come short of his glory, which ought to have been the end of their conduct; that they had sinned against him, and thereby deserved his wrath; in short, that they had turned aside from the way of holiness, which alone leads to happiness, into the ways of sin, which are ways of certain misery and destruction.

2. Having, therefore, explained what appears to be the Apostle's meaning, I would go on to prove, that "all have sinned." The Bible is very clear on this point. Before the world had long existed, we are told that "all flesh had corrupted his way upon the earth; and that God saw the wickedness of man, that it was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." But were men better after the flood had swept away the world of the ungodly? By no means. On the contrary, we find them still represented in the same light. "The imagination of man's heart is evil from his youth." Isaiah complained, "All we like sheep have gone astray. We are all as an unclean thing." And Jeremiah declares the human heart to be "deceitful above all things, and desperately wicked." And to come to the New Testament, the Apostle John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us: we make God a liar, and his word is not in us." And again, "the whole world lieth in wickedness." And indeed what can be more express than St. Paul's testimony in the text, which he repeats in chap. v. ver. 12, "for all have sinned."

But besides these direct proofs, many more equally strong might be

brought from Scripture. The prayer which Christ taught his Disciples, "forgive us our trespasses," implies that all men had trespassed. His charge to his Apostles, "Go ye and preach the Gospel to every creature;" God's command, that all men every where should repent; as well as our Saviour's assurances, "except a man is born again, he cannot see the kingdom of God," "except ye be converted and become as little children, ye shall not enter the kingdom of heaven," "except ye repent ye shall all likewise perish," do of themselves prove that all men need repentance, conversion, regeneration; in other words, that "all have sinned and come short of the glory of God."

But even had the Scriptures been silent on this head we should have had cause enough, from what we see around us, to conclude that all men are sinners. God made man at first to be happy. Why then is he not happy? Why those dreadful marks of God's displeasure which appear in the disorders of the earth; in the storms and thunders, the lightnings and earthquakes, which visit it, and which overwhelm thousands in one common ruin? Whence all the evils of life? Whence those diseases which prey on mankind? Whence all the miseries which they have to endure? Why is there no country which has not been wasted by war? Why is there no man who escapes the stroke of death? To all this there is only one answer, "All have sinned." The state of man in this world, and his history from the cradle to the grave, join with Scripture in proclaiming this truth.

Let us also consider the conduct of men in all ages, and see what farther support it gives to this doctrine. Since the first murder of Abel, what dreadful havoc has man made of man? Every page of history is filled with accounts of slaughter and desolation, of folly and vice. See all the nations of the world, except the family of Abraham, given up to stupid idolatry, and say if this

does not prove my point. Consider too the pride, vanity, envy, covetousness, impatience, anger, lust, hatred, revenge, hypocrisy, sloth, drunkenness, profaneness, falsehood, fraud, oppression, cruelty, and other evil passions and evil habits which disgrace mankind, and some one or more of which are to be found in a greater or less degree in every man, and you will be disposed to say that all men indeed "have sinned and come short of the glory of God."

But not to confine our view to what passes without, let each of us turn his eye inward, and see whether what he finds there does not strengthen the doctrine. God hath given us a law, founded in justice, goodness, and truth, and requiring us to love him with all our hearts, and our neighbours, that is, all men, as ourselves. Now let us inquire how far we have kept this holy law. Let us try ourselves by it, our own consciences being the judges, and we cannot fail to come to the conclusion, that we at least have sinned.

Have we then, as his subjects, yielded to God at all times a cheerful obedience? Have we been ready to adore, worship, and submit to him? Have we, as his children, loved and honoured him, applied to him in our straits, placed our dependence on him, acquiesced in his disposals, and been ready with child-like submission to receive the law from his mouth? Have we been always in the habit of delighting in him and his favour, being thankful for all his kindness, and zealous for his glory; or have we delighted in things which God has forbidden, and been ready to act for other ends than to please him? Have we in our different relations, as husbands and wives, parents and children, masters and servants; as superiors, inferiors, or equals, acted towards others as we would they should act towards us? Have we at all times behaved to all men with kindness and love? Have we never indulged the thoughts of envy, malice, revenge, lust, covetousness, discontent; to say nothing

of the actions to which such dispositions lead? Have we always been sober, chaste, self-denying, meek, charitable, never violating truth, never indulging selfishness, never preferring the world and the things of the world to God and conscience? Where is the man who will lay his hand on his heart, and, appealing to that God who searches it and knows the ground of it, will say, I have fully performed all these duties, I have never been guilty of one or other of these sins?

But how greatly aggravated will our guilt appear, when we consider against whom it is that we have thus sinned: It is the God who created and who preserves us continually: the kind Father who supplies all our wants, and whose mercies are renewed to us every morning. It is the God who, notwithstanding our sins, still regards us with an eye of pity, and even now prays us to turn to him: nay more, who has sent his Son to suffer in our stead, to die to redeem us, to atone for our sins, and to make our peace. And have we not also increased our guilt, by setting at naught his invitations, despising his warnings, rejecting his offers of mercy, disregarding his calls to repentance, and endeavouring to quench the motions of his Spirit? And yet, notwithstanding all this, God still spares us, prolongs our days, and causes loving kindness and mercy still to follow us. Have we not, then, added base ingratitude to all our other sins?

3. But let us consider the *cause* why all have thus sinned. And here we observe, that the cause is that corrupt nature which we have inherited from Adam, and which, descending from him, our common parent, hath infected the whole human race. On this point the Scriptures are very express. God created man in his own image, in knowledge, righteousness and holiness: but, through the subtilty of the old serpent, the devil, his mind was drawn aside from the simplicity of dependence on God. Through unbelief he fell,

through his not believing the promises and the threatenings of God; the same cause which turns us also aside from his righteous ways. Thus did sin enter into the world. Man, by sinning, necessarily lost his Maker's image, and of course his favour and friendship. He became unholy and unclean. And who can bring a clean thing out of an unclean? Therefore did Adam beget sons in his own sinful likeness, and therefore, till the present hour, have men come into the world with hearts prone to evil and averse from good; with hearts which are enmity against God, and with dispositions which are contrary to his pure and holy nature.

Are further proofs wanting? Scripture is full of them. "In Adam all die." "The carnal mind," or the mind of man by nature, "is enmity against God, for it is not subject to the law of God, neither indeed can be." "Among whom" (the children of disobedience) "we also had our conversation in times past, and were by nature children of wrath, even as others," or, as it might be translated, as the rest of mankind; as much as to say, that *all by nature* are children of wrath; and how can that be, unless by nature all are corrupt and sinful? Other proofs might be produced, but I conceive these to be fully sufficient. Indeed, when we look around us, and see that we cannot ourselves name a man who sinneth not; and when we look inward, and consider what passes in our own minds; there appears little room to object to this doctrine, but abundant cause to believe it true. How hard are our hearts, how obstinate is our resistance to the grace of God, whether he call us by his word and ministers, soften our hearts by the continual succession of mercies, or alarm us by afflictive or awful visitations! How do we fortify ourselves by pride and unbelief, against the whispers of conscience, the motions of God's Spirit, and the awful declarations and threatenings

of his word! And even when we begin to be convinced that we must repent, how do we put off the day of repentance! How backward are we to part with our sins! How do we flatter ourselves they are but small, and that there is no danger! And when we at length give up outward sins, how do we continue to indulge the lusts of the flesh! And what struggles have those with their carnal hearts, whose desires in the main are towards God, and who are in the main following Christ their Redeemer! Consider, in one word, the means God has used to recover us out of the snare of the devil: the pains he has taken in sending prophets into the world; the miracles, sufferings, and death of Christ; the blood which has been shed as a seal of the truth; the strivings of God's Spirit; the threatenings of God's Law; the gracious promises of the Gospel; the alarming sermons we have heard; the good books we have read; and all the instructions, warnings, and admonitions we have received;—consider, I say, all this; and at the same time reflect not only on what is passing in the world around us, but on what passes every day in our own hearts, and shall we not be constrained to allow that we have all sinned, because there is no spiritual health in us, and because we are *by nature* children of disobedience and children of wrath?

It may be asked, however, how can men now be answerable for Adam's sin? But the point we have been proving is, not that men are answerable for Adam's sin, but that they have inherited Adam's corruption. And what signify cavils against facts? It is plain that we have inherited Adam's corruption. And when we find that diseases often run in the blood, and taint whole families, why should it be so inconceivable, that sin, which so corrupts and vitiates the whole man, should extend its ruinous influence to man's offspring?

But "if sin be natural to man, how can God blame him, or punish him

for it?" I must answer to this, that sin naturally brings a punishment with it; and that, even supposing no direct curse to be pronounced on it, yet it cannot but produce misery as well in another world, as in this, to the soul in which it dwells. But, whatever there might be in this objection in other circumstances, and I do not allow there would be any, there can be no weight given to it in our case. For the same Bible which makes us acquainted with our disease, points out to us also the remedy. We are called upon to repent and turn to God, to believe in Christ, to forsake sin, and follow holiness, that we may escape the punishment of sin. Nay, lest any man should still object, and say that this was beyond his power, God himself has promised, if we will but ask him, to give us repentance, faith, the pardon of our sins, his Spirit to renew and sanctify us, and his grace to fit us for glory. The objection then can have no weight; for if any of us are punished for our sins, it will be, not because our natures were originally depraved and corrupted, but because we *would not* have them renewed; but because we loved sin so well, as to refuse to exchange it for Christ and all the blessings of his purchase.

4. And now I come to consider the awful effects of our having thus sinned. On this point, suffice it to say, that God hath in express terms assured us, that the wages of sin is death; "that the soul which sinneth shall die;" "that his wrath is revealed from Heaven against all unrighteousness of men;" that "indignation and wrath, tribulation and anguish await every soul of man that doeth evil;" that "the wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Nor is it only those who have been guilty of shocking and atrocious crimes, that in Scripture are classed with sinners, with the wicked and the unrighteous; for it is written, "Cursed is every one that con-

tiouseth not in all things which are written in the book of the law to do them." And again, "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." Let no man then deceive us with vain words; let none of us deceive himself; for because of these things, because of the breaches of his law, shall the wrath of God come upon the children of disobedience.

If, then, this be indeed man's state by nature; if we are all thus the slaves of sin, enemies to God by wicked works, and the heirs of deserved and endless wrath; how incumbent is it upon us to cry aloud for mercy! How eagerly should we inquire, What must we do to be saved! And, blessed be God, there is a way of escape, which those who seek shall find. Help is laid for sinners, on Him who, though bone of our bone, is also the mighty God, the everlasting Father, and the Prince of Peace. In him is God now reconciling sinners to himself. Of his mere mercy does he save us, through faith, through a faith too not of ourselves, it is the gift of God. "Believe in the Lord Jesus Christ" is the command to sinners, "and thou shalt be saved." Nor is it by our works of righteousness, but according to his mercy, he saves us, by the washing of regeneration, and renewing of the Holy Ghost, which he sheds abundantly on his children, through Jesus Christ our Saviour, that being justified by his grace, they may be made heirs according to the hope of eternal life.

To conclude; let no man imagine that the knowledge of our lost estate is a point of no moment. "Except ye repent, ye shall all likewise perish." But how can we repent, unless we know and feel ourselves sinners? Unless we are made to feel our need of salvation, how shall we regard Christ as our Saviour? "Unless ye believe that I am he," that is, the Christ, the Saviour, "ye shall die in your sins." But how can we believe in him as our Saviour,

unless we know ourselves ruined and undone without him? No: without the knowledge and the conviction of sin, we shall go on in impenitency and unbelief, we shall continue in a state of carnal security, dreaming that we are safe, until death wake us from our dream, and convince us, though too late, of our guilt and misery.

But see, on the other hand, the blessings which flow from an affecting knowledge of our sinful and lost estate. We shall be disposed to seek for salvation; and those who seek as they ought shall assuredly find it. The knowledge of our disease will naturally lead us to the Physician. Christ, the Physician of souls, waits to be gracious to us. He will blot out the sins of the penitent. He will bind up the broken-hearted. He will free those who desire deliverance from the yoke of sin. Justified by his blood and righteousness, we shall be sanctified by his Spirit: made children of God by faith in Christ, we shall be freed from the curse, and sin shall have no more dominion over us; we shall have peace and joy in believing, and at length receive the end of our faith, even the salvation of our souls.

Now to Him who hath loved us, and washed us from our sins in his blood, and who will make all that truly believe in him kings and priests unto God and his Father, may we, with all the redeemed, ascribe the dominion and glory both now and ever. Amen.

To the Editor of the Christian Observer.

I much incline to think, that if Parnochus (with whose paper your Number for January begins) could meet with a publication of 1654, entitled, *A Rejoinder to Mr. Drake*: by John Humfrey, A. M. Minister of Frome, Somersetshire; it might very much relieve his mind on one part of the subject on which

he complains, and perhaps fully convince him, that neither any minister of spiritual society has any right from Scripture to exercise a power to separate the worthy from unworthy communicants, viz. while they are actual members of the visible church; except by loudly calling on all, with St. Paul, to *examine themselves, &c.* It is somewhat remarkable, that Mr. Humphrey was one of the ejected Bartholomewans after the Restoration; but he did not quit the Established Church through any scruples respecting *mixt communion*, as it is called. Ever since I read the said Rejoinder, I have not felt a wish to possess such a power as Parochus seems to covet; nay, I am glad to have it not, as it would be of no service, and I can conduct myself full as well without it.

The existing state of things may be rather different in that part of England where Parochus resides. I have been in my present situation betwixt 30 and 40 years. I have very often, all along, spoken with the utmost plainness and fidelity on the subject of the Sacrament, in my public ministrations. From the first I was never much disturbed with those persons intruding themselves to the Lord's table, whose absence I should rather have preferred. I do not know that there are any amongst my present set of monthly communicants whom I would wish to be kept away; and I verily believe, that upon the whole, their characters are at least as exemplary as those of any set of Church Members (as they are called) amongst any of those parties who separate from the Established Church on pretence of greater purity. My chief cause for complaint is, that there is a considerable number of persons in my congregation who I think ought to attend the Lord's table, but by all my endeavours, both in public and private, cannot be prevailed with to do so, nor to lay aside their mistaken fears of eating and drinking unworthily.

Thus substitution may seem to run here in a channel directly contrary to that in the parish of Parochus.

The office for the *Communion of the Sick* supposes that people ought diligently to attend the Sacrament in their health, and that then they need not be disquieted for the want of it in time of sickness. As Parochus observes of several eminent Christians by name, I have also known many pious persons, who, having been regular communicants in health, expressed no anxiety to communicate on their dying beds; well knowing, according to the Rubrick, that while they truly repented of their sins, and steadfastly believed that Jesus Christ shed his blood for their redemption, earnestly remembering the benefits they have thereby, and giving him hearty thanks therefore, they did eat and drink the body and blood of Christ profitably to their souls' health, although they did not then receive the Sacrament with their mouths.

I do not know that, in my large and populous district, the *opus operatum* of communicating on a death-bed is at all considered as a passport to Heaven. I generally have some or other, to whom I occasionally administer the Sacrament at home, who have been communicants before, and are disabled from attending the church, by sickness, old age, or other infirmities. But it is not very often that I have been asked to administer it to persons on death-beds, though I am much in the habit of visiting the sick. In some such cases, I have declined doing it; and then and in other cases, when I have complied, I have instructed and solemnly admonished the parties, that it would avail them nothing, unless they were deeply humbled for their sins, found the remembrance grievous, renounced all dependence on their own righteousness, and trusted only in the merit of Christ's death and passion, whereof the Sacrament is a solemn and thankful remembrance, &c.; that if enabled by grace

with these dispositions, they were safe; but if destitute of them, they could have no good hope, whether they communicated or not. In some instances, I have administered the Lord's Supper in private, with such satisfaction and refreshment, that it has almost seemed as if Heaven was come down into the sick apartment, and that perhaps in a mean cottage.

If Parochus will dwell frequently, and with all possible plainness, on the nature and right use of the Sacrament, in his public ministry, and proceed (as undoubtedly he has begun) to enforce, in a scriptural manner, all the grand essential truths of the Gospel, he may in a little while witness a great revolution in the views of his parishioners; and, in some, superstition may as-

sume a new shape. In these parts, in the great mass of the people, not superstition, but practical atheism and profane neglect of all Gospel Ordinances, are too much the order of the day, while the generality profess to approve Evangelical Doctrine; on which account I am entitled, as well as Parochus, to the sympathy of my brethren.

Parochus does not seem to know, that the Dissenters and the Church of Scotland never administer the Sacrament in a private manner, on any occasion whatever, for which I commend them not. In the Lutheran churches, I suppose it is more common to administer it to persons on dying beds, than in the Church of England.

CLERICUS RUSTICUS.

MISCELLANEOUS.

ON THE PRINCIPLE OF EMULATION.

(Continued from p. 87.)

THE circumstances under which the principle of emulation is carried into effect, are, as I have said before, the only source either of its goodness or its badness. And that we may bring it down closer to the field of common observation and experience, I shall crave your attention to three circumstances in particular, which seem to comprise all that is necessary to be attended to in its exercise.

1. The subject, or the pursuit in which excellence is desired. 2. The motive for which it is desired. 3. The temper in which that desire is pursued. To which might be added, also, the means of prosecuting it, but for the obviousness of the right or the wrong under that head.

Of course no emulation can be good, but, that in which the prize is a lawful one, and the improvement sought after is a thing desirable in

itself. For instance, a desire to excel merely in the vain ornamental endowments of body or mind, in worldly grandeur and power, in the means of gratifying forbidden or delusive desires of any kind, is of itself independent of all other considerations, wrong and mischievous, and indicative of our corrupt and depraved nature. The very object of pursuit proves a wrongness of motive; and when possessed, it can only administer to those baseful passions which led us to desire it. It can hardly be expected that the temper in which such a pursuit will be conducted, can be better than the object of it; and most frequently the means used for its attainment, will be those of which the lives of a Philip or a Bonaparte will furnish us with the best examples. A much more moderate emulation, concerned about objects which may only possibly tend to good purposes—such as wealth, or mere worldly pre-emi-

nence of any kind—will justly be deemed, if admissible at all, yet highly dangerous; because, though the motive may be good and the means lawful in the pursuit, yet such objects are greatly apt to occupy the mind with inferior motives, and draw it to the use of baser means. It would, therefore, be far better to warn the pupil altogether of the danger of riches, and the temptations of place and power, than to excite his emulation towards them, by the prospect of contingent usefulness, and possibly of glorifying God. His emulation will naturally enough tend to such attainments in mature life, without being strongly reminded of them in youth. But is your correspondent prepared to hold the same language, in respect to the higher pursuits of knowledge and science, and the arts which adorn and civilize human life? Will he think the bias towards these attainments so natural, so enticing, so engrossing, and so entangled with wrong motives in the pursuit, illicit means, and an unsanctified temper, as to render them an unfit object for the aspiring emulation of his pupil? Or if he, with difficulty, allows that even such pursuits can be conducted properly, or ought to be presented to the emulation of mankind, I shall expect he will more readily allow that the still higher attainments of wisdom, and a solid practical experience in the affairs of life, may be made a worthy subject of emulation. He will see that the worthiness of the object, in this case, almost wholly precludes the danger of abuse through a wrongness of motive, of means, or of temper, in the pursuit. However, let him proceed still a step higher in the scale. Suppose the subject of emulation to be that of an ability and a disposition to bless, to enlighten, to improve, to console, the human race. Suppose the object be to outstrip each other in acts of charity and benevolence; to snatch from each other the prize of having been the most useful in our day and generation; and to stand

foremost in the ranks of those who have deserved well of their fellow-countrymen and fellow-creatures; will your correspondent still say, This is a dangerous subject of emulation: even here the end does not sanctify the means; or rather, that he can conceive no motive for which even such a pre-eminence can be sought, no spirit in which it can be pursued, no means that can be used in the pursuit, which can possibly render an emulation, in benevolence itself, an innocent act? Let him proceed, then, one step further; let him advance to the actual attainments of a solid Christian piety, and conformity to the image, character, and conduct, of our Blessed Master. If an emulation, even on this head, does not quite satisfy your correspondent, or quiet his fears as to the motive, the temper, or the means, by which it may be carried on, I must propose to end the dispute with St. Paul himself. Nothing can be clearer than the reference made by that great Apostle to this very principle of emulation, as exercised towards the high and noble subjects of which he was ever in pursuit. Secured, it is true, in great measure, by the very nature of those subjects, from the abuses to which this principle is doubtless liable; he could take pleasure in referring those heights of labour and Christian patience which, through grace, he had attained, to the standard of other persons, joined with him in the same race. —Though unworthy motives and tempers could, even in this department, occasionally intrude themselves; though some could “preach Christ out of envy and strife,” and some could, in an evil spirit, “love to have the pre-eminence,” and even aspire “to be full, to be rich, to reign as kings” over the infant church;—yet nothing hindered this great, this aspiring Apostle, conscious of the purity of his designs, from rejoicing in his own pre-eminence of a better kind; nor even from appealing to the same emulation in

others, as a means of provoking them to exertion. His was the glorious pre-eminence of martyrdom; a pre-eminence in humility, in suffering, in labour, and successful enterprise for the cause of Christ. Though his converts "had ten thousand instructors in Christ," yet his was the pre-eminent boast of having "begotten them in the Gospel." And when they were falling short of the pure, the lofty, standard which he had set up for their, and for his own exertions, he writes, and expresses himself with the utmost urgency, to the Church, lest his joy in them, and their progress, should be in any degree belied; and "lest *he*, not to say *they*, should be ashamed in this same confident boasting." These expressions, which, with a multitude of others, indicative of the same exalted and disinterested zeal, seem to carry our ideas of this great master of inspiration, up to the very highest rank of created intelligences, lead even your correspondent, sir, I am persuaded, to no unfavourable suspicions of the Apostle's purity of mind. There seemed to be a guard upon it, stronger than of triple steel, against all the approaches of an ungodly jealousy." His high sense of the source of all his excellencies, the consideration by whose strength they were obtained, and to what end they were directed (a feeling which may be cherished in every other career of lawful "striving for mastery"); maintained in his mind a humility, a thankfulness, a charity, which kept pace with his utmost attainments and most heroic achievements of zeal. He had still a higher standard of excellence before him. He did not "count himself as yet to have apprehended, neither as being already perfect." Far less did he "dare to make himself of the number, or compare himself with those who commend themselves;" and who, merely "measuring themselves by themselves," or by each other, without reference to the highest standard of all, and the

grand ulterior subject of emulation, "were not wise." He still knew that, considering all his advantages, he was below what he might have been. His very attainments beyond others humbled him, because they appeared so few. His gifts, "the abundance of his revelations," carried him in endeavour, even far beyond his success. And whilst even *he* was in some danger from pride, in this high career; whilst even to him "the thorn in the flesh, the messenger of Satan," was necessary "to buffet him," "lest he should be exalted above measure;" yet his conduct proved how admirably the strength of his faith, and the sharp antidote against exaltation which he bore about him, secured him against the inroads of his subtle enemy; and he was enabled to realize, to embody, in his own experience, that most stupendous of all paradoxes, "I am not a whit behind the very chiefest apostles, though I be nothing."

Perhaps, sir, this might be the proper place for hinting very shortly, that we have, in these observations, some clue for unravelling the sense of those most difficult words, ζήλος and its derivatives, so frequently in use amongst the sacred penmen, and so frequently in dispute amongst their readers. It may be sufficient, that I humbly offer my opinion of the radical meaning being nothing more or less than this very word, "emulation;" a desire, a pursuit, of excellence according to some given and appropriate standard. The object, the motive, the temper of the pursuit, will exactly define its lawfulness or unlawfulness. And thus at one time we shall have the ζήλος of an apostle, a martyr, and even of the Divine Master of both; at another time, the endless catalogue of ζήλοι, which are most properly ranked amongst the works of the flesh, and have their example, their origin, and their end, in the regions, and with the prince of darkness.

But it is still of moment that I

should say something a little more explicit upon the second point which has been already touched upon incidentally, viz. the "motives" upon which alone an emulation, even respecting a lawful object, can properly be carried on. Methinks I hear your correspondent saying, "This is the only point I contend for. I had confined emulation by my very definition to the mere desire, the mere motive, of attaining superiority over others; and therefore emulation, call it what you will, which has not *this* for its motive is a principle on which I have not spoken, and with which I have nothing to do." This, sir, might be a sufficient answer to the foregoing observations, so far forth as they imply an accusation of your correspondent, but for one circumstance. Had it been a mere speculation, a mere logical and precise statement of an abstract notion, that accusation would be most unjust which should alter the terms of the proposition, and then attack it as if held by the opponent. This, however, is not so. Your correspondent affects no abstraction; he is speaking of a plain, general, and, as to logic, somewhat indefinite notion. But he points to an example of what he means. His main stress is on actual experience. And he adduces the modern systems of education, and those of Dr. Bell and Mr. Lancaster, especially by name, as containing and fostering the very principle against which he points his sentence of exclusion. To the practice, therefore, of those and such like systems, we must look for the object at once of attack and defence. These must be defended against the allegation of your correspondent. And it is in reference to these that I wish to shew, or rather to hint, what are, and what are not, suitable motives for the exercise of that spirit of emulation on which they unquestionably proceed.

Assuredly the mere love of superiority "for its own dear sake," the mere desire of being first in the

class—to have it to say, I have been first; in other words, the mere spirit of rivalry and contention, as a motive for surpassing others, deserves all that can be said against it. It is, in truth, that spirit of pride, so congenial to our fallen nature, which is the commonest abuse of this most necessary principle of emulation. But then this motive for exertion exists, whether called forth or not, by the particular act of *educational* emulation. It is a corrupt tendency peculiarly inherent in some natures, and more or less common to all, which, whether you present the legitimate object of emulation before them or not, will be sure to find vent; and most probably in a way infinitely less beneficial to themselves and society, than in the pursuits of a well ordered school. Every thing in nature will afford occasion for the exercise of a naturally contentious and rivalrous disposition. In childhood, it will cry for the prettiest plaything, the largest plum, the newest feather, the first plate, and highest place. In manhood, it will secretly pine for the finest house, or tallest horse, or fattest child, or most splendid service. In private life will appear all the real usefulness, and in public, all the pretended greatness of ambition.

And thou, great Colham, to thy fate
Shalt feel the ruling passion strong in death.

Shalt feel the ruling passion strong in death.

Be the object worthy or unworthy, or even none at all, if that can be imagined, the motive will still lurk behind in actual or salient operation. And when you have stripped your nursery of every possible competitor, or dispatched your adult to La Grande Chartreuse, what will you have effected by this mechanical mode of eradicating pride? You will have just changed its complexion; and that wretched self-esteem which had been at the bottom of all, will now, cameleon-like, walk forth in all the self-sufficiency of solitary genius, or in the most

fatal, as well as most inconsistent of all its modes, an incurable spiritual pride. It must be owned, that the rejection of this mean principle, or rather abuse of principle, which belongs to some natures much more than to others, is one of the most weighty problems in the whole theory of morals. And were I persuaded, with your correspondent, that to exclude emulation from schools went any way towards so desirable an object, I should go far with him in the prosecution of his plan. Certainly, the example, he alleges within his own experience, of a family educated without it, would afford subject of curious investigation. And without hinting at the fate which sometimes attends the repetition of a single successful experiment, particularly when against the common experience of all mankind, I think the question might safely be ventured on this issue: If the branches of that family shall have been universally found less liable to the usual symptoms of pride, less forward, less pertinacious, less self-confident, less petulant in the treatment of others, less jealous of their own rights, less desirous of distinction, less versed in the arts of obtaining it, manifestly so, than all other families within the acquaintance of your correspondent; then let his plan proceed at least to a second experiment, and the only further condition I will require is, that it shall be tried upon some sterner natures, than I may be allowed to suppose were made the subject of the first trial. For the subject of an important experiment like this, let us not have recourse to the family of an *Emilia*.

The question we are trying, stands in fact thus:—Has emulation, in its application to practice, the effect of increasing pride? Or may it not take place, and fully operate, without the motive of pride for its support? The first question may, I am fully persuaded be maintained in the negative. So far from emulation tending in practice to augment the feelings of pride, it may, with

great reason, be looked upon as one of the best and most compendious correctives and antidotes to pride, in the whole moral and rational pharmacopoeia. Grant, that pride, or a more selfish love of superiority, may have been, it is pity it should have been, the first moving cause of the contest in question, how does the contest itself operate backward on its cause? Why, it immediately brings the aspirant in contact with his competitors. If equaled with only common impartiality, it immediately determines his place amongst them. The ideal clouds of superiority which had been floating around his imagination, or bearing him and his castle aloft in their imperceptible folds, are instantly dissipated. He who aspired to be first, who had always till now, in the pride of his heart, fancied himself so, sinks to the second, or perhaps to the twentieth place; and what becomes of his fancied superiority? The happy candidate for honour attains one he least expected, the honour of knowing himself; and if a few experiments do not prove him to have been a vain selfish mortal at bottom, under any discipline incapable of any but his former selfish motives, and, therefore, now a fit and worthy subject for the apathy of despair, they will have the happy effect of edacing those better and purer motives for exertion, which before lay hid under the weight of his ruling passion. In the search for support under past disappointment, his eyes may at length be opened to the real qualities of that excellence which he was before blindly pursuing; his taste may take the lead of his pride in the pursuit; he may feel a conscious and surely noble pleasure in sharing that pursuit with those whose tried superiority has led him to respect them; and in the best possible sense he may realize the truly wise and philosophical moderation of the heathen, *In optimis rebus magnam est, qui sunt maximis proximis*. Without pretending to the dignity of an apophthegm, may it not be con-

sidered as a remark substantially true, that no man was ever the worse for discovering his exact place in society. Put him highest; if it is his place, will not the greatness of mind which brought him there anticipate the ill effects of his elevation? Place him lowest; and if he knows it to be his station, will not "the ornament of a meek and quiet spirit" be likely to grace and elevate his humble pedestal; or the force of an useful emulation prompt him to correct the errors which placed him there? Almost all the mischievous elevations which have taken place amongst mankind are those in which the seat of honour has been, through some untowardness of circumstances, usurped; or where the line of excellence itself has been wholly fantastical or erratic. And if the different consequences of a true and an usurped elevation may not be fairly exemplified in the contemporary characters of a Cicero and a Cæsar, let us at least behold them in the philosophical humility of a Newton and the pert conceit of a Voltaire. Upon the footing of these principles your correspondent cannot be surprised at finding the introduction of emulation into the system of education, not so much acquitted of all its enormity, as commended for its high utility. The systems of Bell and Lancaster, (with the latter indeed as distinct from the former, the writer is but imperfectly acquainted) seem to be on this ground peculiarly commendable. Not only are the objects of improvement confessedly of the highest kind, but of all systems of education ever devised by, we were going to say ever inspired into, man, these seem to be the best for securing his proper place to every individual pupil under instruction. And let pride, let the most selfish passions, have given the first impulse to the pupil; he may safely be expected to come forth (and experience already confirms the expectation) delivered from those over-weening conceits with which he entered the school; knowing of himself, consi-

derate of others, and humble towards all.

But this is some deviation from the second and still more pertinent inquiry; May not emulation take place and fully operate without the intervention of pride at all for its motive? Most assuredly it may. Motives may be found in abundance for emulous exertion, the bare mention of which will be sufficient to justify it; and at all events to prove the injustice of charging every zealous candidate for distinction amongst his fellows, with the dishonest ambition of pride. Let us enumerate some of the more prominent supposable motives for emulation. 1. *The pure love of success*, independent of all personal considerations, which having led the aspirant to say, "I wish to gain such or such a point of excellence, or, if you please, such or such a place of eminence," cannot miss of being disappointed in failure, and pleased in the attainment. Discard this amongst the unworthy motives, you must discard at once in *all* cases the pleasure arising from all kinds of games, to which schools of emulation bear indeed a very close resemblance. In serious pursuits, you must discard all pleasure arising, for instance, from success in the various professions: nay, it is a question whether you must not, on this discarding plan, identify the pleasure felt by a skilful anatomist in the success of his operation, with a bestial satisfaction in the writhings and shrieks of his agonizing patient. Still, however, vilify the love of success as you please, you will never identify it, except accidentally, with the love of superiority over others: for the love of success would follow a man to Robinson Crusoe's island, with not even his man Friday for a spectator. 2. Take, as another motive for emulation, *the love of praise or commendation*. This is also essentially different from a love of superiority over others. For you may bestow the meed of commendation on your child in a closet, and it may be never associated at all with the

notion of eminence over others. When, therefore, it happens to be so associated at school, is it not fair still to suppose that the two motives may be completely dis severed in the heart of the pupil; and that he may be uncontaminated with the baser feelings of ambition, whilst he is nevertheless deeply conscious of the *Corda favor pulsans, laudumque immensa cupido*? It is true, the love of praise is in itself a questionable principle. It is, like all other original principles in the mind, just what it is made by the breast which holds it. We are taught to look, as our highest reward, for that dread hour "when every man shall have praise of God." To be "made a spectacle to angels," was no mean honour to an Apostle. *Laudari laudato viro*, was an allowable pleasure to a heathen. The praises of the good are a permitted pleasure, in moderation, to the Christian. The commendations of the bad only, are inherently and essentially unworthy and dangerous of pursuit; though even where they are capable of pronouncing a just sentence, as in works of art, &c. great moralists are agreed that the meed of admiration may be, if honestly obtained, honestly enjoyed. But the pupil of Dr. Bell needs not this last refinement. It would be hoped, that like a little king in his territory, Dr. Bell "can do no harm" at Baldwin's Gardens; and the pupil, in desiring his commendation, desires assuredly praise from one who is, in a very high sense, "the minister of God to him for God." Surely then, to "have praise" of his master, may be a laudable motive for emulation in the mind of the scholar, and one, at least, which is different from the mere love of superiority over others.

It cannot surely demand more than the mention of a third motive for emulation, viz. *a desire to please, gratify, or reflect credit on one's friends*, to prove it to be a legitimate ground for emulous exertion, and one also totally distinct from all feelings of pride. That, both "in

colleges and halls," this motive for honourable contest is strongly, though secretly, operative, there can be little question: and perhaps it would reflect more credit than we might expect upon the still remaining amiable qualities of our fallen nature, were we to know how large a number of youthful students at both our universities and our larger schools, if diligent at all, are substantially kept so by this motive; and to whom the accidental, and not disagreeable, elevation of rank would be no sufficient stimulus to industry at all, were it not for this more excellent and paramount consideration. The news of a son, first, second, or third, at a college or university examination, is music to a parent's ears: and would your correspondent destroy that system of education which beguiles a youth far onward in the path of uninviting but useful science, and inspirits him to a lively and honourable conflict with his peers, that he may sound that note so cheering, and lay his hard-earned honours at an honoured father's feet? You ask, Why does the parent himself take pleasure in the success of his son? For the same reasons which will very soon come to influence even the moderately reflecting mind of the student himself; not because he has contrived to beat half a dozen sturdy heroes to the ground, and has, by dint of jockeyship, passed in the course such or such a candidate for the common prize; but because he has attained certain solid excellencies of which his place is only the criterion and the index; because it proves his time, his labour, his talents, have not been spent in vain; because he has established a character which will stick by him for ever after in life; because he has qualified himself for useful and honourable stations, and has acquired at once a knowledge, a zeal, a courage and an use which will hereafter make the sound philosopher, the able lawyer, the skilful physician, the correct merchant, the enterprising

mariner, the accomplished soldier, the deep and "thoroughly furnished" theologian.—This motive for an active emulation touches indeed upon another and principal one, which, as in some measure embracing all the rest, and more or less involved, we may hope, is the feelings of every candidate for literary or any other kind of honourable distinction, need only be alluded to, viz. *the love of that excellence itself*, of which the desire and the pursuit has already entered into our definition of emulation. That which we have seen may be desired on so many other and varying accounts, may also, your correspondent will allow, be desired and loved for its own sake. The means, the measure, of its attainment will be found not only in imitating, but in surpassing others. With this motive in view, your correspondent allows of imitation; and with the same motive, therefore, he will surely allow of an endeavour to outstrip our neighbour.—But a fifth motive, the last I shall mention, and that which I will join hand and heart with your correspondent in endeavouring to infix in the breast of every candidate for distinction, every pupil of emulation, is *the desire of promoting the glory of God*. In distinctly assigning this as a conceivable motive for emulation, and the only *ultimate* one allowable on Christian grounds, I am conscious at least of an attempt to relieve much of the *embarras* which has so long over-hung this doubtful question. "How should emulation be a proper ground for exertion," it has been repeatedly asked, "when, to a Christian, no legitimate principle or end of action can be assigned, but obedience to the will of God and a desire of promoting his glory?" And I fear your correspondent himself would triumphantly enjoin the inculcation of this grand principle of action upon the mind of his pupil, and then laugh at the puny addition, not to say base commixture, of a subsidiary emulation, as an incentive

to youthful energy. Now this formidable objection, I apprehend, will be easily found to stand upon a mere confusion of terms, and the whole difficulty to shrink into nothing, when we state to ourselves the act of emulation as capable of being wholly discovered from its *motives*; those motives as varying indefinitely according to the temper and state of mind of the pupil; and the high and transcendent motive above-mentioned, that of promoting the glory of God, as being perfectly consistent with the strictest, most energetic, and most unceasing exercise of the act of emulation. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," says the great Apostle and Example of Emulation in the best of causes. Did that illustrious Minister of Inspiration deem an excision of the natural appetites of hunger and thirst necessary, in order to "eat and drink to the glory of God?" Though he "kept under his body, and brought it into subjection" to his great designs, did he "forbid to marry, and command to abstain from meats which God had created to be received with thanksgiving?" No. And yet, in allowing the fulfilment even of these natural appetites, in subordination to the great end of God's glory, he was allowing that which is most questionable, as belonging only to the sensitive part of nature. How much farther then would he have been from disallowing other principles which belong to the higher, the rational, the spiritual substance within us! How little did he seem to apprehend, in his own case, the noble feelings of an elevated emulation to be at all inconsistent with the great end of the glory of God! And how much, may I be excused for saying, would he have been surprised at those who, allowing the subordinate application and proper use of every other individual principle, both of mind and body, cannot content themselves without excluding one of the most active, most universal, most essen-

tial and indestructible principles from a subordinate use, or indeed from any use at all.

This grand motive of promoting the glory of God, cannot indeed be too often reiterated both in these pages and from the mouth of every Christian instructor of youth, as the only legitimate ground for emulation, or indeed any species of exertion in any cause. Without it, even the exertions of a Paul would have been nothing, and worse than nothing. Let the objects of his emulation have continued what they were, the noblest ever presented to the human mind; if his motives for pursuing these objects had been selfish, had been merely, for instance, to obtain commendation, though from the wise and good, nay, even merely to gratify his native feelings of benevolence, or, if possible, merely to effect his own salvation; if his motives, otherwise pure as light, only had excluded that single, and with him paramount, ambition, to promote the glory of God, they would, in that omission, have experienced a loss greater than the whole sum of their excellencies: his high attainments in temperance, courage, self-denial, humility, long-suffering, generosity, and even respect for the will of God would have lost their proper place: and his loved charity itself, not coupled with and founded upon a predominant love to God and his glory, would have been but "as sounding brass and tinkling cymbal." I need not apply this reasoning to those inferior subjects of emulation which we must attribute even to the purest plan of an ordinary education. I need not carry it on to show the necessary subordination of every species of emulation to just and legitimate motives. Neither need I use any further argument to press on your correspondent my own conviction, that of all motives for emulation, the one which alone can lawfully hold the ascendant in the devout Christian's mind, of whatever age, is that which has the love of God as its ground, obedience

to his will as its measure, and the promotion of his glory as its ultimate design.

(To be concluded in the next Number.)

To the Editor of the Christian Observer.

THE Rev. R. Aspland, in his "Expostulation" with the Rev. H. H. Norris, relative to the connexion of Unitarians with the British and Foreign Bible Society, makes the following statement:—"A few, though, I believe, only a few, Unitarians have been kept out of the Bible Society by observing that its 'proceedings' did not agree with its principle. Its principle, that of circulating the Scriptures, the whole Scriptures, and nothing but the Scriptures, they cordially approved; but they conceived that in two particulars the 'proceedings' did not tally with the principle."

1. "The Society professes to circulate the Bible 'without note or comment;' whereas the authorised version, which only they use (I speak of course of England) has a perpetual commentary, in the form of tables of contents, at the head of each chapter. How small soever be the degree in which these abstracts of the chapters interfere with the private Christian's liberty of judgment, they are certainly at variance with the profession and title of the Bible Society.

2. "The Society professes to circulate the pure Word of God, and yet distributes the English Version, which contains some evident mistranslations, some false readings, and at least one interpolation."

Having, sir, admitted into the pages of your valuable miscellany so much discussion on the general subject, you will, probably, be induced to accept the preceding paragraphs. They are a specimen of the objections existing against the British and Foreign Bible Society, in a quarter which till of late excised, with regard to this subject, but little

notice, and which continues to exhibit comparatively few symptoms of glowing attachment and fervour; it ought in justice to be added, of virulent hostility.

I am still more confident that you will assign such objections to the class already shewn to be worse than futile; and that, like all the rest, they will serve to establish your various reasonings on behalf of an institution justly considered, both at home and abroad, as the glory of the nineteenth century and the earnest of unspeakable blessings to generations yet unborn.

Mr. Aspland has cited a charge, without either sustaining or confuting it. If he concurs with me in pronouncing the latter practicable, I wish he had himself accomplished the task: for what charge can be more serious, and, in particular circles, more prejudicial, than one which alleges, that "the proceedings do not tally with the principle?" Sorry would the individual who now addresses you be, if his name, however humble, were found in close alliance with an institution so palpably mismanaged. Let the accuser prove his charge, and he will find it easy to remove the officers of the British and Foreign Bible-Society, if not from their employment, at least from the place which they now occupy in the feelings of a grateful (but it should seem deluded) public. That a man of Mr. Aspland's acuteness (to say nothing of his apparent esteem for the Society) should for a moment propose to *sustain* the charge, is scarcely credible. It has no strength except for its own destruction.

The question at issue, we should recollect, is simply this; "Are the proceedings of the Society at variance with its profession?" In support of the affirmative, we are reminded of "the tables of contents" of "some mistranslations," of "some false readings," and of "one interpolation." To this we reply: The words "without note or comment" contain merely a part of our pro-

fession, which displays, with equal distinctness, the words "authorised version." From the manner in which Mr. Aspland introduces these latter words, a stranger might infer, that they mark our "proceedings," not our "profession;" whereas Mr. Aspland must be perfectly aware that they mark *both*—a circumstance which demonstrates, in opposition to the charge, that, whatever be the character of the Society in other respects, it lays a just claim to the praise of *consistency*. Granting, for argument's sake, that the "authorised version" is deformed by as many "mistranslations," "false readings," and "interpolations," as the hardest Unitarian ever imputed, and, consequently, that the Society's constitution is radically corrupt; this is certainly the point at which censure should have paused. Even *then* it might not have followed, that the objector was bound, in duty, to withhold his support; since a better version, from a purer text, is not likely soon to acquire the patronage requisite for extensive circulation, while the "authorised version," with all its faults, is surely better than none, having already conducted millions, and being capable of conducting millions more, into the paths of righteousness and into the kingdom of heaven.

To return from this digression, I ask, Would the friends of the Society, constituted as the Society is, have had it in their power to vindicate their practice, if they had presented the Bible in a version different from that which they have exclusively employed? On the contrary, would they not have risked their undertaking, and ruined their credit? These questions, I apprehend, are perfectly fair and relevant; the charge being, not that the Society proclaimed, as it did from its origin, a determination to employ exclusively the "authorised version," but (*mirabile dictu*!) that such determination has been adhered to with inviolable precision. It is obvious, therefore, that the Society has redeemed its pledge,

and made its proceedings tally with its principle.

The "tables of contents," I acknowledge, are a subject on which the Society may use, in some degree, its own discretion; for the copies of the "authorised version" are, in this respect, far from being uniform. There is therefore an alternative: such copies may, with the approbation of the two Universities, be followed as shall be judged by the Society the most unexceptionable.

I submit the whole of this statement to you, sir, to Mr. Aspland, and to the religious public at large; and hope that it will be received as a sober correction of a misrepresentation which I by no means suppose to be wilful, but which must strike every reader as calculated to injure a Society in the advancement of which so many thousands of the wisest and the best of men will rejoice to expend their noblest powers and their utmost influence.

Q.

To the Editor of the Christian Observer.

I RELY ON your candour to admit the following observations into your publication. An appeal to your candour is necessary, inasmuch as I distinctly avow myself an admirer of the sentiments of Dr. Maltby and Mr. Norris, and am very far from concealing that I regard, with wonder, love, and gratitude, that band of devoted confessors who, emerging from the Vestry-room at Hackney have planted themselves in the gap between the Church of England and the Bible Society.—You, sir, have found many things to blame in a statement of Mr. Norris which has lately come under your review:—for my own part, I can discover only one defect in it, which is, that his principles are not carried to their full extent. Most clearly have he and his brethren, in vestry assembled, *demonstrated* the danger of giving away Bibles without note

or comment: manfully have they protested against a Society whose sole object and standing order it is, to distribute only the pure word of God; for who does not see that what is in itself pure must necessarily be productive of mischief, unless something less pure be united with it? Could we breathe the atmosphere if it consisted only of oxygen? All this being unanswerably true, my only complaint against Mr. Norris is, that he has not lifted up his warning voice against *Prayer-books without notes* and *Tracts without comments*. Important and deep discoveries are not, however, made in a moment. Mr. Norris and the vestry have seen a great way, and having acknowledged this, I need not, I am confident, deprecate their displeasure, although I presume to have a discernment more acute than theirs: in fact, I am only a dwarf upon a giant's shoulders.

Much as I admire the Prayer-book—for I will begin with this—I cannot, by any means, think it ought to be placed in the hands of the vulgar, without some *curtailments* and some *explanations*.

I need not observe, what must be obvious to every one, that all the objections against Bibles without note or comment apply equally to a great part of the Prayer-book—to the Benedictus—the Dimittis—to the Epistles, the Gospels, and the Psalms;—for I believe it would require a more acute vision than the Vestry, or Mr. Norris, or even than I myself possess, to discover any notes or comments on these extracts from the Scriptures. Not, however, to insist upon this, I will proceed to the *development of reasons* and *production of facts* in confirmation of my sentiments.

I have said, sir, that the Prayer-book requires curtailments and explanations. My reasons are these:—there are passages in it which are apt to excite curiosity where no good can be derived, or where none can be derived without notes and comments; and there are also passages

which *must* be productive of error in judgment, and contumacy in conduct, unless they be well guarded and explained. Indeed, I may go farther, and say, that they are such as to be almost always fraught with danger, even in defiance of the clearest illustrations and ablest expositions.

What can be more likely to excite a vain and restless curiosity than the *Calendar*? Reasoning *a priori*, and arguing abstractedly, might we not expect that inquisitive people would pore over that part of the book which unfortunately stands first, and therefore is most likely to solicit and arrest attention? And, sir, what is the *fact*? The mischief arising from the *Calendar* has been but too visible in the parish where I reside. I have known a countryman whose head was puzzled for some months to discover who Giles abbot and confessor could be, &c., and have had the peace of several young women much disturbed, because so little was said of Valentine and Benedict. Several of the better educated people have laid their heads together in solemn consultation to ascertain who *O Sapientia* could be. Farmers have been heard grumbling that such a saint as St. Swithin should be put amongst so many good men; for that he must have been a bad man, having destroyed so many good crops by his past crimes or present interference. But what is worst of all, I am credibly informed, that no old woman ever thinks of putting into the lottery till she has first searched for the *Golden Number*.

Such are the perils which surround an unwary reader in the *beginning* of the book. They are nothing, however, compared with those which beset him towards the *end*. You will instantly perceive, sir, that I allude to the Articles, which, allow me to observe, not only in the case of the illiterate, but in every instance, are more fit for sacerdotal use than laical lucubration. But who, in his senses, would

put the Articles into the hands of an unlearned laic, and this too in all the obscurity of their literal and grammatical sense, and without one friendly commentator to light up his beacon amongst the rocks and whirlpools? Whoever adopts this adopts the most effectual method, not only to injure persons' minds but to set likewise the people of this kingdom against the parochial clergy.—Let me corroborate this reasoning by a fact. A few Sundays ago I preached, as I am in the habit of doing, that we are justified by faith and works conjointly, &c. I took a great deal of pains to shew that in this way St. Paul and St. James are to be reconciled. The day after, an elderly man, who had formerly kept a school, one of the most orderly and exemplary, I must allow, of my parishioners, waited upon me, and after some conversation upon the sermon of the preceding day, referred me, very respectfully, I cannot but say, to the Article on Justification. Happily I had by me that excellent comment of the Bishop of Lincoln's, in which he unanswerably shews that to be justified "by faith only," means not by faith only, but by faith and works together, and that the latter have an equal share in the matter of justification with the former, and desired the elderly gentleman to read this, which he did, and I could perceive that a salutary impression was made on his mind. But yet I overheard him thinking aloud as he was going down stairs, and saying, "But I do not exactly see how 'faith only' can mean faith and works together;" so that I cannot dissemble my apprehensions for this old gentleman; and should he be brought, as possibly he may (for, as I have hinted before, he was once a schoolmaster), to take the Article in its literal and grammatical sense, what must he think of me his lawful minister?

I could enlarge upon this subject, sir, without any limit; but enough I hope has been said to demonstrate

the danger of an indiscriminate distribution of Prayer-books in the state in which they are now distributed.

It is not, however, Prayer-books alone that are pernicious without a comment; Tracts, in their simple form, have their peril also. Reasoning from analogy, one should immediately arrive at this inference: but, as I have occupied so large a space in your publication, I will rapidly pass from the conclusions of demonstration to the experience derived from facts. A single plain statement will suffice to evince all I contend for.

Observing, in the course of last summer, that a person who used to be constantly at church failed for some weeks in his attendance there, I called upon him to inquire the cause of his absence. His answer was, "I should have come as usual, if you had not written that book against me." My surprise was great, and I asked to see the book—but it was lost: however, on his describing it, I found it to be a *Tract*. I inquired, as may be supposed, into the contents of this tract; and all I could collect was, that this man had found his own character so accurately delineated in it, that he concluded that I, the minister of the parish, must necessarily have been the author of it. With many assurances, I averred my innocence of the charge, and even ignorance of the tract in question, or that any

tract had been given him. After excusing myself with many protestations, I at length succeeded in convincing my mistaken parishioner that I had not written the tract in question; but nothing could persuade him that I did not, at all events, send up his character to the composer of the tract in London; and to this day, sir, the man is persuaded that I have libelled him, and that my veracity is no better than my charity.

Under all these circumstances, I must urge you, sir—or at least, through you, Mr. Norris and the Vestry at Hackney—to take this subject into their immediate consideration. It appears to me that, instead of the Articles being affixed to the Prayer-book, the *Clavis Calendaria* should be prefixed, together with some other useful comments; and that no tract should be given away without marginal notes, and an intimation every now and then to this effect:—"Pray observe, reader, you are not intended here." Mr. Norris will, I am sure, agree with me, that curiosity concerning the Calendar either should not be excited, or that it should be fully satisfied; and that it is highly detrimental to the welfare of the Establishment to have parish priests suspected and accused of being heterodox preachers or prevaricating libellers.

I remain, sir, yours, &c.

W. P. D. S.

REVIEW OF NEW PUBLICATIONS.

A Dissertation on the Seals and Trumpets of the Apocalypse, and the Prophetical Period of Twelve Hundred and Sixty Years. By WILLIAM CUNINGHAME, Esq. Author of Remarks on David Levi's Dissertations on the Prophecies relative to the Messiah. London: Hatchard. 1813. 8vo. pp. 372. 10s. 6d. In entering upon the consideration of any treatise on prophecy, we

consider ourselves as giving some pledge of our high respect for its author. Prophecy is that department of sacred literature in which we are never willing to notice, because we can never tolerate or excuse, an incompetent attempt. Some walks in divinity are open, are necessary, to all; and in large pastures, we expect to meet with the young, the lame, and the sick. But the fold of

prophetic interpretation we consider as amongst the remoter, the less essential, and certainly the most rough and difficult, points of access. We consider it the province of leisure, of learning, and of that rarest of all possessions, a just consciousness of ability for the undertaking; and, therefore, in the very outset of our inquiries, we lay down for those who are found upon it, the severe law of a neighbouring department — "*Mediocribus esse poetis non Di, non homines, non concessere columnæ.*" — In fact, what has been said with some truth of the historian, that he should mainly possess every qualification necessary for all departments of literary composition, may afford some analogy as to our requirements of the mystic historian at once of past and future ages. We expect to find the varied stores of biblical criticism, of historical research, of moral disquisition, and of devout meditation, poured in rich profusion at his feet. We must view, in his mind, the rare union of strong invention with accurate discriminating powers. He must have a well-balanced mind for weighing the uncertain results of moral evidence. He must possess an imagination at once strong and unbiassed; seizing on the great, because it is great, yet not neglecting the least; above all, not mistaking nearness for vastness; but able, like the telescope, according as it is turned, either to reduce distant objects to the scale of present, or present to the scale of distant objects. The interpreter of prophecy, we desire also, like the orator of Cicero, to find a good man. Not only must he have the most entire belief of those "words, which shall be fulfilled in their season," but in order to prosecute his inquiries with successful ardour, he must have felt the internal value of that religion of which prophecy constitutes one of the main external evidences. His must be zeal without vanity; an ardour without enthusiasm; sublimity without bombast. A line as

profound, as perhaps delicate, must, in these respects, separate the legitimate from the spurious interpreter of prophecy. The former (may we say it?) whilst he seeks in humility a ray of that Divine illumination which first gave birth to his subject, should approximate as nearly to the character of the prophet he illustrates, as the ordinary gifts of the Spirit can approach to the extraordinary; and where his disgraced rival exhibits pretension without inspiration, he must, in the mitigated sense of ordinary grace, exhibit the features of inspiration without its pretension.

Should Mr. Cuninghame so far respect our judgment of his work as to have proceeded with us to this point, and to have weighed the full import of our demands upon him, as an expositor of prophecy, we may expect him to proceed at least another sentence, and to look forward with some degree of anxiety to the final decision to be pronounced upon him, according to these principles. If, however, we are at liberty to read an author in his work, which, to his advantage we presume a critic may, we apprehend such an anxiety, on the part of Mr. Cuninghame, will be immediately encountered and checked by a feeling of a very opposite and paramount nature; and with St. Paul himself, under the lash of criticism, we should, perhaps, hear him exclaim, "With me it is a very small thing, that I should be judged of you, or of man's judgment; yea, I judge not mine ownself." Without assuming, then, the superfluous office of informing Mr. Cuninghame how many of the above-mentioned qualifications for his undertaking he may, in our estimation, either possess or want, we shall proceed to inform our readers of what every page they read, in this able treatise, will not fail to convince them, that its author shews very clear marks of a sound understanding, an elevated mind, and a deeply devotional spirit; that he has long considered his

subject; has made himself perfectly acquainted with the thoughts of other men upon it; and whilst he has, with great candour, adopted all that his judgment could approve, and fairly owned all he has adopted, has thoroughly cleared himself from the imputation of plagiarism, by the exercise of strong and original inventive powers.

The period of prophecy chosen by Mr. Cuninghame for elucidation, is that part which is contained in the Apocalypse, down to the conclusion of the eventful and increasingly-interesting period of the 1260 prophetic days. The last-mentioned portion of prophetic time is that to which he seems most particularly to have directed his attention. And as we may be supposed, from the luminous and highly important discussion with which our pages have already been graced upon this subject, to have gained all the information which our editorial dignity would allow us to confess we possessed not before upon it, we shall be reasonably expected to make some references to that discussion on the present occasion, and to associate, in some peculiar manner, our remarks on Mr. Cuninghame with the respected name and works of Mr. Faber. Indeed, our office in reviewing this volume may be considered as somewhat of a new and delicate kind; and we are not quite certain how far we are permitted, by the ordinary rules of etiquette, to claim acquaintance both with its contents and with its author, on the score of an old epistolary friendship, though conducted without any acknowledged personal connection. Instead of settling this matter by the now antiquated laws of "the age of chivalry," we shall take the shorter method of modern expediency, and save our own and our reader's time, by quoting from Mr. Cuninghame himself the following account of his own work, contained in the opening of his Preface:—

to the public. I was for some years engaged in a controversy with Mr. Faber, carried on through the medium of a respectable periodical work, upon the subject of the commencement and end of the twelve hundred and sixty years, and some other points connected with the study of prophecy. Since the close of the above controversy, I have frequently been advised to republish my papers in a separate volume. But to this it seemed to me, that there were strong objections, as it would be impossible for any reader to understand what I had written, without seeing likewise the papers of my respectable opponent. Being sensible, however, of the great practical importance of the inquiry into the true era of the above prophetic period, I was desirous of laying before the public the substance of what I had written on the subject." p. iii.

The sentence which follows contains a reference to our own humble work by name, as having influenced Mr. C. by a remark in our Review of Archdeacon Woodhouse *, to give a continued comment on the whole book of the Apocalypse, rather than interpretations of detached parts; the former, we had observed, being a much surer and fairer road to truth than the latter.

Thus produced, this valuable publication presents us in the Preface with some strong animadversions on a late work, entitled, "A Christian's Survey of all the primary Events and Periods of the World, from the Commencement of History to the Conclusion of Prophecy." The author, whose work is evidently "the production of a highly cultivated mind," attempts in it to strike at what Mr. Cuninghame conceives to be the root and first principle of all exposition of the prophecies, by two positions: "1. That the little horn of Daniel's fourth beast does not represent the papal power, but is a symbol of the present French Empire. 2. That there is no such period as the supposed one of 1260 years, revealed in the Scriptures." We do not mean to trouble our readers in the outset with a discussion, to which some reference may be made in a

* The following are the circumstances which gave rise to the volume now submitted
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* Christian Observer, vol. v., for 1816 p. 557.

better order hereafter. But we cannot help alluding to one point of Mr. C.'s remarks on the Survey, as an example of the erroneous assertion to which even "cultivated minds" may be carried under the predominating influence of a favourite scheme. In replying to the 2d position of the Survey, Mr. Cuninghame informs us, that its author has overlooked more than one half of the scriptural evidence for the opinion which he wishes to refute; the reality of the period of 1260 years being inferred, not from three passages of Scripture only, but from no less than seven passages, viz. Dan. vii. 25; Rev. xi. 2; xi. 3; and xii. 14; besides the three admitted by the author of the Survey, viz. Dan. xii. 7; Rev. xii. 6; xiii. 5.

Mr. C. assuming that there is such a period as the 1260 years contained in prophecy, and having ably discussed the former position of the Survey, which he endeavours to prove depended on the latter error, proceeds to his ulterior undertaking, by laying down, as fundamental axioms or data, on which he presumes all sound expositors have been long agreed, and "of which no well-instructed Protestant ought to be ignorant;"—that the four beasts seen by Daniel, in the 7th chapter of his prophecies, signify the Babylonian, Medo-Persian, Grecian, and Roman monarchies; and that the little horn of his fourth beast, is a symbol of the Papal power; and, likewise, that the Babylon of the Apocalypse is the Church of Rome. The Preface concludes with five principles, prescribed to himself, for interpreting the Apocalypse. The first two are nearly the same with two of Mr. Faber's, referring the same symbols always to the same meaning, and each prophecy but to one event; the third applies symbols, of the same nature, to similar objects; the fourth states his purpose to be, to seize the great outlines of a symbol, and not to attempt to explain every minute part

of it; and the last is founded on a rule of Mr. Frazer's, for ascertaining the places of the different visions, and their chronological coincidence. Expressions, says Mr. Frazer, may be discovered, where the series of the narration is either broken off or resumed, similar to the corresponding loops in the curtains of the Tabernacle, by which the Levites discovered the place of each separate curtain, in the formation of the tent. In the application of his principles, we cannot but allow to Mr. C. the praise of rigid integrity.

In proceeding to the consideration of the work itself, we shall premise, for our readers' convenience and our own, the order in which we propose to lay before them the very short summary we can attempt of its weighty contents; which will be, first, to mention distinctly the principal matters in which Mr. Cuninghame may be considered as treading out of the beaten track of commentators on the Apocalypse; and, next, to give some general specimens of the ability, and, above all, the beautiful piety, which may be truly said to characterise all his reasonings on this mysterious subject; and any space which may be left at the close, we shall fill with a few observations of our own.

First, then, the leading novelties, or rather instances of departure from the generally received opinion of commentators, to be found in this Dissertation, are as follows:—

1. The interpretation given by Mr. Cuninghame of the six first seals.—In this, he mainly follows the direction of Archdeacon Woodhouse, conscious that his pilot is conducting him full against the tide of almost the whole body of modern commentators; though he claims herein some sanction from antiquity, and the opinion of the well-known and highly respected modern interpreter of Scripture, Vitringa. The usual notion has been, that the first seal refers to the all-victorious progress of Christianity; the three next, to the secular circumstances of

the Roman Empire previous to the reign of Constantine; and the fifth and sixth, respectively, to the complaints of the Church prior, and its triumphs and peaceful condition subsequent, to that reign. It must be admitted, that the homogeneity of the four first seals, represented by the emission of four different coloured horses, seems to be violated by this interpretation, which has made the first horse only refer to Christianity, and the three others to secular affairs; to avoid which Bishop Newton has, almost singly, referred the first horse likewise to the conquests of Vespasian. Mr. Cuninghame, on the other hand, with his guide the Archdeacon, refers all the six seals to the progress of Christianity; and he extends their chronology to the utmost limits of Christian history, considering them as an epitome of the affairs of the Church, from the earliest period of its existence to its final consummation in the Millennium.

As we consider ourselves, when criticising works on prophecy, as quite exempted from the necessity of pronouncing, either on the *verum*, or the *verisimillimum*, except just when we please; we shall content ourselves, in the present place, with owning, that we are struck with the boldness and sublimity of this application of the prophecies relating to the six first seals; that should it be considered as established by the reasonings of our commentator, it will prove to be by far the most edifying of any interpretation hitherto given; as well, perhaps, as more strictly in unison with the principle of homogeneity, according to which it would seem that the different representations of the Apocalypse should be made to agree, in some reference, direct or indirect, to the state of the Church.

Without professing to trace the reasoning, by which this first position of our interpreter is supported, we may just note, and beg the reader to keep in mind, for future use, that the ground of referring the sixth

seal to the final events of the Christian Church, is made to be the resemblance of the earthquake, the distress of nations, and the subsequent season of jubilee in the Church (all ranging under the sixth seal, Rev. vi. 12, ad fin. and ch. vii.), to those same phenomena, as represented partly in the Evangelists Matthew and Luke, and partly under the events of the seventh trumpet, which are expressly acknowledged, on all hands, to belong to these latter times.

2. Having covered the whole prophetic period with the six first seals, Mr. Cuninghame necessarily reverts to some station within that period to recommence a more particular account, which he now supposes to be intended in the remaining symbols, of certain events included in the former general cycle. In doing this, we find him giving an interpretation "entirely new" of the seventh seal, which other commentators had, in the orderly course of events, attributed to the period immediately subsequent to the peace of Constantine; but which Mr. Cuninghame, by using his liberty of carrying it back as far as he pleases, antedates to the age of Constantine itself. Here he supposes a new course of events to take place, and a new prophetic series to commence, signified by the silence in heaven for half an hour. And for this opinion he claims, for the last time, the sanction of his former guide, Archdeacon Woodhouse; being obliged, both in his interpretation of the seventh seal itself and of all future symbols, to take leave of his respectable pilot, and on the present occasion thrust his bark alone and unsupported upon the perilous ocean of prophetic conjecture. To offer an opinion on this point, would be to evacuate our privilege of neutrality in a most critical moment. We shall therefore only generally suggest, that although we are not disposed to deny, supposing a new series actually to have commenced with the seventh seal, that to place its commencement

in so remarkable a period as the era of Constantine—an era fraught with the most important changes in the earthly condition of the Christian Church—is a probable supposition; yet, on the other hand, we think that, in his conduct of the argument under this head, Mr. Cuninghame has not sufficiently attended to one circumstance likely to strike the impartial reader as an inconsistency in his reasoning; viz. that the same symbol, an earthquake, which under the seventh seal he makes to indicate the revolution of the Roman government under Constantine; under the sixth, he makes partly a proof, because somewhat differently attended by circumstances, that that seal did not indicate the age of Constantine.

Within the compass, we may say the roll, of the seventh seal, our commentator claims the authority of Bishop Newton and Mede, for including all the subsequent events contained in the seven trumpets, which soon after the opening of this seal begin to sound;—the explanation, likewise, of the four first trumpets being substantially the same with that of other commentators, who agree in referring them to the overthrow of the Western Empire by the Goths, Vandals, and other barbarous nations, though varying in some few particulars, to which an allusion may be made hereafter. One observation, indeed, we will now repeat, as we believe it to be altogether new, viz. that the frequent mention of the *third part* of the earth or of men, &c. (which men and which earth in prophetic language are supposed to mean the Roman Empire) alludes to the *partial* overthrow; and is meant in contradistinction from the *total* subversion and annihilation of that Empire, which latter was not at such periods supposed to take place. For want of some clue of this nature, commentators have been thrown into some inconsistencies in explaining this numerical distinction.

We pass over likewise Mr. Cuninghame's explanation of the two first woe-trumpets, as they are called, being the fifth and sixth in order.—On the latter, he surrenders himself unconditionally, in a short chapter or sentence, to the authority of Mede, Bishop Newton, Daubuz, Faber, &c.; and on the former, his difference with Bishop Newton and Faber is not very wide.

3. The next peculiarity necessary to be distinctly noticed, in order to keep up the thread of Mr. Cuninghame's interpretation, is his explanation of the Vision with the Open Book. Much difficulty has existed in distinguishing the *βιβλιον* from the *βιβλαριδιον*: and the usual opinion amongst commentators appears to have been, that this latter or little book, was a codicil, or smaller episcodical roll, containing exclusively the affairs of the Western Apostasy, and separating them from the general current of the prophecies of the Apocalypse, with a part of which only the contents of the *βιβλαριδιον* run parallel.—Mr. Faber assigns its contents to the period of the 1260 years. Mr. Cuninghame, with a bolder hand, annihilates the codicil itself, and pronounces the *βιβλαριδιον* to be only the seventh roll of the original prophecy, which, upon the breaking of the seventh seal, had been already unfolded; but the contents of which were only to be fully made known at the time of the end: consequently, the development of these ulterior contents became a period to be marked with the utmost solemnity. Our Lord himself appears in the form of a mighty angel, magnificently described in the chapter, having this last roll in his hand, now fully outspread; and seven thunders utter their voices, not as a distinct prophecy (and therefore their sounds are not recorded) but as a striking and emblematical preliminary to the pouring out of the seven vials, which are destined to solemnize this remaining roll, and which will commence at the sound of the seventh trumpet.

The great difficulty in thus explaining the "little book," seemed to have arisen from the impossibility of giving to the prophecies that consecutive order, which, as being contained in seven consecutive rolls, they might be expected to possess. So far, however, from this order taking place in the prophecy itself, it is most palpably the contrary; for no sooner is this "little book" developed to view in the hand of the Angel, than the prophecy suddenly stretches back, in three parallel lines, through the three following chapters, to the very beginning of the 1260 years, more than the middle of which had been attained by the preceding relation of events under the first and second woe-trumpets. To preserve then this consecutiveness, Bishop Newton and others, and after them Mr. Faber, as it should seem, began to consider of this little book, as of an episcodical or interpolated roll, in which the direct events of the Christian Church were to be kept distinct and exclusively recorded, as they had been running on parallel with the more general affairs of the world and the Roman Empire detailed before. This codicil was supposed to continue to the end of the 14th chapter, and then the main current of the prophecy, contained under the seven original seals, to be resumed, and concluded by the third woe-trumpet, i. e. the seventh trumpet of the seventh seal, with the seven vials under that trumpet. In this interpretation, the expedient of going to the mountain, as the mountain will not come to us, certainly appears; and the charge of incompleteness is left with considerable force against the original roll; which itself professed to treat of "all the things which were to be hereafter," as well in the church as in the Roman earth. How then does Mr. Cuninghame steer his way between these mountains of difficulty? He first discards at once the interloping codicil; he then discards the pecuniary of a consecu-

tive series of prophecy, which, truly enough, is neither in point of fact maintained by the introduction of the codicil at this moment, nor appears to exist by any means in the codicil; and, finally, he carries the whole relation of the prophet from this point of the seventh seal, back to the commencement of the period of the 1260 years; as he had before carried back the first opening of the seal to Constantine's reign; and he considers the events of those 1260 years, and of all subsequent times to the very close of the period of prophecy, to be henceforth more fully disclosed, under the remaining part of this seventh seal, than in any one of the preceding visions. The moment at which this more full disclosure, by means of the seventh roll, takes place, is doubtless critical, as it respects the series of prophetic events. It is after the second woe-trumpet: and it is accompanied by a notice, that not "till the days of the voice of the seventh angel," or third and last woe-trumpet, shall the mystery of God be finished. This is towards "the time of the end;" and as then, it seems, the mystery of God was to be finished, so Mr. Cuninghame deems it reasonable to suppose that it was then only to be fully understood. Consequently, with much shew of reason on this hypothesis, the mighty Angel, at the corresponding advanced period in the prophetic series, is made to deliver, in vision to the Prophet, the full disclosure of that which was only then to be fully comprehended, as it was then only to be actually fulfilled.

Whether or not our readers will be the better for this very concise statement of Mr. Cuninghame's arguments, which we are conscious does them no manner of justice, we think at least the general principle will have been made clear; and that we shall be doing no injustice to our interpreter, in averring him to apply the seventh seal, first to the general events subsequent to the reign of Constantine, as

far as to the end of the sixth, or second woe-trumpet; and then to the more particular events of the Christian Church, beginning again at the commencement of the 1260 years, and going forward to the utmost limits of the seventh, or third woe-trumpet, with its accompanying vials;—"extra flammantia incensamendi."

In enucleating the obscurities of what he no more calls "the little book," but the backward history of the Church inscribed in the seventh roll from the beginning of the 1260 years, Mr. Cuninghame gives out occasional scintillations of profound thought and a happy conception. There were three parallel lines before spoken of, in which this part of the Apocalypse treats the history of events from the commencement of the 1260 years; one line tracing the history of the true church, under the image of two witnesses, down to the sounding of the seventh trumpet; another line giving that true church in contest with the false one, under the respective images of a woman producing a man-child, and that child persecuted by a great red dragon, having seven heads and ten horns; and the third line representing the temporal Roman empire in its support of the holy Roman church, under the figure of a beast from the sea with seven heads and ten crowned horns; which beast is attended by the supplementary figure of another beast from the earth with two horns like a lamb and speech like a dragon, emblematical, as it is supposed, of the Pope and his clergy. We must refer the reader to the work itself for the elucidations offered by Mr. Cuninghame of these several prophetic and synchronical series of events; some new, though most in principle conformable to the learned and elaborate interpretations of Mr. Faber; and we shall only notice incidentally what may seem to throw light upon the

4th, and most important novelty of Mr. Cuninghame, viz. the actual

place in time of this so-often-repeated and so-far-famed period of 1260 years, during which oppressions, persecutions, and all possible modes of cruelty and atrocity, were to be exercised against the true church, by means of the dragon, beast, and false prophet, i. e. of the Empire and Church of Rome.—This great question may be truly denominated the hinge of prophecy; and we would not feel too much pride in claiming to our own pages the honour of having more fully discussed the question, and with greater variety and felicity of illustration, (which we are happy in this opportunity of acknowledging to our several valued correspondents), than perhaps any of our contemporary journalists. In Mr. Cuninghame's 14th chapter we find what may be called a general statement and recapitulation of arguments which have occurred in many of our former volumes on this subject. The whole question is in this chapter summed up in six leading propositions: though, if we must speak our mind upon it, we cannot help feeling that, in the method here adopted by Mr. Cuninghame, there is a kind of elaborate logic, which has the effect, upon our slow understandings, of rather darkening a subject in itself sufficiently perplexed. In our humble attempt at setting forth Mr. Cuninghame's ideas upon this subject, we shall compare Mr. Faber's view of the question with that which Mr. Cuninghame has adopted; it being scarcely possible in these pages to separate two systems which have there been in such long and close collision.

Mr. Cuninghame's assertion is, that the prophetic period of 1260 years commences A. D. 533, and ends A. D. 1792, which he endeavours to prove, at both ends of the string, by considerations distinct from each other. 1. In placing A. D. 533 as the commencement of the period, Mr. Cuninghame refers to various edicts of Justinian of unquestionable authority, and letters

passing between him and the Pope of Rome, registered in his own code, which expressly constitute and claim for the see of Rome the title of Universal Head of all the Churches, Eastern as well as Western. Mr. Faber, on the other hand, in fixing A. D. 606 for the commencement of the 1260 years, refers to the more famous grant of the infamous Phocas, actually and finally settling the aforesaid title upon the Pope of Rome, in contradistinction to the Patriarch of Constantinople, who, it seemed, still reserved a claim to it. "Much learned dust involves the combatants" in the support of each hypothesis, in their respective works, on which it is impossible we should enter.—2. Mr. Cuninghame, in calculating 1260 years downwards to 1792, proceeds on the supposition of current time as usually adopted by the Jews. Mr. Faber prefers the complete mode of reckoning time, which would bring Mr. Cuninghame's period to its close in 1793.—3. Mr. Cuninghame, in making this period close in 1792, independently of any consideration arising from its commencement, is induced so to do by supposing it to close when the seventh trumpet sounds. This Mr. Faber himself makes to sound in 1792, but denies that its sound gives notice of the termination of the period. On the contrary, he combats the assertion of Mede to that effect, to which, in conjunction with Bishop Newton, Whiston, and Dr. More, Mr. Cuninghame confidently appeals, as authority for saying that the closing of the 1260 years and the sounding of the seventh trumpet are contemporaneous.—4. Mr. Cuninghame is further induced to make the 1260 years to terminate in 1792, because from that era he conceives the witnesses have ceased to prophesy clothed in sackcloth; and the woman, that is, the true church, has begun to emerge from the wilderness: both events taking place at the close of the 1260 years; and the

arrival of both, he conceives, being strongly indicated by the new toleration gained to the Protestants at the French Revolution; and by the novel exertions made in this new "era of light" for the dispersion of the Gospel through the world. On the other hand, Mr. Faber thinks these events by no means strong enough as yet to indicate the reign of the saints, which was to succeed the close of the aforesaid prophetic period.—5. Mr. Cuninghame comes to the same conclusion, from finding that the Ancient of Days is to sit in judgment on the little horn, "to consume it to the end," that is, *totally*, at the termination of the 1260 years. The judgment of Popery, in other words, "the little horn," took place, he conceives, in the French Revolution; therefore then, namely, in 1792, he concludes the 1260 years came to their close. Mr. Faber, against this, contends strongly for the continued sitting of the judgment on the little horn *until* the time of the end; and does not imagine that the judgment *beginning* to sit affords any proof that the *consummation*, to which it is preparatory, is therefore arrived.—6. Mr. Cuninghame further adduces, in support of his hypothesis, an ingenious criticism and comment on Luke xxi. 25, and the corresponding prophecies of our Lord, recorded by Matthew and Mark, which describe "the signs in the sun, moon, and stars, &c." as contemporary with the fulfilment of "the times of the Gentiles," or the close of the 1260 years.

The question, in explaining this difficult passage, had been the meaning of the expression "till all these things *be fulfilled*," of which the Greek word is *γένηται*. This, with very great shew of reason and much ingenuity, is asserted to mean, *be in a course of fulfilment*, or, *begin to be fulfilled*: and by this gloss the whole difficulty is removed, which arose from the declaration of our Lord, that "this generation shall not pass away till all be fulfilled;"

and the words are made to signify no more than that this new dispensation is to commence, and all its various events and signs be put in a course of accomplishment, from this time forward, even to the actual fulfilment of times of the Gentiles*. The use Mr. Cuninghame makes of this comment, is to establish, with cumulative evidence, his position as to the completion of the 1260 years in 1792. These "signs in the sun, and in the moon, and in the stars, &c." Mr. Cuninghame sees evidently in the catastrophe of the French Revolution: they were immediately to precede, or rather to accompany, the fulfilment of the times of the Gentiles: therefore he makes no difficulty in inscribing the Q. E. D. on his proposition as to the termination of these last, that is to say, of the 1260 years, in 1792.

Having given, though most imperfectly we fear, an outline of Mr. Cuninghame's arguments on this new, and, if true, most important position, we feel we have done our duty. Our own opinion, we, as before, on principle withhold,—save only that we feel a strong disposition to quote from our own pages the candid avowal of Mr. Faber in discussing this very point, and to adopt his *feeling* on the occasion as our own. Having alluded to the present scattered state of the Jewish nation as incompatible with any present fulfilment of the times of the Gentiles, he proceeds, "After all, so little do I wish to dogmatize, that if the Jews should begin to be restored in the course of a few years, and if their restoration should be consummated, and Antichrist be

overthrown in Palestine, in the year 1822, or 30 years after the year 1792, I will then acknowledge myself to be wholly mistaken; I will own that the 1260 days ought to be computed from the era of Justinian; that they expired in the midst of the French Revolution; and that Dan. xii. 6, 7, does not imply that the Jews should begin to be restored *precisely* at the expiration of that period." Christian Observer, vol. vii. p. 283.—We reserve any further observations on the subject to the close of this article.

It would occupy a time as long, we fear, as we have spent on the foregoing chapter, were we to attempt the most succinct account of the following one, chap. xv., in which Mr. Cuninghame endeavours to make good the same position by another argument derived from Dan. viii. The vision of the ram contained in that prophecy of Daniel, was to continue 2300 days; and this it is necessary should synchronize in its close with the 1260 years. Accordingly, Mr. Cuninghame dates the commencement of the vision of the ram in 508 A. C. and thereby brings its close exactly to the period required in 1792. It is needless to observe, what Mr. Cuninghame himself acknowledges, and this must be more or less the principle of all prophetic commentators, that his conjectures are often collected *a posteriori*: that is, that, having assigned the date to which the close of the period in question *ought* to adapt itself, he then looks back into the page of history to discover, if possible, at the proper time some mark for its commencement. Such appears to have been the principle by which Mr. Cuninghame settles the commencement of the vision of the ram. And should our readers have any desire to enter further into the question, or to find a specimen of the most keen and animated controversy, but conducted in the most exemplary spirit, and with great strength and probability of reasoning on both sides, we must refer

* This valuable criticism, Mr. Cuninghame, with much ingenuousness, attributes in substance to "A plain honest Man," whose communication on the subject will be found in our fifth volume, p. 145; whilst Mr. Faber, who has fully drawn it out in our tenth volume, p. 211, has, we think, on account of a minute variation in the mode of applying the criticism, spoken of its real author in a manner which is liable to objection.

them once more with Mr. Cuninghame to our own pages, in "various papers on this subject by Mr. Faber in the *Christian Observer* for 1808, 1809, 1810, and 1811; and also others, under the signature of Talib, in the *Christian Observer* for 1807, 1808, 1809, and 1811." Note, p. 287.

5. We hasten to a fifth and the last novelty we shall notice of Mr. Cuninghame's; under which head we intend to range his three penultimate chapters, all of which may be considered as representing, according to his plan, synchronical events, and events immediately subsequent to his alleged termination of the 1260 years. In chap. xvi., which explains Rev. xiv., he is "reluctantly compelled to differ from most commentators," in referring that portion of the Apocalypse to the prosperous state of the Church subsequent to her depression and banishment into the wilderness. It will be recollected, in considering the six first seals, which were made by Mr. Cuninghame an epitome of the whole affairs of the Church from the beginning to the close of the period of prophecy, that the sixth seal itself was allotted to the closing period, and was attended with an earthquake, a subversion of the earth, and a jubilee in the Church, which Mr. Cuninghame considered as indicative of the last times. Now the period of this sixth seal he considers as again reverted to in Rev. xiv. And by an application of Mr. Frazer's rule for finding the connecting loops of distantly placed, but consecutive or parallel, periods of prophecy, he finds in the jubilee recorded in the present chapter, the counterpart of that recorded under the sixth seal. He considers them, in fact, as identical: and the allusions of the sixth seal, being here again taken up, are, according to his view of things, carried forward through the whole of the chapter, in a continuous history of the Church, subsequent to the 1260 years, even to the end of time. Being for the

most part future in his estimation, Mr. Cuninghame of course does not descend to many particulars in his explanation of this prophecy. "The angel flying through the midst of heaven with the everlasting Gospel," which has been by most commentators applied to the times of the Reformation, or to a period still earlier, he considers as more appropriately referable to the now existing and daily increasing extension of the Gospel. The two following angels, announcing the fall of Babylon and the torment of the worshippers of the beast; the accompanying words of consolation to the saints; the appearance of the Son of man; the harvest, which Mr. C. considers as the gathering-in of the elect; the vintage, which is the destruction of the ungodly;—all these he regards as yet thrown into the mists of futurity, and as only to be unfolded in their season, prior to, or contemporaneously with, "the battle of that great day of God Almighty at Armageddon."

But synchronically with these events in the Church, taking place during the sixth seal,—i. e. as we have seen, the seventh trumpet,—are the events to take place in the Roman earth, or the world at large. These events are signalized and represented by the seven vials of wrath, which, at the blast of the seventh trumpet, seven angels proceeded out of the temple (now opened for the first time) bearing in their hands to pour upon the earth. Our readers, we fear, will think there is something ominous in the word, as it respects Mr. Cuninghame's views of prophecy, when they are told that here again he synchronizes events; and actually considers the whole seven vials of wrath as synchronical plagues, poured out upon the earth by the seven angels at the same moment of time. He considers them as already in operation, having being poured out at the blast of the seventh trumpet in 1792; and his last chapter, "on the effusion of the vials," is most in-

seriously employed in saving all. Mr. Faber's trouble to divine under which of the vials we are at present suffering, by discovering the actual marks of all the vials at this moment stamped upon us, in the varied calamities of the Christian or Roman world. Mr. Faber, let it be noted, in presenting us at the present period of the world with the seven vials of wrath in consecutive effusion, so far concurs with Mr. Cuninghame, as to suppose they began to be poured out in 1792: when, as we have seen, these two writers are agreed, that the seventh trumpet also sounded. They are not, however, more agreed as to the synchronical effusion of these vials, than as to the signal of their effusion being synchronical with the termination of the 1260 years. Mr. Faber by no means makes the sounding of the seventh trumpet contemporary with the termination of that period. On the contrary, he considers this third woe-trumpet as an essential constituent part of the 1260 years; and he reserves the jubilee of the Church, and the universal restitution of all things, to a period subsequent to the last stroke of these plagues, and to the battle of the great day of Armageddon.

Thus have we attempted some faint outline of Mr. Cuninghame's novel system in the exposition of the Apocalypse. Had we been clear in proportion to our length, we might take some credit to ourselves in the eyes of our more uninstructed readers. As it is, we shall not waste more of their time in needless apologies; but proceed to give, as we proposed, some few specimens of our respectable author's style and method of illustration. Ingenuity and a spirit of the most unaffected piety reign throughout the work: and in some places there is a felicity of thought and expression rarely surpassed by any writer on the subject. We shall first quote what may be new to all but the readers of Archdeacon Woodhouse, a part of the *spiritual exposition* of the third seal. This seal represents "a

black horse, and him that sat on him having a yoke (*轭*) in his hand;" and a voice from the four living creatures says, "a chænix of wheat for a penny, and three chænixes of barley for a penny, and see thou injure not the wine and the oil." Rev. vi. 6.

"The black colour of the horse, the yoke with which his rider was armed, the proclamation from the midst of the living creatures, that a chænix of wheat should be sold for a penny, and three chænixes of barley for a penny, and the prohibition to hurt the oil and wine, unite in pointing out to us a period, when the grossest darkness and ignorance should overspread the visible church; when a burthensome yoke of rites and ceremonies, and likewise of unscriptural articles of faith, should be imposed upon the necks and consciences of men; when there should be a great want and a famine of the preaching and ordinances of the true Gospel in the church: but when, notwithstanding this complicated train of evils, the consolations of the Spirit, his enlightening influences compared to oil, and his gladdening and comforting influences likened to wine, should not be withheld from those who, in the midst of surrounding darkness and superstition, truly set their hearts to seek God." pp. 13, 14.

The next quotation is connected with some ingenious reasonings of Mr. Cuninghame on the subject of the *temple*, a place frequently alluded to in the Revelation. Upon the period assigned for opening the temple, viz. after the sounding of the seventh trumpet, Rev. xi. 19., and for entering the temple, which was expressly declared to be after the effusion of the seven vials, Rev. xv. 8., Mr. Cuninghame founds an ingenious conjecture with respect to the place in time of the sixth seal. At the end of this seal, the saints of God are found serving God in his *temple*; consequently, Mr. Cuninghame argues, this must have been subsequent to the seventh trumpet, after which alone it was opened; and therefore, he concludes, the sixth seal reaches down, by anticipation, to the conclusion of the seventh trumpet, or of the period of prophecy. But again he finds the temple actually undergoing measurement, a part of it at least, Rev. xi.

1, 2., before the period at which it is declared to have been opened. Therefore it becomes necessary to shew what part of it is measured, and to prove that the *templum spissimum*, the holy of holies, does actually remain shut during the allotted period, and does not undergo measurement with the other part, or holy place, containing only the altar. In shewing this, Mr. Cuninghame gives a beautiful, and truly spiritual, analysis of the construction of the temple itself. We extract a part of it.

"The second division of the temple of God was the sanctuary, or holy place, which was next to the holy of holies, and separated therefrom by the veil. In the holy place were placed the golden candlestick with seven branches, the golden altar of incense, and the table of shew-bread. It is easy to perceive that the holy place was a symbol of the true, spiritual church of God upon earth. The holy place had no light from without: it was enlightened only by the lamps of the golden candlestick with seven branches. This candlestick was a symbol of the Holy Spirit; called, in the figurative language of this book, from the fulness and completeness of his gifts and operations, 'the Seven Spirits,' i. e. the All-perfect and Infinite Spirit of God. In the same manner, the true spiritual church of Christ has no light from without, but is internally illuminated by the Holy Ghost. Incense, as we have already seen, is a symbol of the prayers of the saints. It is only in the true spiritual church that such prayers are offered, and they are symbolized by the incense burnt upon the golden altar in the holy place. There was no way into the holy of holies but through the holy place: and so there is no way into heaven, the true holy of holies, but by entering into, or becoming members of, the true spiritual church of Christ. The holy place was hidden from the view of those without by a second veil; and thus the true spiritual church of Christ is hidden from the view of the world, and is therefore, with strict justice and propriety, called the invisible church. Into the typical holy place it was not lawful for any to enter but the priests, and none can enter into the true church (i. e. become members of it), but they who are made priests unto God. In all respects the type, therefore, answers to the antitype.

"Along with the sanctuary, or holy place, the Spirit of God, in this passage, classes the

altar (i. e. the altar of burnt-offerings), which was placed in a court or enclosure immediately before the entrance into the sanctuary. This altar of burnt-offerings; and the sacrifices offered upon it, were symbols of the sacrifice of Christ. The altar of burnt-offerings was immediately before the door of the holy place; which points out to us, that no one can enter into the holy place, or become a member of the spiritual church, but in virtue of the atoning sacrifice of Christ, received by true faith." pp. 115—117.

It is the Holy Place, typical of the invisible church on earth, which was measured, not the Most Holy Place containing the ark of the covenant. This was not opened, or its contents discovered, till the sounding of the seventh trumpet.

We can only refer our readers to the illustrations given by Mr. Cuninghame in p. 161, of "the woman clothed with the sun, and the moon under her feet, and crowned with twelve stars," Rev. xii. 1.; and in p. 323, of the conquering saints standing upon "a sea of glass mingled with fire," Rev. xv. 2.: passages which, with many others that prove the pious and evangelical turn of our author's mind, we should be pleased if we had time to give here. His remarks on the idolatries of Popery, and the quotations he makes in p. 204, et seq. from Mr. Gandolphy's Catechism, are equally indicative of his Protestant zeal. On this subject, his ingenuity, also is again employed, in unravelling a figure of considerable difficulty, viz. the image of the Roman beast made and set up to guilty adoration by the two-horned beast, or the Pope and his clergy. This image, or likeness of the secular Roman beast or empire, has been understood by Mr. Faber and others, to mean, *somehow or other*, the idolatries of the Romish Church. Mr. Cuninghame alone has the credit of suggesting that it may be considered as an image or resemblance of pagan idolatrous Rome, fabricated by Christian Rome in the course of her superstitious progress: and that the visible Christian Church placed by its idolatrous rites on an

absolute level with its Pagan predecessor, was in fact the idol-image set up by the priesthood to be worshipped in all its plenitude of persecuting omnipotence and despotic infallibility*. To this, as a new opinion, Mr. Cuninghame expressly challenges the sifting eye of severe criticism.

Before we proceed to make some general observations on Mr. Cuninghame's plan, considered as a whole, we think it our duty to hint, although it is not without some fear and trembling, that we venture to do so to so grave a personage as an expounder of prophecy, that he appears to us occasionally under a somewhat undue influence of the imagination. We had marked a few of his illustrations and allusions with the note of "fanciful;" but the length to which this article has already extended, indisposes us to descend to particulars, and, on second thoughts, we rather choose to leave the naked hint to its own operation on our author's mind, than endanger its effect by a specification, which perhaps might, after all, prove nothing but our own stupidity.

In reverting to some few general observations on the present interesting publication, it is impossible not to express ourselves as somewhat staggered at the important novelties which it presents to our minds. We are aware of the strong remonstrances uttered by Mr. Faber against Archdeacon Woodhouse's canon of interpretation; and we have ourselves sounded the trumpet of alarm, in our humble Review of the Archdeacon's work. Now we must not dissemble our conviction,

* In Mr. Cuninghame's explanation of "the tenth part of the city falling from it by an earthquake in the same hour with the second woe," he differs from Mr. Faber, who makes it the French Revolution; and follows a valued correspondent of ours, signing himself Philo, (C. O. for 1846), in considering it as the noble defection of England from its connection with the beast, in the happy reformation of our national church. We must content ourselves in referring to it, p. 137, et seq.

that the same objections lie in principle, if not in degree, against the partial adoption of the same canon by Mr. Cuninghame. Whether the seventh seal be by the Archdeacon made contemporaneous with the first, or by Mr. Cuninghame be brought back only to the third, the principle of succession is equally violated; and it may be asked how, without an abuse of terms, that can be called the seventh which, in point of fact and of time, is the third. If this objection be however palliated by the answer which Mr. Cuninghame may give, viz. that though the seventh seal begins with the third, their contents by no means end together; the still more cogent objection, in our mind, remains yet in full force, that an opening is given by this means for a latitude of interpretation to which there can be no limits assigned. There is surely, at least, much strength in the argument, that had the Divine Spirit intended any one or more of these series of prophecy to be synchronical with another, some clear intimation to that effect would have been conveyed to the reader, similar to what we find in the book of Daniel: if, on the other hand, both the intimation itself is to be imagined, and then the exposition is to be founded on that imaginary intimation, imagination may thus be heaped upon imagination, and theory upon theory, till at length the expositor of prophecy shall lay himself open to a charge, however unjustly and even slipperily it may on some occasions be urged, similar to that of the Indian who put the earth on an elephant and the elephant on a tortoise.

We own we write these things against our fonder prepossessions. We could wish Mr. Cuninghame had given us stronger external evidence for this inviting theory of the six first seals. Standing by itself, its internal probabilities are very great. Even Mr. Faber is desirous of giving these seals a spiritual meaning, though we think him not

as yet successful in his suggestions, of their import. We must own also, that the application of that part of the sixth seal which is contained in the seventh chapter of the Apocalypse, to the mere temporal rest and peace of the Church in the reign of Constantine, has always been most unsatisfactory to our mind. Never, since we became acquainted with this secular view of the passage, have we known that rest which our happier days of ignorance realised in the perusal of it; and which we must own the reasonings of Mr. Cuninghame have half restored to us. There is, besides, in the opening of this chapter, a mention made of four angels, which we do not observe Mr. Cuninghame to have noticed as strongly analogous to the mention of other four angels in what he deems the corresponding chapter, the 14th, describing the same period of jubilee in the church. On the whole, we shall be forward to express our obligation to Mr. Cuninghame in the strongest manner if he shall be able, by arguments *a priori*, to convince us, that the Apocalypse may justly be deemed as foretelling, in its different series, synchronical events; that the evident retrogression found in "the little book" may be considered as precedent for the admission of a like retrograde motion in other parts, of the prophecy*; that the opinion of antiquity, "of Victorinus, of Andrew, and of Arethas," was clearly in favour of this principle of parallelism in the interpretation of the Apocalypse; that some canon may be found capable of defining with sufficient clearness how far this principle of interpretation may be carried, and where it must stop; that, in the mean time, no such uncertainty need be excited in the breasts of ordinary readers by these vacillating

comments as to shake the very foundations of their faith in the records of prophecy; and that, after all, the difficulties which meet us in our study of the prophetic parts of Holy Writ all tend, in the well-regulated mind, to carry on the great work of edification, to humble our reason, to exercise our faith, to quicken our watchfulness, and to stimulate our exertions in the pursuit of truth.

Though these suggestions may in some measure apply to Mr. Cuninghame's interpretation of the seven last vials, as well as of the six first seals, yet we admit there is some difference between the two. The vials, as representing only current events, must, of necessity, lie open to much uncertainty and debate. There is something in the turn of expression, when they are said to be poured out, which we admit, with Mr. Cuninghame, to indicate a synchronical effusion. To synchronize with each other is different from later ones *preceding* the earlier. Even Mr. Faber* admits the possibility, in the case of the seals, of one beginning before another is terminated; and if not ending in succession, whether seals or vials, why is it necessary they should begin in succession? At least, the synchronizing principle is partially admitted; and we cannot consider ourselves very far from granting the actual parallelism of the vials, if we are brought already to the fifth vial by means of their successive effusion.

Upon the parallelism of the vials depends, in some measure, that most important question, respecting the termination of the 1260 years. It seems to be generally conceded that the first vial synchronizes with the blast of the seventh trumpet, which is generally supposed to have sounded in 1792: it is also supposed that the last vial synchronizes with the close of the 1260 years; consequently, if the first and last vial synchronize with

* Some very appropriate remarks on this head, and much in favour of Mr. Cuninghame's views, may be found in the judicious Bishop Newton's 25th Dissertation, which we strongly recommend to the consideration of all parties.

* On the Prophecies, vol. ii. p. 515.

each other; the close of the 1260 years took place at the blast of the seventh trumpet in 1792. With this conclusion following from the premises, the reader will, doubtless, scrutinize with an anxious eye, the reasonings on which Mr. Cuninghame has built the parallelism of the vials. Probability must, after all, guide his judgment; and probability, as it is to be inferred from a variety of independent considerations, seems, on the whole, to be in favour of a prolongation of the destined period. We have already given our opinion on the reasonings which date the commencement of the 1260 years from the grant of Phœas in 606; though we must own, on the other hand, that every fresh investigation into the circumstances of the earlier grant by Justinian, aided by the authoritative opinion of civilians, has entitled us to hold our favour for Mr. Faber's opinion with diminished force. Should events have continued to look strongly towards the consummation of the period in 1792, we should not have felt any surprise merely on the score of its supposed commencement in 606.—That commencement must itself be collected from doubtful probabilities, independent of the mere act of an emperor at an early and dark period of history: Mr. Butt has placed it much earlier than Mr. Cuninghame. Mr. Milner has placed it later than Mr. Faber.

But events, says Mr. Faber, look strongly against the fulfilment of Mr. Cuninghame's views. Of the thirty years which are to succeed the 1260, and during which the final triumph of the saints at Armageddon is to be prepared, and the Jews to be restored to their native land, upwards of twenty years are now expired, and no signs appear of the triumph of the saints, of the speedy restoration of the Jews, or of those numerous and signal events which are to bring the powers of Antichrist in contact with the kings of the North and the South.—Every day as it passes, it must be acknowledged, places the fulfilment

of Mr. Cuninghame's vials, which are also those of Mr. Faber, respecting the revival of the power of France, "as a rod of iron, to break in pieces the nations," at a greater distance. And, "if the expectations of those persons should be realized," who are of opinion that the military power of Bonaparte and of revolutionary France is drawing to a close, Mr. Cuninghame himself owns, "it will prove that he has entirely erred in some of the conjectures hazarded on future events." What then can we do ourselves; what can we advise Mr. Cuninghame and his readers to do, but patiently and with humility to await the course of events? Conjectures on futurity we always expect to see disappointed; and we cannot say that they abound in Mr. Cuninghame's work more than they must almost necessarily do in any similar attempt to interpret prophecy. At the same time, we are far from considering Mr. Cuninghame as decidedly wrong in any of his conjectures, merely because the aspect of affairs at the present moment tells against it. Our readers are aware that Mr. Faber also has so interpreted the fifth vial* as to make it consistent with "some grievous calamity," at this very moment "materially affecting the secular power of persecution, and filling his kingdom with consternation and confusion."—But if this be true, and if, according to Mr. Cuninghame, that power shall be the seventh head of the beast in the person of Bonaparte, may not his views of prophecy be at this moment substantially fulfilling, though not in the way he anticipated? And when we observe the blow to have been inflicted mainly from Russia and from Spain, we are reminded of Mr. Faber's further suggestions in respect to the Kings of the North and of the South: and should it hereafter appear that this is, in fact, the war to have been waged with Antichrist by the aforesaid kings;

which, according to Mr. Faber, was to take place after the expiration of the 1260 years; it will afford to Mr. Cuninghame's readers stronger ground than, perhaps, has yet been pointed out, for believing, that that period has expired. But we desist from these vague and unsatisfactory speculations, and shall only remark, that for our own parts we can with difficulty persuade ourselves that the affairs of Christendom are about to revert *exactly* to their old position, and to settle down *precisely* according to the old regime. Gladdened as every Briton's heart must be by every day's cheering intelligence, the Christian Observer must still take a view of events different from those "who view a sky without a God." In the approaching prospects of triumph and peace, he learns to associate, by some means or other, in the counsels of Providence, the triumphs and peace of the Church. He views the prostrate trunk, the *caput mortuum* of a Popish spirit, whether at home or abroad, as capable no longer of lifting an arm, scarcely a breath, against the cause of true religion. The contest, a new one for Christendom, seems now between vital religion and practical infidelity; and if a short period of outward peace should proclaim "the silence only of half an hour" for the combat, who can doubt of the final event? In the new and eventful career which we might almost say is certainly preparing for the Christian Church, who can tell how conspicuous a part may speedily be acted by the no-longer-forgotten nation of the Jews? A short period sufficed for the redemption of this wonderful people from the land of Egypt; and Mr. Cuninghame justly remarks, "we have every reason to believe that their future redemption, in the marvellous circumstances that shall accompany it, will resemble their first redemption," p. 293. — The "maritime nation" expected to be the instrument of their restoration to Judea, is now in the zenith of its power; and, even "our

enemies themselves being judges," possesses what they loosely call an "omnipotence at sea," and which, at this moment, is capable of the greatest enterprizes, although it may not be of long continuance. In the bosom of this favoured country, the true religion of Jesus Christ is, we trust, daily gaining fresh triumphs; and, under our influence, through the remotest quarters of the world, the banners of truth begin to float on the towers of Paganism. Where shall these things stop? "Who will stay his hand, or say, What dost thou?" We pretend not to divine the issue of this new series of things: nor to measure the distance of our brightening horizon. We desire rather to be "patient unto the coming of our Lord." Whilst we hail the symptoms of that mysterious but no less glorious time, when "many shall run to and fro, and knowledge shall be increased," and consider it as preparatory to the time when "the earth shall be filled with the knowledge of the Lord;" we yet conceive, with Mr. Cuninghame, "that we cannot use too much caution in forming conjectures as to the manner," we would add *the time*, "of the accomplishment of things future, and especially matters of so high a nature as those which relate to the great and dreadful day of the Lord." Whilst "the voice of judgment" and alarm is so unexpectedly, so miraculously, converted as in a moment into "the voice of mercy" and triumph, may we equally feel with Mr. Cuninghame, the call they utter to repentance! May "the goodness of God lead us to repentance!" And whilst the sublimest theories of prophecy are not unfitly occupying our attention, let us, with our pious author, think an inquiry into the nature of that repentance to which they invite us no less becoming.

"The repentance which Christianity requires," he admirably concludes in his last chapter, "is not merely an outward reformation. The Gospel of Jesus Christ calls upon us to feel and acknowledge that we are sinners."

In this respect it tells us, that all men, from the prince upon the throne to the meanest of the people, are upon a level. None are exempt from the corruption of a fallen nature, or the pollution of many actual transgressions. The prince, therefore, and the peasant, the noble and the plebeian, are equally called upon to acknowledge that corruption, and to confess these transgressions, to amend their ways, and to believe in the Son of God, who came down from heaven to save us from our sins, by the sacrifice of himself upon the cross." p. 371.

We conclude our remarks on this able and well-written dissertation, with a strong hope that we may meet Mr. Cuninghame again as an intelligent conductor through the mazes of prophecy in their gradual developement. We think much may still be added, for completeness sake, to the work, both in the body of the comment and its several details. It may be made still less to wear the appearance of detached papers on isolated subjects, collected together into one volume. And we recommend, in a future edition, a copious index, or table of contents; together with a notation of chapter and verse, when the several passages of Scripture on which he comments are introduced into the page.

We cannot close this article without expressing ourselves most obliged and honoured by the mention which Mr. Cuninghame has made of our name and humble work on many occasions.

The Imputation upon the regular Clergy of not preaching the Gospel, briefly considered, in a Visitation Sermon, preached in St. Michael's Church, Lewes, June 23, 1818, before the venerable Matthias D'Oyley, Archdeacon of Lewes, and the reverend the Clergy of the Deaneries of Lewes and Provensey; and published at their Request. By SAMUEL HOLLAND, M. D. (late Fellow of Worcester College, Oxford); Rector of Poyninge; and Domestic Chaplain to Lord Er-

skine. Lewes: sold by W. and A. Lee; and Rivingtons, London. 1813.

It was observed by the great master of Roman eloquence, that it was impossible to account for the striking similarity in the style of the contemporaneous orators of different ages, but by concluding that they had all imitated the same general model. This remark may be applied with equal truth and propriety to the schools of ancient philosophy, and, in later times, to systems of theology. In every age which has been at all distinguished by freedom of thought and discussion, able, or at least, bold and aspiring, men have arisen, who, by espousing some particular views in politics, science, or religion, and by diligently propagating their opinions, have succeeded more or less extensively in attaching others to their cause. Hence, the distinction of parties in church and state, and the writings and labours of disciples to extend and perpetuate the sentiments of their masters; and hence, also, on the part of those who aim at giving the tone to public opinion on any important subject, the duty of carefully ascertaining the truth of their principles, and, on the part of their followers, that of seriously examining the grounds on which they are entitled to confidence.

Though it is not our intention, by these remarks, to insinuate, that the author of the sermon before us has taken his opinions upon trust, and is merely the echo of other writers, it would be difficult for any one who has read a late popular "Appeal to the Gospel; or, an Inquiry into the Justice of the Charge alleged by Methodists and other Objectors, that the Gospel is not preached by the National Clergy;" not to recur to it immediately, on glancing at "the imputation upon the Regular Clergy of not preaching the Gospel, briefly considered."

The extensive circulation of Mr. Mant's work has given rise to many minor compositions, both published and unpublished, on the same topic, and will probably continue for some time to produce similar effects. We might, perhaps, in consequence of our having already entered so fully into the general merits of the question*, have been excused from noticing Dr. Holland's publication. But Visitation Sermons, printed at the request of a considerable body of the clergy, though not always conclusive evidence of *their* sentiments, are yet entitled to more than ordinary attention; and in the present case, there is a sufficient degree of novelty to justify us in laying some account of it before our readers.

The design of this sermon is obvious from its title. It appears, from the advertisement prefixed, to have been written "on the spur of the occasion," with little more than a general impression of the charge brought against the majority of the clergy by certain writers, of having forsaken the doctrines of the Gospel. Dr. Holland conceived, therefore, and very justly, that it would be expedient in publishing his sermon, to verify his representations by quotations from the authors to whom he refers. He has accordingly added an Appendix of "Extracts from *Sectarian Writers*, and Notes." Now before we proceed any further, we beg to direct the attention of our readers to the *title* of these extracts. They are stated to be from *sectarian* writers. No others are mentioned; and that the term was not adopted without intention, or merely with a view to describe, as it does very correctly, the greater part of the quotations, but to comprehend them all, is manifest, both from the customary reference to the well-known appellation of "Evangelical Preachers, or Gospel Ministers;" and from the declaration at the opening of the

sermon, that the charge in question "might well have been disregarded, when it was in the mouth of a few seceders from the church."—"Then, indeed," continues the preacher, "might the accusation have been suffered to invalidate itself. But, alas! it is not now from the open enmity alone of those who have left the Establishment that we suffer this dishonour; but from the misdirected zeal of some of our own familiar friends, of some who still walk with us in the house of God, as friends!"—

That the extracts which are to support and illustrate this charge, should be chiefly composed of passages from the Journals of Whitefield and Wesley; from the Methodist and Evangelical Magazines; and from other professedly *Sectarian Writers*, was to be expected. That, after the example of Mr. Mant, quotations should also be made from Mr. Romaine and from Dr. Hawker, did not surprise us: but that, amidst this farago of dissent and peculiarity in doctrine, the name of Mr. Wilberforce should be introduced, and with reference to this formidable charge, which is the ground-work of the sermon, did indeed excite in our minds feelings of mingled astonishment, indignation, and regret. The passage from the "Practical View" of this distinguished layman, which is quoted expressly as to this point, is the following:—"In our days, the peculiar doctrines of Christianity have almost altogether vanished from the view. Even in many sermons scarcely any traces of them are to be found." In a subsequent note, Dr. Holland has added another sentence from this eloquent work, to this effect:—"Let our churches no longer witness that unseemly discordance, which has too much prevailed, between the prayers which precede and the sermon which follows." Now without urging any further the dissingenuous and uncandid classification to which Dr. Holland, in his zeal to establish his own view of the question, has resorted respecting Mr. Wilberforce,

* See the Christian Observer for March, 1813.

what is there in either of the passages extracted from his work, which is of a sectarian tendency, or which is not completely borne out by unquestionable facts? They are both taken from that part of the "Practical View," in which a brief inquiry is instituted into the state of Christianity in this country at the time when the author was writing, that is in the year 1797, nearly seventeen years since, together with some of the causes which led to it, Christianity, at that period, was said to have greatly declined into a mere system of ethics; and the cause to which this unhappy declension was said to be principally owing, was the revulsion of religious sentiment and feeling, consequent upon the gross abuse of the doctrines of grace by many of the sectaries in the reign of Charles the First. And is it not notorious, that the divines of the Church of England subsequent to the Restoration, from a strong impression of these abuses, and of the evils which had resulted from them, did gradually run into the opposite extreme, until the peculiar doctrines of Christianity almost vanished from the view? This fact has been acknowledged by Secker and Porteus, by Barrington and Horsley, and many other distinguished prelates of our church, who have laboured by their exhortations and examples, to raise the general tone of doctrinal preaching amongst the clergy. It requires, indeed, but a very moderate acquaintance with the current divinity of the hundred years preceding the publication of Mr. Wilberforce's work, not to subscribe to the truth of both his observations, that many sermons of that period exhibited but faint traces of the peculiar doctrines of the Gospel; and that, without comparing them to the sentiments of Calvin, as Dr. Holland would seem to insinuate, a marked discordance might be perceived between the prayers which preceded and many of the sermons which followed. This departure from the doctrines of

the Reformation was most general and striking about the time at which Wesley and Whitefield commenced their bold and eccentric career. We are under no apprehension whatever, that our own principles will be mistaken by any competent and candid judges, and therefore we feel no hesitation in expressing our opinion, that notwithstanding the irregularity and enthusiasm of their proceedings, these extraordinary men were the instruments of rousing numbers in the Church of England out of the lethargy into which they had sunk, and of leading the way to a general recurrence to the evangelical doctrines which had been so much neglected. Their efforts, however, tended rather to make converts from the middle and lower orders of the laity, than from the rich and the learned, more especially of the clergy. The improvement, therefore, in the church at large was neither rapid nor prominent. To promote this, an impulse from a higher, and a more accredited quarter was required; and this we cannot but avow proceeded in a great measure, though certainly in connexion with other coincident causes, from the animated work of the eminent person to whom we are referring. From the period of that important publication, a very decided difference has appeared in the divinity of the Church of England. Merely moral discourses began to be exploded, and the genuine doctrines of the Gospel were far more generally and earnestly inculcated. The improvement in the state of things in this respect is perfectly notorious, and forms one of the leading sources of congratulation and thankfulness at the present moment. Indeed, that any man, who on some points can write with candour and good sense, should, even with reference to the period when they were first published, class the judicious and temperate animadversions of Mr. Wilberforce on the state of the national religion, with the coarse and exaggerated accus-

tions of the leaders of the Methodists, more than half a century preceding, is an instance of that vulgar and indiscriminating censure which cannot but be deeply lamented. But that such an unseemly confusion should be made at the present day, when the fruits of his labours, and of those of many other pious and excellent men, particularly among the clergy, are beheld and experienced in every part of the country, is almost as preposterous as it is to hear the Roman Catholics of the nineteenth century, enlightened and improved as they unquestionably are, inveighing against the Saxon Reformers for the injustice and uncharitableness of their charges against the ignorance and corruption of the Church of Rome at the period of the Reformation. This is, unhappily, no new subject of complaint. We have had frequent occasion to advert upon it, and we seriously think that it is an offence of no slight magnitude. While it continues to be committed, we fear that the divisions which still subsist in the Church can scarcely be expected to be healed: we feel it, therefore, to be our duty to expose and protest against it; whenever it falls under our notice; more especially when, as in the present instance, it is of so glaring and palpable a nature. We were intending to proceed to some observations on the force and propriety of general defences of any large body of men, such as the clergy; but our readers will probably wish; in the first place, to know something more distinctly of Dr. Holland's sermon. To this, therefore, we shall previously attend.

From the admirable manual of instructions to the Christian Minister given by St. Paul, in his Epistle to Titus, in which he exhorts his disciple to speak "the things which become sound doctrine," the Reverend Author proposes to shew, that in the doctrines which are preached by the *regular* Clergy of the Established Church,

they conform themselves to those excellent rules. Here, again, we are tempted to ask by the way, why this significant term *regular*? Is it meant to be opposed to that of *evangelical*, which, whether assumed or ascribed, is well known to designate a considerable body of the clergy; and is it intended to insinuate, that all who are described by the latter term are *irregular* either ecclesiastically or morally, or both, and that all who reject it are every thing that the church requires them to be both in doctrine, practice, and discipline? How unwarranted are such insinuations and assumptions as these! How notoriously contrary to truth and candour! But we will once more endeavour to pursue our course.

In prosecuting the design which we have just stated, Dr. Holland proceeds to vindicate himself and his brethren on some of the leading points in which he conceives that they are accused of having abandoned the form of sound doctrine.

"And first," says the learned author, "let us defend our addressing ourselves to the *reason* of our hearers;" and then he goes on, upon the whole very justly, though cursorily, to define the use and abuse of reason in matters of religion. We should not, perhaps, have used the expression, that "Revelation itself is knowledge submitted (if I may say it without irreverence) by the Creator to the reason of his creatures"—because, though we believe that the meaning of Dr. Holland may be correct, such a mode of speaking is liable to misconstruction; but this is by no means material. The point on which we are altogether in doubt is, to whom this whole topic was intended to refer? No quotation from any sectarian writer is appended to any part of it, so that we can form no certain conjecture upon the subject. We should have been inclined, had they ever been introduced into the controversy, to suppose that the tenets of the Quakers had been intended;

but this was probably not the design of the author. It is very possible that the leaders or the followers of Methodism, strictly so called, may have unduly depreciated this noble faculty; and that some writers, even of our own church, may have spoken incautiously on the province of reason with respect to revelation. But is there any thing of this nature in Mr. Wilberforce's "Practical View;" in the sermons and other writings of many of the clergy who would be classed by Dr. Holland amongst the evangelical and irregular; or in our own pages, which would doubtless also be referred to the same denomination? Let those who fully and fairly offend upon this point be exposed and refuted. We should rejoice in every such attempt to rescue the understanding from the obloquy which may at any time be thrown upon it by the ignorant, the weak, or the enthusiastic; but let not so unfounded an insinuation go forth to the world, as that all whom Dr. Holland and others may be pleased to stamp with an opprobrious name, are the friends of a religion and a faith which are at war with reason, and the supporters of a system which appeals exclusively to the imagination and the passions of mankind.

The next point upon which Dr. Holland thinks it necessary to vindicate those whom he styles the regular clergy, is, that they preach *morality*—not the morality of human wisdom, for in this case he admits that they would deserve censure, but the morality of the Gospel. That there was a time when the moral duties of Christianity were so inculcated by many preachers, that too high an opinion was given of the merit of good works, and the doctrines of the atonement and of justification by faith were, in consequence, neglected, is exactly the fact to which we have already adverted; and that some, even to the present day, continue this erroneous practice, cannot be disputed. It was against this fundamental mistake

that the efforts of the early Methodists, and of those in the church who have been called Evangelical Preachers, were chiefly directed; and, as we have before observed, their endeavours have been crowned with signal success. The doctrines of grace are more generally known, and more plainly taught. Dr. Holland, like Mr. Mant and many other respectable writers of the same school, affirms the necessity of a sincere and humble reliance upon the merits and intercession of the Son of God; and we rejoice in bearing our testimony thus far to the soundness of his views. But these divines conceive, that because those whom they consider as their accusers are decided in their exclusion of the best and purest morality from claiming any share in the work of justifying a man in the sight of God, and bringing him to a state of reconciliation and acceptance, they are therefore enemies to good works, and teachers of a dangerous and licentious doctrine. We are fully aware that the first leaders of the Methodists, in the ardour of their preaching, were frequently betrayed into language which is liable to serious objections; that they dwelt too exclusively on the necessity of faith, and enforced with comparative feebleness that of good works; and that some writers of the Establishment, who had embraced a highly Calvinistic system of doctrines, such as Mr. Toplady, Mr. Romaine, and, latterly, Dr. Hawker, and their disciples, occasionally fall into the same error. We do not need extracts from their journals, letters, sermons, or other publications, to convince us of the truth of this charge. We could readily supply those who delight in such things with a much better assortment than has been yet retailed to the public. But when this was done, the question between them and their opponents would not be the nearer to a decision. The fact is simply this: with the exception of professed and avowed Antinomians, we will venture to assert, that

neither Methodist nor Calvinist will be found, who would deny the absolute necessity of good works, of sound Christian morality, to salvation. They deny, with St. Paul, and with the Articles and Homilies of our church, the necessity and the value of good works in the matter of justification. They declare, that man is justified in the sight of God, through the redemption which is in Christ Jesus, by faith, and by faith only, and they peremptorily exclude from this office good works of every description. But, with equal conformity to scriptural and ecclesiastical authority, they maintain, that the faith which justifies "worketh by love," and will be productive of the fruits of righteousness; that if barren, it is utterly unprofitable; and that without repentance and holiness "no man shall see the Lord." If any preacher or writer whatsoever teach not the things which become this "sound doctrine," but in any manner encourage their disciples to expect salvation while they continue the servants of sin, or do not strenuously contend for the necessity of a morality far more strict, elevated, and extensive than it is customary to hear from some of the regular clergy, we resign them without hesitation to the reproof and condemnation which they justly deserve. It is, however, very apparent that Dr. Holland has not attended to the important distinction so plainly recognized by Scripture and our church, and so admirably pointed out by Hooker, in his sermon on Justification, between the necessity of good works, the fruits of faith and the evidence of its sincerity, and the exclusive office of faith, as "the only hand which putteth on Christ unto justification*." We earnestly recommend

* Hooker, vol. iii. p. 474, Oxford edition, 1793.—In one of his notes, Dr. Holland speaks in terms of just praise of the lectures of the late Bishop of London, when Regius Professor of Divinity in the University of Oxford. The writer of this article remembers, with much pleasure, his own attendance on the course delivered by that eminent

to Dr. Holland the study of the incomparable discourse from which we have quoted these words. Were the sentiments which it contains fully understood and cordially embraced, we should not have found him, in common with many other writers, asserting, that when St. Paul, in his Epistle to the Romans, appears to depreciate good works, "in all such passages he means either the observances of the Mosaic Law, on which the Jews were wont to build their proud pretensions, or those works of which the Gentiles might be disposed to boast as having been the meritorious cause of their being included under the Christian dispensation." p. 21. This is the first time that we ever heard of the meritorious works of the Gentile world! See a striking account of their excellence in the first chapter of the Epistle to the Romans, or in the classical authors *passim*. After this, it is not wonderful that Dr. Holland should also inform his reverend brethren, that St. Paul had not so much to teach the Gentiles "the rudiments of moral duty, as to establish their morality upon higher principles;" that "he had not so much to teach the wicked the turpitude of moral evil, as to warn them of the punishment due to sin, which required no less an atonement than the death of the Son of God:"—and again, "to lead persons of a proud, self-sufficient virtue, to acknowledge their many unheeded imperfections."

Lecturer subsequently to his elevation to the episcopal bench, and could, he believes, furnish a pretty correct draught of the Lectures from the notes which he took of them at the time. Some of the most valuable parts of them were the recommendations to his pupils, interspersed throughout the course of the most valuable books in theology.—Amongst these, the writings of the Reformers, the immortal works of Jewell, Hooker, Pearson, Stillingfleet, and others, obtained a distinguished place; and to the study of them Dr. Holland may be assured that the sentiments contained in this Review of his Sermon may be principally attributed.

These are really marvellous discoveries. We had conceived, that the Gentiles had not only to be taught motives to virtue, but, in many important instances, the very nature of virtue, and the rules of moral duty; that they were absolutely ignorant, philosophers as well as the multitude, of many fundamental branches of Christian morality, for which they had not even a name; and that many of the dispositions and actions which they called virtuous were in truth vicious and odious in the sight of God, and as much requiring forgiveness as their acknowledged sins; that, so far from merely needing to be warned of the punishment of sin, they wanted also to be taught wherein consisted the guilt and turpitude of moral evil; and that, instead of having only to acknowledge "many unheeded imperfections," they had one and all to lament their innumerable sins and omissions in deep humiliation and repentance. We could enlarge on this important topic; but our limits remind us that we must proceed to some other points which remain to be considered.

Upon the subject of predestination, which is the next in order, we gladly follow the example of Dr. Holland in being extremely brief. In the few lines, however, which he has devoted to it, we are sorry to say that he has much too easily assumed one ground of acknowledged debate, in asserting, that St. Paul merely intended to refer, in his Epistle to the Romans, to the national election of the Jews and the calling of the Gentiles; and not to individuals; and that this is the sense in which the Apostle's expressions were understood by our Reformers, and intended in the 17th Article of our church. He has also manifestly misrepresented, even by his own quotation of the passage, the sentiments of Calvin upon the danger of preaching the doctrine of predestination and reprobation in a crude and unguarded manner; and has suffered himself to give a repre-

sentation of the Calvinistic system, which is equal in exaggeration to any with which we are acquainted; namely, that it describes the Divine Being as selecting "for the future glories of his throne those who He foresees will, *through the course of their existence upon earth*, debase their nature by sensuality, and pollute their souls with vice;"—evidently implying, that in this sinful state they are to live and die. We are no Calvinists; but we are lovers of truth and justice, and we are persuaded that, except amidst the ravings of the Antinomian, not even the slightest traces of such licentious doctrines are to be found. Every sober-minded Calvinist, if indeed it be allowable to imagine such a character, would start back with indignation and horror from the pictures of their tenets, which their adversaries are much too frequently in the habit of drawing.

We pass on to the ever-fertile topics of sudden conversion and irresistible grace; upon which, as we have often before expressed our sentiments at large*, we shall not now long detain our readers. We perfectly agree with Dr. Holland and other writers, in saying, that the influence of Divine Grace is not intended to force men, whether they will or not, into the way of truth and holiness; nor is this the doctrine of the Methodists of any class. Doubtless the Holy Spirit operates upon the human mind in entire consistency with its rational nature. In fact, one of the main positions of Calvinists is, that the influence is chiefly exercised upon the will; and that when this, which they maintain is naturally depraved, has received a new and holy bias, it co-operates, as Anti-calvinists represent, with the assisting grace of God in every part of the Christian life.

The Methodists and some others

* See our Reviews of the Bishop of Lincoln's Refutation and Mr. Scott's Reply, and Mant's Bampton Lectures, vols. x., xi., and xii.

have, doubtless, applied the sudden conversion of St. Paul too indiscriminately, and urged it in many respects unwarrantably. They have also been often enthusiastic and unscriptural in their representations of the doctrine of regeneration, and evil has doubtless followed their errors on these points. But though they may have been extravagant in their views, we would by no means assert, that there is no such thing in the present day as a comparatively sudden direction of the mind towards religion, or inclination of the heart towards God; much less would we represent what the Scriptures describe as a real renovation of man's nature, as inseparable from baptism. It is true, that the converts mentioned by Dr. Holland, the Ethiopian Eunuch, Cornelius, Sergius Paulus, and Lydia, are instances of those whose hearts were gently and gradually opened, under the use of means, to receive the truths of the Gospel; nor did any reasonable person ever deny that this is in the present day the most usual mode in which the influences of Divine Grace operate upon the mind*. But does it follow, that there were none in the apostolic or in later times, who, like the jailor at Philippi, were awakened and converted in a more sudden and alarming manner; and who, instead of being prepared by much previous discipline, were arrested by the grace of God in the midst of their sins, and, like the pious and excellent Colonel Gardiner, have been snatched "as brands from the burning?" The freedom and the power of Divine Grace have, we know, been too often

* Dr. Holland labours hard, in a long note, to prove that St. Matthew and Zaccheus were not unprepared for the call of Christ. His arguments are by no means conclusive; but if they were, what is gained by his position? "*The preparations of the heart in man are from the Lord.*" We agree with him, however, in his observations on the history of the woman of Samaria, who certainly does not appear by the account of the Evangelists to have been, strictly speaking, converted by our Lord.

abused to purposes of enthusiasm and licentiousness. The conversion of the thief upon the cross, like that of St. Paul, has been unwarrantably applied, and dangerously relied upon; and the efficacy of faith even to the greatest sinners, and of the grace of God to convert and sanctify the most unholy, have perhaps been occasionally represented in an unscriptural manner. But, after all, the hopes and promises of the Gospel do extend even to those cases which with men may appear to be impossible. The dying sinner ought still to be exhorted to look, not as Dr. Holland would represent it, "without any endeavour on his part," but with an eye of faith, with heartfelt trust and reliance, to Him who was lifted up like the brazen serpent in the wilderness amidst the wounded and the dying Israelites, and who is "mighty to save," even "to the uttermost," all that, at whatever period, and under whatever circumstances, "come unto God by him." Doctor Holland asks, in his note upon this subject, "Were not then the Foolish Virgins too late? Were not those persons, too, guilty, who, when presuming upon our Saviour's having eaten and drunken with them upon earth, they cried 'Lord, Lord, open unto us,' received their Lord's refusal? We answer, Unquestionably the foolish virgins were too late; because they neglected the opportunity of being prepared for the feast, and sought for admission when 'the door was shut;' that is, in plainer terms, because they neglected the means of grace, and implored salvation when the day of trial was over. Undoubtedly also the other persons referred to were also guilty, because they were hypocrites, and continued through life the "workers of iniquity." But does the first instance afford any reason why the labourer who with his whole heart actually enters the vineyard even at the eleventh hour, should lose his reward; or the second, why the ungodly, who with a true penitent heart and lively faith, flies for re-

fuge to the hope set before him in the Gospel, even though he should have no other means or opportunity of manifesting his sincerity, should be rejected? This would be to circumscribe the power and the grace of God in Jesus Christ, and to deny to that Almighty Saviour one of his distinguishing glories. Though the work of sanctification and the fruits of holiness form the most unequivocal criterion of acceptance with God, yet let it not be forgotten, that he who *truly believeth* in the Son of God may have the witness of his adoption in himself; and that, deceitful as is the heart above all things, He who has access to the work of his own hands *may* vouchsafe even to the trembling penitent on a death-bed, though we conceive that for the wisest reasons this may not be a common case, not an arrogant or enthusiastic, but a humble and well-grounded hope of forgiveness and salvation.

The last topic of vindication to which Dr. Holland refers, is from the complaint of lukewarmness in the addresses of his regular brethren to the Almighty, and their want of zeal in urging men to their duty, by the highest and strongest motive, namely, the love of God. Here again, as in the former instances, there are some things as to which we agree with the reverend author, and others in which we feel compelled to differ from him. We entirely agree with him in thinking, that many religionists have addressed the Divine Majesty in terms of irreverent familiarity; that the language of human affection and the mystical allusions of the Song of Solomon have been most improperly transferred to the exercises of devotion, and the expression of religious feeling. But while we condemn the excess of such practices, let us beware of the contrary extreme of coldness and insensibility. Much true devotion, and genuine love of God may be disfigured by the enthusiastic or apparently irreverent garb, in which ignorance, weakness, or bad taste, may array them;

but it is difficult to give much credit for their existence, or at least for their warmth and liveliness, where there is a total and studied neglect or contempt of the ordinary modes by which they are distinguished. In a similar manner we agree with Dr. Holland in saying, that the love of God, though the highest motive to obedience, has been by some preachers and writers insisted upon too exclusively, to the neglect of the various other motives which are urged upon us in Scripture; and that it is the duty of the clergy to employ every incentive, the promise of good, and the threatening of evil, the hope of heaven, and the dread of hell, to engage mankind to be earnest and diligent in the great work of their salvation. But while we acknowledge this, we must at the same time observe, that both in his sermon, and in the notes upon this part of it, Dr. Holland has evidently fallen into the common error of confounding the principle of love to God and the affection itself as existing in the heart of every real Christian, with its practical effects and the proof of its sincerity. The distinction is a most important one, and, except in religion, could not be mistaken or overlooked. Doubtless as St. John declares, "this is the love of God, that we keep his commandments;" that is, this is the only solid and unequivocal proof and test that we really love God. But must not the principle *first exist* in the heart? Can the evidence of the affection, precede the affection itself? "If a man love me," said our blessed Lord, "he will keep my commandments," "He that loveth me not, keepeth not my commandments." We must first love God before we can obey him: we must first love our Saviour before we can be his true disciples. The ground work of the fallacy which we are combating is this: many persons hastily seizing the notion of obedience being the proof of love, which it is, form an inadequate idea of the nature and extent of ~~that~~ obedience, drawn

perhaps from their own practice, or the example of the world around them, and then conclude that this defective obedience is a satisfactory proof of their love to God and the Redeemer, and that every thing beyond or distinct from it, is hypocrisy or enthusiasm. The absurdity of such a mode of arguing is apparent from considering it with reference to human affection. Does any one believe that love can be outwardly expressed, if it be not previously rooted in the heart? Does the parent, the husband, or the wife think thus of the affections which they require? Or would they be persuaded of the reality and sincerity and warmth of those affections, if, instead of an animated, watchful, universal, and persevering regard to their wishes and their happiness, the persons from whom they justly expected those proofs of attachment, were cold, negligent, partial, and wavering in their duty and service? Men understand these things too well to be so deceived. Nor is the difference great when we refer these observations to the love of God. If it be genuine and lively, it will undoubtedly prompt to active, enlarged, and steady obedience, and is manifestly counterfeit if it be deficient in these proofs of its existence. But if the love of God and of Christ be not first implanted in the heart by the influence of Divine Grace; if it be not the result of faith in the mercies of redemption, and the expression of gratitude to Him who first loved us—to Him who died for us and rose again; in vain shall we look for the proofs of obedience; of such obedience, at least, as will be to ourselves the criterion of acceptance, the compass of hope, and the earnest of salvation*. Notwithstanding the

* It is but justice to Dr. Holland to add, that he has given the right interpretation of Rom. v. 5, in referring "the love of God," which is there mentioned, to his love to us, and not as some have erroneously done, to our love to God.

contempt with which Dr. Holland appears to treat such sentiments, we have, therefore, no difficulty in saying, that "love is the fulfilling of the law"—that if the love of God rule in the heart, it will purify it from the love of sin, and lead to conscientious and universal obedience; and that the pious author of the *Night Thoughts*, whom our Reverend Author calls an *anonymous* Poet, quoted by Mr. Romaine in a passage on which he animadverts, spoke the language not only of feeling, but of truth and soberness, when, addressing our Divine Lord and Master, he exclaimed,

The grand morality is love of Thee!

Before we close this article, we shall give a more lengthened specimen of Dr. Holland's sentiments and style of writing than we have yet done. It is taken from the concluding pages of his sermon.

"In the short view," says the Reverend Author, "which I have taken of some of the principal charges brought against the regular clergy, it has been far from my intention, (it would indeed be a prostitution of my sacred office) to invent excuses for any neglect of our ministerial duties. However rarely, I trust, the charge of real neglect can be established against individuals of the order, of those who give occasion for the reproach I would not willingly become the advocate. The holy interests of religion require that its ministers should be free, if in a licentious world it would be possible, from even the imputation of blame. But when the purity of our doctrines is impeached, it becomes the duty of every minister of the church, however humble his ability, to stand forward in their vindication."

Again:—

"However circumscribed, or however extended may be the sphere of our duties, we must not expect often to produce sudden and marked effects by our preaching. It is our office to sow the good seed in the hearts of our hearers; God will, in his own time, give the increase. And though the completion of our hopes be yet at a distance; though in the moral as in the natural world, first the blade must be brought forth, then the ear, and after the

the full corn in the ear; and though it may not be granted to those who sow the seed, to see the harvest in its full perfection, let us not be weary in well doing, for in due season we shall reap if we faint not, if not in this world, certainly in the world to come."

"Above all things, we must not handle the word of God deceitfully; but by manifestation of the truth, commend ourselves to every man's conscience in the sight of God. We must beware of beguiling our hearers with enticing words, lest we beguile them and ourselves of our everlasting reward. While we forbear to make the heart of the righteous sad, whom the Lord hath not made sad, we are equally enjoined not to say peace where there is no peace; and there is no peace, saith the Lord, unto the wicked. We must not foster that spiritual pride which, not more for his own honour than for our profit, God himself resisteth. We must cherish that simplicity of mind, that humility of heart, which is the first lesson of Christianity, and to which God giveth grace. We must urge our hearers, in the earnest language of the holy Apostle, whom I have so often had occasion to quote, to be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord."

It can scarcely be necessary for us to observe, that in many of the sentiments expressed in the preceding passages, we most cordially concur. The anxiety which the author evidently feels, that the great body of the clergy may be faithful and diligent in the discharge of their sacred duties, is highly laudable; nor do we materially differ from him in his representation of the nature and conditions of the Christian life. There are, however, two points on which we must offer a few concluding remarks.

We think, in the first place, that when Dr. Holland suggests to his brethren, that they must not expect often to produce "*marked*" as well as "*sudden*" effects by their preaching, though he may possibly mean by the former of those expressions something similar to the latter, the observation has a tendency rather to discourage than to animate ministerial exertions. We will

most readily discard the expectation of *sudden* effects from their preaching, if by that term any thing unsound and enthusiastic be intended; but we deprecate the dismission of hope, as to the *marked* success of their labours. We fear that such a mode of speaking is calculated to render those who perceive but little or no effect from their ministry contented with that negative and unprofitable result of their instructions. The metaphor adopted by Dr. Holland of the seed sown in the natural world is doubtless scriptural and appropriate—But does the husbandman look for no *marked* effects of his labours? Is he contented that the seed should always remain buried in the ground? "Is he not anxious to *behold* first the blade, then the ear, then the full corn in the ear?" And if no symptoms of vegetation should appear, or no prospect of harvest should gladden his heart, would he not conclude either that the seed had not been "*good*," or that the soil was barren? It is true that the spiritual husbandman cannot expect to see the harvest in its full perfection in the present world, but he may and ought to expect to witness its first fruits. And though we are well aware, that success is not invariably the criterion of excellence in the labourer, it is a part of his character to *look* for it, and to be satisfied with nothing short of it; and in general we believe it will be found, that some striking, marked, and valuable effects do follow the exertions of every faithful minister of the Gospel.

Our second and last remark upon this sermon respects the general design of the whole. It professes to be a vindication of the regular, that is, as we presume Dr. Holland would be understood, the great majority of the clergy, in opposition to the supposed smaller number of those who are termed evangelical. The Reverend Author trusts that the charge of real neg-

lect can be but rarely established against individuals of the order, and seems plainly to intimate that the purity of their *doctrines* is unimpeachable. Now, as on a former occasion, we cannot help expressing our surprize, that any sensible man, moderately acquainted with the world, should venture upon the hazardous experiment of becoming thus responsible either for the faith or practice of so large a body, even of his brethren. The clergy, in general, we really believe to be at least equal in professional knowledge and respectability to any other order of men. But discarding, as Protestants, every notion of infallibility, or necessary sanctity, why is it that those of them who disdainfully reject any distinctive appellation which may seem to imply some spiritual superiority, should be represented as almost immaculate in conduct, and irreprehensible in doctrine? To be complimented with this character may be very gratifying to their feelings, and is, doubtless, often done with great sincerity; but is it either wise or probably well founded? Would Dr. Holland be willing to vouch in a similar manner for the professional information and skill of *all* the members of the learned faculty to which we believe he himself formerly belonged? Would not such an undertaking be deemed, by every competent judge, rash, delusive, and unsatisfactory? We put the case very favourably when we suggest such a comparison; because it is *a priori* far more probable, that the members of any secular profession, in which success too, be it remembered, depends almost exclusively, upon merit, (not, we fear, the case in the church), should be well-informed and able, than that this should be equally true with respect to those whose acquirements and excellence relate to subjects remote from our natural apprehensions, and in a great measure contrary to our natural dispositions

and habits. Certain we are, that there is nothing in the education of the clergy which can afford any positive ground of security against incompetency or even error, or which can warrant the presumption that with the very few exceptions admitted by Dr. Holland, they will all be found workmen that need not to be ashamed, rightly "dividing," and strenuously inculcating, "the word of truth." We cannot justly be suspected of being deficient in respect to the great body of the English clergy; but we know too much of the weakness and corruption of man, not to be convinced, that every order in society stands in need rather of incitements to self-diffidence and exertion than to self-complacency and ease. We greatly regret, therefore, the publication of such general vindications, and such indiscriminate praise, as the sermon before us contains. Addresses of this nature to the clergy, in order to be really profitable, should be of a different description. While they ought to encourage ministerial labours, and to breathe the spirit of that charity which "hopeth all things;" they should tend also to lead those who are the objects of them to serious self-examination, and to excite them to higher measures of duty and watchfulness. We are perfectly ready to admit, that occasions will arise, on which the vindication of the clergy from false or exaggerated charges becomes absolutely necessary. We are no less willing to allow, that there was room for something of this kind in the case which we have been discussing. The clergy in general have certainly been too harshly censured, and their labours too much depreciated, by many of the seceders from the church; and we are not ignorant that in the parishes of many exemplary ministers, the efforts of Sectaries to alienate the affections of their parishioners have been frequently most unchristian and unwarrantable. In all these cases, however, deeply

as they are to be lamented, and calculated as they are to excite the dissatisfaction of the clergy; as well as respecting the complaint which is reiterated on all sides, and we fear not without some just grounds, of the rapid increase of Dissenters; the remedy is clearly not to be sought either in the undistinguishing defence and flattery of the clerical body, or in uncandid and disfigured representations of sectarian doctrines. The true and the only effectual cure of the evil will be found in the increasing wisdom, spirituality, vigilance, and exertion of parochial

ministers. The majority of the people are still churchmen, and retain prepossessions in favour of the Establishment which nothing can destroy, while the clergy are true to the principles of the Reformation, and exhibit patterns of pastoral diligence and care. We trust that the number of such ministers is daily enlarging; and we hail this appearance, as the surest prognostic not only of the security of our church, but of its preservation, as the source of the most important blessings to ourselves and to the world at large.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for the press: A new critical English Version of Cæsar's Commentaries, with ample Dissertations and Notes, and with Maps, Plaus, and Sketches.

In the Press: A Work on the Arabian Antiquities of Spain; by Mr. Murphy;—A third Volume of Dr. Clarke's Travels, being the second Section of the Travels in Greece, Egypt, and the Holy Land;—and, A Work by Dr. Adams, on the erroneous Opinions entertained concerning Hereditary Diseases.

The Rev. J. S. C. F. Frey has just published the 8th Part of his Hebrew Bible; two more Parts will be published on the 1st May, and the two remaining Parts on the 1st Oct. He has lately published his Hebrew Grammar. He now proposes to publish, by subscription, a Hebrew, Latin, and English Dictionary, in 12 Parts of eight sheets each, at 8s. per Part, common, and 12s. royal paper.

The petrified skeleton of a female, brought from Guadaloupe, may be seen in the British Museum. It is perfect from the neck to the ancles, and appears to have been about 62 inches high.

In the last Number of the *Monthly Magazine*, is contained the following literary notice:—"A Dictionary, with a Grammar of the Armenian Tongue, in Armenian and

Latin, was finished at Paris, a few years ago, by two natives of the country, and would long since have been published at the expense of the French Government, but for the costly defensive wars in which France has been engaged in repelling the implacable hostility of various despots." p. 164. This extraordinary passage is only a specimen of the style of sentiment and expression which belong to this periodical work; the only work, we believe, which, equally in defiance of patriotism and truth, now advocates the cause of Bonaparte. The wars which *he* has waged within "a few years" (poor injured, persecuted man!) have, it seems, been "defensive wars:" they have been wars, too, undertaken for the purpose of "repelling the implacable hostility of various despots!" We admit that, with persons of the known character and feelings of those who conduct this work, it were vain to attempt to shew that Bonaparte was the aggressor in the war he now wages with Great Britain; or that George III. is not an *implacable despot*. But what will this pretended advocate of liberty and moderation, but real friend of despotism and violence, say of Bonaparte's proceedings in St. Domingo? What will he say of his war of extermination in that island; his cruelty and treachery towards the illustrious Toussaint; his letting loose an army of blood-hounds on the inhabitants, without regard to sex or age; and his renewed

there of the revolutionary *royades* and *furilades* of Lyons and the Loire? What will he say of Bonaparte's conduct towards Spain and Portugal? Were Charles IV., and Ferdinand, and the Prince Regent of Portugal, actuated by a spirit of implacable hostility to Bonaparte, which forced him to arm in pure self-defence? What will this writer say also of the invasion of Russia in 1812? Was that, likewise, a defensive measure? Persons who, whether from motives of interest, or from the love of what is base and detestable; whether from hatred to the grinding oppression of the British govern-

ment, or affection for the *mild sway* of Bonaparte; persons, whatever be their motives, who can thus prostitute their pens, in corrupting the best feelings and preferences of our nature, are chargeable with treason, not against their own country merely, but against the whole human race. We scarcely believe that even a Frenchman of intelligence could now be found, who would describe Bonaparte's wars, of the last "few years," as *defensive wars*, and would designate those who were arrayed against him, as *despots*, actuated by *implacable hostility*.

LIST OF NEW PUBLICATIONS.

ZOOLOGY.

The Family Instructor; or, a Regular Course of Scriptural Reading: with familiar, Explanations and practical Improvements adapted to the Purpose of domestic and private Edification, for every Day in the Year; by John Watkins, LL.D. 3 vols. 12mo. 1l. 4s.

Lawrence's Remarks upon the Systematical Classification of Manuscripts, adopted by Griesbach, in his edition of the Greek Testament. 8vo. 5s.

Two Discourses, designed for the Use of Servants, wherein their Duties are explained and enforced by Precepts and Examples drawn from the Holy Bible.

An Historical Sketch of the Doctrines and Opinions of the various Religions in the World. To which is added, a View of the Evidences of Christianity, and of the Reformation; by the Rev. David Williams, A. M. 2s. 6d.

The Missionary Register, for the Year 1813; containing an Abstract of the Proceedings of the principal Missionary and Bible Societies at Home and Abroad. 3s. 6d.

A Sermon on the Love of our Country, preached in the Parish Church of St. Martin in the Fields, on the Day appointed for a General Thanksgiving; by Jos. Holden Pott, A. M. 2s. 6d.

MISCELLANEOUS.

Observations on the distinguishing Symptoms of three different Species of Pulmonary Consumption, the Catarrhal, the Apos-

tematous, and the Tuberculous; with some Remarks on the Remedies and Regimen best fitted for the Prevention, Removal, or Alleviation of each Species; by Andrew Duncan, sen. M.D. 8vo. 6s.

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The Corsair; a Tale, in Three Cantos; by the Right Hon. Lord Byron. 5s. 6d.

Narrative of the most Remarkable Events which occurred in and near Leipzig, Oct. 1813. 8vo. 5s.

Copies of the Letters and Dispatches of the Generals, Ministers, Grand Officers of State, &c. at Paris, to the Emperor Napoleon, at Dresden. Intercepted by the advanced Troops of the Allies in the North of Germany. Arranged and edited, with Notes throughout, by A. W. Schlegel, Secretary, &c. to Bernadotte. 7s. 6d.

Political Portraits, in this New Era; with Explanatory Notes, historical and biographical: containing an Essay on the general Character of the English Nation, British Noblemen, British Gentlemen, Men of Business, &c.; by W. Playfair, Author of the Balance of Power, &c. &c. 2 vols. 8vo. 1l. 1s.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

(Continued from p. 199.)

III. NORTH AMERICA.

The Missions of the Brethren among the

Indians, both at Fairfield, in Canada, and at Goshen, within the boundaries of the United States, have been greatly disturbed by the war, which tended to draw away their young people to the armies, and to

produce alarm and uncertainty at the settlements. The mission among the Cherokees had proceeded without disturbance. In transmitting these reports from Bethlehem, in Pennsylvania, one of the Missionaries observes:—"O how much do we wish that peace may be soon restored between Great Britain and the United States, as also between the belligerent powers in Europe! And how consoling it is that we feel and enjoy, amidst the present calamities on earth, true spiritual union with all children of God, of every nation and party, and that peace, which the world can neither give nor take away!"

IV. WEST-INDIES.

1. *Barbadoes*.—A letter from Sharon, in that island, dated May 30, 1812, states as follows:—

"Amidst all causes for complaint which might be mentioned, we have also great reason to be humbly thankful to the Lord for many mercies, and we yet perceive, that the Gospel is not preached in vain. As a proof of this assertion, I may quote, that our Sunday service is in general well attended by a serious congregation of Negroes, both belonging to us, and strangers. It is true, that in the week-days our own people do not come to church as much as we could wish; but when we consider the great distance of some, and the peculiar situation of others, we should not hastily pronounce this seeming neglect to arise from indifference to their souls' concerns. I assure you, that I have frequently conversed with some of our Negroes concerning the state of their souls, when they have spoken as freely and experimentally of the Lord's dealings with them, and their desire to live for Him in this world, as I have ever heard the most truly converted persons in Europe do; and their life and conversation prove, that it is not mere talk."

It then gives an account of the alarm caused throughout the island, by the extraordinary darkness which occurred on the 30th of April, 1812, in consequence of the volcanic eruption of Mount Souffrier, in St. Vincent's. The darkness continued from six in the morning till past noon, attended with showers of dust.

4. "About one, a little light from the sun's rays appeared, to the great comfort of every human being in the island. About three o'clock many Negroes, from far and near, assembled together in our church, forming a large congregation, to whom a discourse was delivered on the Scripture-text for the day: 'The works of His hands are verity

and judgment; all his commandments are sure.' Ps. cxi. 7;—concluding with fervent prayer. The attention and devotion of the auditory was great.

"The great church of Bridgetown was, on this awful day, so much crowded, that it could hardly contain the people, who, at eleven o'clock in the forenoon, with lanterns in their hands, took refuge in the house of prayer; so great was the consternation of all the inhabitants."

2. *Surinam*.—An attempt has been made to renew the mission among the Arawack Indians, on the river Corentyn. The Missionaries employed on this service, reached their destination in June, 1812. In the following September they were well in health, and occupied with forming their settlements. The baptized Indians were diligent in their attendance on Divine Worship. The spirit of the men who have hazarded their lives in this perilous undertaking, will be seen from the following extract of one of their letters:—

"We have settled in the midst of a thick forest, which cannot be converted into a fruitful field, without persevering and great exertions. Yet, by the Lord's blessing, we hope, that in a reasonable time, we shall reap the fruits of our labour with thankful hearts, earned truly by the sweat of the brow, in this extremely hot climate. You would, indeed, not guess, that we were appointed and ordained to a clerical office, if you were to see us in our daily work, digging and delving, felling trees, and cutting our way through bushes. The underwood is exceedingly thick and interwoven, but patience and perseverance will work through it in time. This is all made easy to us by that reflection, that whatsoever we do, we do in the name of our Saviour, whom we delight to serve. O! if our mouths were but soon opened, and our tongues loosened, to declare the word of His cross and all-sufficient atonement to these brown heathen, who now appear so listless, and indifferent towards it, that by its power they might be renewed in spirit, and give themselves up to Him, who has also for them suffered the bitter agony of an ignominious death, to redeem them from the slavery of sin."

The mission among the free Negroes at Bambeey seems to languish for want of aid from Europe. The Negroes, also, are said to be adverse to restraint and good counsel. Some encouraging hopes, however, were afforded, by several of them owning their deflection, shewing contrition, and desiring to be again restored to spiritual life.

At Paramaribo, the prospect was much more encouraging.

"The number of new people has increased this year, more than at any former period; and our hearts are filled with humble joy and thankfulness, whenever we meet in the presence of our Saviour, and receive renewed assurances, that the word of His cross, which we preach in weakness, is accompanied with power and the demonstration of His Spirit in the hearts of our hearers."

Again :—

"We have much cause to extol the saving name of our God and Saviour, He is with us, and blesses our ministry. More Negroes are awakened from the sleep of sin by the power of the Gospel, and the new people amount now to thirty-eight. On every monthly prayer-day, some are added to the church by holy baptism, and others are admitted partakers of the Lord's Supper on communion-days. Since the beginning of this year, thirty-eight adults and twelve children have been baptized, and forty-five persons added to the communicants. Nine were excluded, but we had the satisfaction to re-admit fourteen, who returned and showed sincere repentance. Seventeen have departed this life, rejoicing in hope of the salvation of their souls, through the merits of our Saviour.—We are now under the pressing necessity of enlarging our church, which for these many years has needed repair, and is much too small for the increasing number, both of the congregation and other hearers, who constantly attend Divine worship."

"We look with confidence to the willingness of our brethren and friends in Europe, and (since we are now British subjects) in England, to help us, and request them herewith most earnestly to consider the work of our Lord in this country also, and to assist us by such donations as they may have ability and willingness to bestow upon us. We shall hardly be able to complete it under 300*l.* sterling, or near 10,000 guilders paper currency.

"You will rejoice to hear, with what cheerfulness our chapel-servants and negro assistants proposed to lend a helping hand in this work. They offered to encourage the whole congregation to take share not only in bringing the building materials, &c. to the spot, but in giving their mite towards it. We have lately had several instances of their willingness to do all in their power to support the mission."

Several striking instances of the liberality

of the poor Negroes are then given, and they are accompanied by the following remark on the part of the Missionaries :—

"We were greatly affected by the willing spirit prevailing in our congregation, and had encouraging proofs of the truth of the frequent declaration of the Negroes, that the word of God, preached in this place, is to them a most precious treasure, and their assembling themselves together to hear it and enjoy Christian instruction and fellowship, their chief delight."

The church has since been so far advanced, that it was used for public worship in the Passion Week of 1813. Though enlarged by one-third, throughout the whole week the auditory was so numerous that many were obliged to stand before the doors and windows. On Good Friday evening, 2000 Negroes were present.

"Our prayers were fervent to the Lord: that, by His Spirit, He might cause the word of the Cross to be the power of God unto salvation to many of their souls, and grant them faith in their crucified Redeemer.

"On Maunday Thursday, 111 brethren and 175 sisters were present at the celebration of the Lord's Supper.

"Three adults were baptized on Easter Monday, and 18 were added to the class of new people, who seemed to have been awakened during the Passion-Week, and led to serious concern for the salvation of their souls."

"At the close of the year 1812, our congregation of Christian Negroes at Paramaribo, consisted of 400 communicants; 42 baptized adults, not yet admitted to the Lord's Supper; 65 baptized children: in all, 507 persons, besides candidates and catechumens."

3. *Jamaica.*—The following are extracts of letters received from the Missionaries in this island :—

"Bogue, April 5, 1812.—Being Sunday. I went, in the morning, as usual, to Elim, where I had an attentive auditory. In the evening, the meetings were well attended at the Bogue. Since the last baptism at Easter, we have the satisfaction to see many Negroes coming to inquire when they may be baptized; which gives us a good opportunity to speak with them of the necessity of conversion, and a total change of heart, to be wrought by the Lord and His Spirit, before baptism can be of any avail to them."

"June 13.—The meetings both at Elim and here (the Bogue), continued to be well attended by both the members of the con-

gregation and strange Negroes. Both in the classes, and when we spoke with the individuals, we felt much encouraged by the proofs we had of a work of the Holy Spirit in their souls."

"Sept. 13.—Being prayer-day, four adults received holy baptism. An unusual number of Negroes attended at this solemnity, and the Lord gave me grace to speak, from the fulness of my heart, of His desire, that not any should perish, but all come to the knowledge of the truth, repent, and believe the Gospel, that thus they might attain remission of sins in His blood. Several came afterwards, and desired their names to be written down, expressing their determination to give their hearts to the Lord Jesus, and become members of His church.

"16th.—At the class of the new people 23 were present, 11 belonging to this estate, and 11 to Elim. It is pleasing to see the eagerness with which they come to this meeting. We are chiefly occupied in it with asking questions, and explaining texts of Scripture, which they have learnt to repeat, especially such portions as refer to holy baptism. They are all anxious that they may not come behind, in giving proper answers, and therefore never stay away, but from the most urgent necessity. We find, that the way here adopted makes more lasting impressions upon their minds, than any discourse delivered to them."

"Dec. 31.—We met to conclude the year, in fellowship with our negro congregation, when we thankfully remembered all the mercy, grace, and favour, which the Lord has bestowed on us in the year past, and craved His pardon of our manifold sins and failings. We felt His peace, and could firmly trust, that He will continue to bless us, and to cause His work to flourish in this island also. During the past year 16 have been baptized, and 6 admitted to the Lord's Supper. Our congregation, reckoning all the new people who constantly attend and come to speak with us, consists of 207 persons."

"Carmel, March 15, 1813.—The great storm, which we experienced last summer, has most materially affected the condition of the Negroes, by destroying all their provision-grounds. Whenever we go to visit them in their huts, they cry out, 'Massa, hunger kill we;' and indeed they look so lean and emaciated, that we cannot behold them without pity. It will be full two months before the plantains and the Indian corn become fit to eat. Were it not for our coffee planters, who, when coffee fell so

much in price, planted plenty of a certain fruit, growing in the ground, which a storm cannot carry away, the poor people would absolutely be in danger of starving."

"Nov. 11.—Respecting the mission, I may truly say, that the Lord blesses our feeble endeavours to make known His name among the heathen. Since Easter last, 41 persons have been baptized here and at the Bogue; and 56 have become candidates. A good number were admitted to the Lord's Supper. New people frequently apply for baptism and church-fellowship."

"Among the new-comers was a Negro, who lives 12 miles from Carmel. He said: 'Massa, I would have you to know, that I want to come to you, and to be baptized. I am a Mahometan; and in my country we also believe in Mosca. But I think my faith is not the right one. I wish to come to Jesus Christ. I have one wife, and she is of the same mind. We have prayers together, and always pray to Jesus Christ. Did we not live so far off, we should have come before now, and begged you to baptise us.'"

4. *Antigua*—A letter from this island, dated St. John's, Dec. 25, 1812, acknowledges the receipt of seven boxes of Bibles and Testaments, from the British and Foreign Bible Society. The writer adds:—

"To see that worthy and benevolent Society extending its generosity so far, as to send such a large quantity of Bibles and Testaments for the use of the Negroes in this island, is more than we could ever have expected. We beg them to accept our warmest thanks for the same; and no doubt, the benefit and blessing attending the distribution of these precious volumes will be great. May the Lord himself be their reward, and bless all those abundantly who contribute to support such a highly beneficial institution."

"About a fortnight ago I visited a malefactor in gaol, who was condemned to be hanged, and found a fellow-prisoner with him, to whom a Testament had been given, reading it to him and others. This was made the blessed means of bringing the poor criminal to true repentance. He cried to the Lord Jesus for mercy, and died as a penitent sinner, trusting in the merits of his Saviour."

"At another time, I visited a sick man who had received a Testament. He said, with a flood of tears, 'I have read in this Testament, and in every page of it I read my own condemnation.' This gave me a desirable opportunity of making him sensi-

ble, that he might also find in it that atonement for sin, by which he may be pardoned and justified before God."

"Internally we have had a very blessed year, and the work of the Lord has increased, for which we bring our warmest thanks and praise to Him alone. Many, who had lived in cold indifference and gone astray, for a longer or shorter time, have returned as penitent sinners to the good Shepherd, who came to seek and to save the lost. Again a considerable number, who but lately were slaves of sin and Satan, and seemed quite unconcerned about their souls' salvation, begin to pay attention to the word of God, and ask what they must do to be saved.

"More than 200 of our congregation here at St. John's have finished their course happily, and are now delivered from all sin, pain, and misery. Some of them lived in extreme poverty, and died for want of nourishment.

"In externals, we have had a very heavy year. The oldest people say, that they never remember such distress before. If bodily sufferings and famine cause the inhabitants, or at least a part of them, to turn to the Lord and receive His word, and to feel hunger and thirst after righteousness, then the gracious aim of the present afflicting dispensation will be obtained."

"June 22, 1813.—The work of the Lord in this island continues to increase, and we have abundant cause to be thankful for His mercy, patience, and long-suffering towards us, a poor, defective people; for this we account our salvation."

"From Easter 1812 to Easter 1813, there have been baptized, or received into the congregation (having been baptized as children), at St. John's, 195 adults; at Gracehill, 97; at Gracebay, 18; total 310. For the first time have been admitted to the Lord's Supper, at St. John's, 152; at Gracehill, 54; at Gracebay, 20: total 226. Our fervent wish and prayer is, that they all may prove faithful followers of Jesus, and walk worthy of their holy and heavenly calling."

"Gracehill, April 23, 1813.—We have just had a most blessed celebration of the Passion-week and Easter-holidays, both here and at St. John's and Gracebay. Very great numbers have again attended the reading of the last discourses of our Lord, and the history of His sufferings and death, both at the chapels, and on several estates, which we visit for that purpose.

"I account last Good-Friday one of the happiest days of my ministry. It was my

turn to be at home, and Brother Light's to visit some distant plantations. The meeting for reading and contemplating the account of the last hours of our Divine Redeemer, previous to His death on the cross, was appointed for one o'clock, as the Negroes' noon-time was to last from twelve to two. O I wish my dear Brother L. had been there to have witnessed what I did, during those two hours. I thought I saw an almost literal fulfilment of Isaiah 12. 1—11.

"As I sat in my room, having a good view of the roads leading from different plantations, I could see the people running in companies, at various distances; and as it occurs with persons, when they are in eager haste after any thing from which they expect much pleasure, one may see the bent of the mind in the attitude of the body, so it was here. They took every short cut, the young and stout passing before the lame and infirm, and the latter pressing on with all their might, stretching their heads and arms forward, every effort bespeaking the eagerness of their very souls, to be present at a place, where they might hear the marvellous history, how Jesus, the Son of God, gave himself a sacrifice for sinners.—When I considered that many, if not all of these poor people, had just thrown down their hopes, left their noon's morsel, and foregone their little rest in the middle and heat of the day, of which they stood so much in need, for the support of their bodies under hard labour, I broke out almost involuntarily in this ejaculation; 'O Lord Jesus! feed these poor hungry souls with the precious word of Thy sufferings and death. O enable Thy poor unworthy servant to give them their meat in due season!—As I went towards the chapel, I beheld still many coming at a distance. The chapel was soon filled, and the last comers had to stand before the doors and windows.—When I began to read, the most eager attention was visible in every countenance. It was, indeed, an hour of blessing for both speaker and hearers.—I stood afterwards at my door, to see how the people returned to their homes, and was much affected by the devout, quiet manner, in which so large a congregation separated, the very countenances of many bespeaking that humble, broken, and contrite spirit which accompanies a true conviction, that our sins have crucified the Lord of glory.

"In the evening, the chapel was again crowded, and when at the words, He bowed His head and gave up the ghost, the congregation fell on their knees, such an awful

and heart-melting sense of the all-atoning death of Jesus pervaded the assembly, that some wept aloud.

"Reflecting upon this subject, which I did with humble gratitude to our gracious Lord and Saviour, I thought; What is it that makes these poor Negroes, who by nature are lazy, sensual, and devilish, and by being long accustomed to wallow in sin without controul, far alienated from God, so eager to hear the simple testimony of Jesus's sufferings and death, that they readily forego some of the first and most powerful calls of nature, such as rest and the satisfying of hunger, while the same subject is, to one part of the civilized world, foolishness, and to another, a rock of offence? I was not long left in suspense, how to resolve this question. It is the Lord and His Spirit that hath opened their hearts! and therefore, as it was in the days of His flesh, while the proud and self-righteous Pharisee hated and despised Jesus and His doctrine, and the worldling could spare no time from his earthly pursuits to attend to Him who came from Heaven to give us everlasting riches, we are repeatedly told, that the common people heard him gladly. Thus it is in this our day.

"On Easter-Sunday there were as many people at Gracehill, as would have twice filled our spacious chapel."

5. *Danish Islands.*—In the island of St. Thomas the Brethren have two Mission Settlements, with congregations containing 2285 Negroes, of whom 1188 are communicants. In the island of St. Croix there are three Settlements, and the congregations contain 8443 Negroes, of whom upwards of 2600 are communicants. In the island of St. Jan are two Settlements: the congregations consist of 1461 Negroes, of whom 697 are communicants.

The following Extracts are taken from the Diary of the Mission at Friedenthall, in St. Croix:—

"March, 1812.—At the Lord's Supper on the 19th. 732 of our communicants were present. Brother Huenerbein, after visiting the sick and aged at Friedenthall, administered the communion to 94 persons.

"The Passion-week was celebrated by us with particular blessing. On Maunday Thursday and Good Friday our church could not contain the number of hearers; and we confidently trust, that the reading of the history of our Lord's bitter sufferings and death for us, which we continued every evening throughout the week, may have left an abiding impression upon the hearts of those present, most of whom seemed much

affected by it. On Easter Sunday morning, not only the church, but all the space about it, was crowded with attentive hearers. Nine adults were baptized on this festival-day."

"June 23d.—Henry departed this life in St. John's plantation. He was baptized in 1773, and admitted to the holy communion in 1774. In 1784, being appointed an assistant, he approved himself, for 28 years, a most faithful and useful servant of the negro congregation. His character was that of a simple, humble follower of Jesus. Some days before his decease, he said to a friend: "I will once more go to my wife (who lived on another estate), and thatch her house for her, for in a few days I shall go home to our Saviour." Having finished the roof, he desired to return home, and immediately took to his bed. He then persuaded his wife, who had accompanied him, to return, lest she should be blamed on his account. The day following, the overseer wanted to send him to the sick-house, but on the road, having desired to rest a little, he instantly expired without a groan. He is now in the presence of Him, whom here, though unseen, he loved, and served with his whole heart."

"August.—At the Lord's Supper on the 2d, 770 communicants were present. On communion days we are engaged from morning till night. Many can come only on that day to speak with us, for during the week days it becomes more and more the fashion to keep the Negroes at work till very late, which prevents many from attending the evening-service."

"September 22d.—Brother Huenerbein, being engaged in visiting the aged and sick people, called upon a married couple, Seth and his wife. The poor man lies in a helpless state, and his blind wife waits upon him with the most faithful attention, cooks his victuals, and does all the work of the house. Their truly Christian love towards each other, their peace and serenity of mind, and joyful expectation of the near approach of that happy moment, when they shall be released from all earthly troubles, and enter into the presence of their God and Saviour, is remarkably edifying. To visit such people is a real strengthening of our hands in our missionary labours, and, blessed be the Lord, this is only one instance among a great many."

"In 1812, 58 children, and 97 adults, have been baptized; and 86 admitted to the holy communion. The congregation at Friedenthall consists, at the close of the year, of 5161 persons."

CONTRIBUTIONS FOR THE RELIEF OF THE MISSIONS OF THE UNITED BRETHREN.

The Rev. C. I. Latrobe, the Secretary, and Mr. Wollin, the Treasurer, of the Moravian Missions, have transmitted to us a paper, in which they mention, with gratitude, the receipt of a long list of Donations for the support of the Missions of the United Brethren among the Heathen; and they add, "We feel ourselves the more excited to praise the Lord for inclining so many well-wishers to his cause on earth to come to our assistance: for, by the almost total ruin of the outward prosperity of the Brethren's Settlements on the Continent, their contributions have unavoidably fallen so short, that at the close of 1812 the deficiency in the general amount of the Missions had increased to 3973*l.* 1*s.* 2*d.* We therefore return to all and each of our generous benefactors, the most cordial thanks for the very considerable relief afforded unto us; the donations already received amounting to nearly 2000*l.* towards covering the abovementioned arrears. The effects of the devastations by the war continuing to be most severely felt, we humbly request a continuation of the help of such as regard the labour of the Brethren's Missionaries with favour."—We regret that our limits will not permit us to insert the long and respectable list of names transmitted to us by these gentlemen.

CHURCH MISSIONARY SOCIETY.

On the 7th of January a meeting of this Society was held at Freemason's Hall, the Right Hon. Lord Gambier in the chair, for the purpose of addressing four Missionaries who were designated to stations in the East.

1st. The Rev. Thomas Norton and the Rev. W. Greenwood, who having been educated in the Society's Seminary, and admitted to Holy Orders, are now serving curacies. When their engagements are fulfilled, they will embark for the island of Ceylon, to act as Missionaries of the Society.

2d. The Rev. John Christian Schnarré, and the Rev. Charles Theophilus Ewald Rheinius, who having studied some years in the Missionary Seminary at Berlin, were ordained in that city by the Counsellor of the Consistory, the Rev. Jacobus Hecker; and having since passed about fifteen months in this country in preparation for their future labours, were appointed as Missionaries to Tranquebar.

Our readers are already apprised of the benevolent and extensive plans of Dr. John,

and of the pecuniary aid rendered to them by the Calcutta Corresponding Committee of the Society. Messrs. Schnarré and Rheinius having been destined by the Committee to enter into the fields of labour which he has presented in the peninsula of India, their attention was directed to the studies suitable to that destination, in the confidence that the Court of Directors of the East-India Company would grant them their licence to proceed to India for the furtherance of plans so wisely conceived, and put in practice with so much benefit to the natives. This confidence was not disappointed. The Court granted, with the utmost readiness, the request of the Committee; and these Missionaries are now on their passage to India, on board the Marquis of Huntly, Captain M'Leod.

On this occasion there were present 1300 or 1400 members and their friends.

The Secretary of the Society delivered the Instructions of the Committee to the Missionaries; and the Rev. William Dealtry, Rector of Clapham, in the unavoidable absence, through indisposition, of the Rev. Dr. Claudius Buchanan, delivered an Address to them, drawn up by Dr. Buchanan, at the request of the Committee*.

SCHOOLS IN ANTIGUA.

In consequence of the information contained in our Number for August last, and in other periodical publications, respecting the Schools in Antigua, for the religious education of black and coloured children, we are happy to announce that a sum of 116*l.* has been collected. We trust that large additions will still be made to it.

SOCIETY FOR ENCOURAGEMENT OF FAITHFUL FEMALE SERVANTS,

NO. 71, HATTON GARDEN.

A general meeting of this Society, of which we gave an account, p. 323 of our last volume, will be held on Monday, the 29th of April, at the New London Tavern, Cheap-side, at half-past six o'clock in the evening *precisely*; at which every gentleman who feels interested in the faithful service of female domestics, is earnestly requested to attend. The success of this Society would certainly tend to increase domestic repose and security, and therefore has a strong claim on the philanthropy and good sense of the public, and especially the female public. It is in the contemplation

* See our Review of this Change in our last Number.

plation of the Society to offer various kinds of assistance to good servants in distress, sickness, or age—and to send back to their friends in the country, those who are incapable

of continuing their services in London. They propose also to give Five Guineas to a servant on her marriage, who has previously lived four years with a Subscriber, &c.

VIEW OF PUBLIC AFFAIRS.

We stated in our last Number that Bonaparte having, by a rapid movement northward, brought a large force to bear on Blücher's army, had forced it to retire with considerable loss, but yet in unbroken order, to Châlons. The advance of the grand army under Swartzenberg, recalled Bonaparte to the neighbourhood of Paris, whence, after several engagements, he obliged the Allies to retire through Troyes on Bar sur Aube, which was the limit of their retreat. While Bonaparte was warmly engaged with this army on the Seine and the Aube, Blücher again advanced, and, defeating the corps opposed to him, appeared before Meaux, and menaced the capital. This movement compelled Bonaparte once more to intermit his offensive operations against Swartzenberg, and, leaving a large body to watch his progress, he proceeded against Blücher. No sooner had he withdrawn a part of his force for this purpose, than Swartzenberg moved forward, and, having severely beaten the corps opposed to him, re-possessioned himself of Troyes. His head-quarters were established at this place on the 4th instant.

On the same day Bonaparte came into contact with the army of Blücher, at Soissons, whither he had retired from Meaux on the approach of Bonaparte in force, in order to effect a junction with the corps of Bulow and Winzingerode. The Allies were in possession of Soissons, and their army was posted in its rear. The whole of the 5th instant passed in a sanguinary conflict for the possession of the town. Night put an end to the contest, when the enemy withdrew. On the following day it was discovered, that Bonaparte had made a movement with a view to turn the left of the Allies, and cut them off from Laon. This obliged Marshal Blücher to evacuate Soissons, and to take up a position at Laon, which he reached with his whole army, on the night of the 7th; his left wing, however, having sustained a severe attack, and suffered some loss, in its progress thither. On the 9th, Bonaparte attacked the army of Blücher with a very large force. The battle was maintained with great obstinacy throughout the whole of that and

the following day; but it ended in the complete repulse of the enemy, with the loss of 58 pieces of cannon, upwards of 6000 prisoners, and a great quantity of ammunition and baggage. The enemy retreated to Soissons. On the 12th, a detachment of the allied army, under General St. Priest, took Rheims by storm, with 3000 prisoners. On the following day, the 13th, Bonaparte fell upon it with a large force and re-took it. This is the latest date to which we have any authentic accounts from this part of the theatre of action. At that time the army of Blücher had been for nearly fifty days constantly either marching or fighting; during which period only two days had elapsed, in which, exclusive of general actions, his advance or rear had not been engaged with the enemy.

A considerable force having been collected under Augereau at Lyons, it became necessary to detach a part of the grand army in this direction, in order to prevent his operating on the rear or left flank of the Allies. A battle is stated to have been fought at Maëon about the 10th instant, in which the Allies were victorious.

From the 4th to the 13th instant, Swartzenberg had remained stationary at Troyes; and this state of inaction has been loudly complained of, as indicating, if not infidelity to the Allies, yet an alarming degree of lukewarmness to their cause. Independently, however, of the numberless reasons, scarcely admitting, perhaps, of explanation, which operate to retard the movements of a large army, it is obvious that had Swartzenberg advanced towards Paris, while the issue of the contest between Blücher and Bonaparte on his right, and between Bianchi and Augereau on his left, was still undecided; and had that issue proved disastrous, he would, by such an advance, have exposed his own army to imminent hazard, if not to inevitable ruin. His retreat might have been impossible. It becomes Bonaparte, in his present circumstances, to run all risks. This, however, is clearly not the policy of the Allies.

In like manner the Crown Prince has been blamed for not having yet brought up his army to the scene of action in Prussia. Let the difficulty, however, be considered of

transporting, at this season of the year, a large army, with all its equipments, from Holstein and Sleswig to the banks of the Marne or the Seine, and it will appear that the blame is undeserved. It was the middle of January before his army was at liberty to move southward; and a considerable part of it has already joined the army of Blücher. The rest of it is, doubtless, advancing to the same point as rapidly as circumstances will permit. Who doubts, for example, the anxiety of Lord Wellington to come into active co-operation with the allied forces which are approaching Paris from the East? And yet we have had to lament, in his case, the existence of obstacles, chiefly arising from the weather and the state of the roads, which rendered an advance for several months impracticable. We cannot suppose that those obstacles were less formidable in the line of march which the Swedish army had to pursue, at the worst season of the year, from the shores of the Baltic to the interior of France, a distance of upwards of 500 miles.

While these things were passing in the North of France, Lord Wellington was actively occupied in the South. Between the 23d of February and the 2d of March, he had forced all the enemy's positions on the Adour, and had possessed himself of their magazines at Aire and Mont de Marsan. The loss of British and Portuguese occasioned by these operations, amounted to between 300 and 400 men killed, and 2400 wounded. The enemy's army appears to have been most severely beaten. They are represented as routed and dispersed, flying in the utmost confusion, throwing away their arms and deserting in great numbers, leaving the country strewn with their dead. A part of the allied army crossed the Adour below Bayonne, having been assisted in this operation by the boats of the blockading squadron, the crews of which had to encounter extraordinary peril as well as fatigue, from the violence of the surf, in effecting this service. By this part of the army Bayonne has been closely invested. The heavy rains which fell about the first of March had materially impeded the advance of the army, and Lord Wellington's headquarters were still at Aire on the 14th. The enemy's army had retired along the banks of the Adour towards Tarbes, in order to effect a junction with a corps of 10,000 men of Suchet's army, which was advancing from Catalonia. Sir Rowland Hill had gone in pursuit of it, and a part of his force had taken possession of Pau, the

capital of Bearn. Marshal Beresford had been detached in the opposite direction, towards Bourdeaux; and on the 12th instant he took possession of that important city, the second in France, not only without resistance, but apparently to the universal joy of the inhabitants. The Marshal was met at a short distance from the town by the civil authorities and the great body of the population, who displaced the eagles and other badges of the present Usurpation, and spontaneously and universally substituted the Bourbon insignia, filling the air with shouts of "Vive Bourbon! Vivent les Anglois! Vive Louis Dix-huit!" This feeling is asserted to prevail in every part of Bearn and Gascony which our troops have yet traversed. The Duke d'Angoulême has been received with enthusiasm by all ranks. The same feeling is also said to have manifested itself in the rear of the Allies in Alsace, Franche Compté, &c. where Monsieur has experienced the same gratifying reception.

In Catalonia, the Ba on d'Eroles, having got possession of Suchet's cipher, sent orders to the garrisons of Lerida, Mequinenza, and Monson, to evacuate these places, and march in the direction of Martorel. They were there surrounded, and forced to capitulate.

In Italy, Murat has commenced offensive operations against his former master. The Neapolitan troops have taken possession of Rome, Leghorn, &c. and have also driven a body of the Viceroy's troops from Reggio, near Parma.

The only disastrous enterprise of a military kind, which we have to record, is an attempt to carry Bergen-op-Zoom by storm, which was made by the British troops under Sir Thomas Graham, on the 8th instant, and which completely failed. Our loss was very severe. Upwards of 300 men were killed, and about 2000 prisoners remained in the hands of the enemy. An exchange of these has since been agreed on.

A general expectation has been entertained (24th inst.) that the negotiations carried on at Chatillon were about to issue in the signing of preliminaries of peace with Bonaparte. We believe that such an event would be regarded as a real calamity by nine-tenths of the population, not only of England, but of the Continent. Should the expectation of a peace with Bonaparte be realized, we shall regard it merely as affording him a breathing time, during which he may recover his strength for fresh and better-planned acts of aggression, which may fix his yoke far more firmly than before on the neck of Europe; and if we can suppose

such a peace to originate in the misguided leniency of Austria, it will only prove how short-sighted is her policy; for, doubtless, she will be the first victim of Bonaparte's vengeance. That he should rest satisfied with an abridgement of power and a sacrifice of territory, such as he must now submit to, is not to be conceived; and there can be no doubt that the resources of France in his hands may be made available to almost any enterprise he may meditate. By the time that Russia has withdrawn within her own boundaries, and that the armies of the other Allies are reduced to their peace establishments, Bonaparte will be prepared to renew his aggressions. Peace will restore to him a veteran army of perhaps 300,000 men, now held as prisoners of war, or dispersed in garrisons which are at present cut off from communication with France. We know the power of his conscription, and the rapidity with which it has created immense masses of force. We can therefore see nothing to prevent Bonaparte from having armies on foot, in a very short time after peace with him shall have been signed, sufficient to enable him to execute his most daring projects. We confess, that we are slow to believe that the Allies will now expose themselves and the world to the fresh calamities which are so obviously involved in a peace with this man: and we feel more disposed to this view of the subject, since our Government has publicly recognised, and recorded with apparent exultation, the movement in favour of the Bourbons on the banks of the Garonne. Why mention this at all, in an account professing only to be an extract from Lord Wellington's dispatches, unless it were intended to espouse the Bourbon cause? On any other supposition, such a publication would be worse than useless. Its only effect would be to sharpen the vengeance of Bonaparte against the population who had been led to this rash and unadvised expression of their loyalty. Indeed, we cannot regard the Gazette statement to which we are allud-

ing, in any other light than as the unflinching of the royal standard in France.

A singular scene is now acting in Holland. The Prince of Orange has published a new fundamental code for the government of that country, which he means to submit to an assembly of 600 persons, freely chosen by the different departments, in proportion to their population. The great objects proposed by this constitution, which is said to be contemplated, as far as possible, to ancient institutions and usages, are thus summarily stated. It is intended "that religion, as the fountain of all good, shall be honoured and maintained, and religious freedom disturbed by nothing of temporal concerns, but secured in the most ample manner; that the education of youth, and the spread of scientific knowledge, shall be attended to by the Government, and freed from all those vexatious regulations which oppress the genius and subdue the spirit; that personal freedom shall no longer be an empty name, and dependent on the caprices of a suspicious and crafty police; that an impartial administration of justice, guided by fixed principles, shall secure to every man his property; that commerce, agriculture, and manufactures shall be no longer obstructed, but have free course, like rich springs of public and private prosperity; that, therefore, no restraint shall be imposed on the domestic economy of the higher and lower classes of the state, but that they shall be conformable to the general laws and the general government; that the movements of the Government shall not be palsied by too great a zeal for local interests, but rather receive from it an additional impulse; that the general laws, by means of an harmonious co-operation of the two principal branches of the Government, shall be founded on the true interests of the State; and that the finances and the arming of the people, the main pillars of the body politic, shall be placed in that central point, upon which the greatest and most invaluable privilege of every free people,—*their independence*,—may be firmly fixed."

GREAT BRITAIN.

The Parliament met on the 1st inst. but was immediately adjourned to the 21st, when it again met and proceeded to business. The business, however, has been almost entirely either of a private nature, or of mere ordinary routine.

We are happy to state that four French frigates, the *Alcmene*, *Iphigenie*, *Sirius*, and *Clorinde*, have been captured in the course of the month.

Sir William Garrow, the Attorney General, is appointed Chief Justice of Chester,

ANSWERS TO CORRESPONDENTS.

MERCATOR JUNIOR; CANTABRIGIENSIS; J. C.; THEOGNIS; SENEX; AN UNKNOWN INQUIRER; A FOREIGNER; APES; have been received, and are under consideration. PHILO-PATRIA; A. B.; AMICUS; R. S.; AN INQUIRER; T. S.; A COUNTRY VICAR; will appear.

We are unable to give PHILANTHROPIST the information he solicits.

We are greatly obliged to A. E. for his communications.

We have no immediate prospect of being able to review a work mentioned by a CONSTANT READER.

Our readers will recollect that, in our Number for January, we inserted a letter, signed T., containing a request for information as to the ground on which it was asserted, in the preface to the Report of the Trial of the Luddites at York, that "religious fanaticism" had raised the evil "to its height." And this request seemed to be made simply because, on reading the Report itself, there did not appear any evidence to substantiate the allegation. We must confess that, ignorant as we ourselves were of the facts, except as they appeared on the face of the Report, we were far from seeing any thing improper in the paper of T. His object, indeed, we are well assured, was merely to ascertain the truth in a point which, it must be allowed, was of some importance. We have therefore been greatly surprized at the offence which the insertion of his letter has occasioned, and the unreasonable surmises respecting both his motives and our own to which it has given birth. We had not the most distant conception, and we are well persuaded neither had the writer, that the inquiry could have excited the displeasure of a single reader of our work. We certainly were not aware, at the time we inserted it, of the interminable and angry discussion to which it was likely to lead; otherwise we should, on that ground, have excluded it. All we shall now say upon it is, that so contradictory, and therefore so perplexing, are the statements we have received on the subject; and so little likely, under all the circumstances of the case, is the inquiry to lead to any satisfactory result; that we are disposed to adopt the determination of pursuing it no further.

We can assure H. T. it is with real concern that we have been drawn into a controversy with him on the subject of Quakerism. We had not the slightest intention of pursuing it beyond our Review of the Life of Penn., until the unjust charge of a disposition "to traduce and misrepresent" the Quakers made it our duty to do so.—H. T. has mistaken our object in having recourse to the Journal of George Fox for an exposition of Quaker sentiments: we referred to it, as being the most authentic exposition of them, acknowledged to be so by Quakers themselves, and therefore, as we conceived, a fair and unexceptionable subject of reference.—We can also assure H. T. that we have no dislike to George Fox personally: on the contrary, we admire his honest zeal (however misguided we may sometimes deem it), his heroic constancy, his unshaken fortitude, his devotedness to what he conceived the work of the Lord, and his ardent desire to save souls: we admire and would gladly emulate these qualities in that extraordinary man. But why should we not be allowed to point out those glaring defects in him which have been, as it were, canonized by his Biographer and his followers?—We are not blind to the practical evils existing in the Church of England; nor have we been backward in lifting up our voice against them. H. T. will find, if he examines our work, that there is no point which has occupied more of our attention than the unscriptural views and lax conduct of some of the Clergy. We have been far from wishing to conceal or pulliate them. Indeed, we have been more intent on exposing such evils, with a view to their cure, and from a conviction that reform is the best expedient for strengthening the Church which can be adopted, than we have been on exposing all the defects of all the sectaries put together. At the same time, H. T. must be sensible that there are many things in the constitution and practice of the Church of England which he would regard as evil, but which we should be disposed to uphold as good. To the system of tithes, in itself considered, indeed, we are far from partial; and yet, under all the circumstances under which it now exists, we do not understand on what defensible ground its payment can be resisted by those who have made purchases of property knowing it to be subject to this burden.—To conclude, we can truly assure H. T. that we are not conscious of harbouring one unfriendly feeling either towards himself, or any other Quaker ancient or modern.

We have received from the Author of the "Tour to Alet," a very long comment on our Review of that work. Not only its length, but the tone of irritation which pervades it, would be a bar to its insertion, especially as the Author required it to be inserted *verbatim* as written, or not at all. We prefer the latter alternative, and have returned the paper.—We are extremely concerned to find that the Review in question has given such

great offence to the Author, for whose talents, and still more, for whose principles, as they appear in this work, we entertain a high and sincere respect. At the same time, we cannot help thinking, that this offence has arisen chiefly from a misconception of our meaning. We never dreamt of charging the Author with conduct inconsistent with morality, or with a wilful deviation from fidelity in delineating the character of the Roman Catholic Divines. Nevertheless, being of opinion that he had so deviated, it became our duty to mark the deviation, especially at this particular juncture, when it is doubly important that the real nature of the Roman Catholic Faith should be understood; and that the fascinations of the "Tour to Alet" should not lead its readers to consider the differences between Popery and Protestantism as trivial and unessential. When we made use, therefore, of the terms "fabrication," "romance," &c. we did not mean to use them in any invidious sense, but merely to intimate that the Author had exhibited a view of the sentiments of the Port-Royalists, which gave an unfair and inadequate representation of them; a representation, indeed, in some respects, very dissimilar.—We have weighed with attention, and we treat with candour, the arguments and evidence advanced by the Author; and the conclusion has been the confirmation, with one or two modifications, of our critique. Our main objections were, first, that the characteristic features of the Port-Royal Writers were not accurately delineated; secondly, that a great many conversations were given which never passed, but in the mind of the Author. The first objection, which was, in other words, that the Roman Catholic Religion had been protestantised, the Author attempts to answer by producing a series of passages from De Sacy, to shew that his views of the grand doctrine of Justification by Faith were perfectly sound, and consistent with those advanced in the "Tour to Alet." The passages from De Sacy do not appear to us, however, to bear on the point at issue. They prove only the pious feeling with which M. de Sacy regarded the sacrifice of Christ, and that his views of the inestimable benefits resulting from it deeply influenced his whole religious system. They do not prove that he believed that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings," and that he did not attach a meritorious efficacy to good works, as uniting with the merits of Christ to justify the penitent. This doctrine is a distinguishing badge of genuine Protestantism, and it is the Divinity of the "Tour to Alet"—but it is not the Divinity of the Port-Royal School, as we could easily prove by numerous extracts. We will content ourselves with referring to the celebrated Nicole, to whom the Author himself especially refers on the subject of Justification. We beg him, therefore, to turn to the following passages, viz. vol. II. p. 214, vol. VI. p. 265, vol. VII. pp. 148, 205, and 207. The edition before us is that of La Haye, in 18mo. 1700. Those who possess Lancelot's *Memoirs of St. Cyran*, may find additional light thrown on this subject, by consulting vol. I. pp. 456, 460, and 476.—The Author has succeeded in shewing that the words put into the mouth of the Bishop of Alet, relative to the Holy Scriptures, and which we censured, are sanctioned by M. De Sacy; and we have pleasure in admitting this to be the case. At the same time we are still of the opinion that those words are not consonant to the general spirit of the Port-Royal Writers.—The only defence attempted relative to the Author's representation of M. de St. Cyran's sentiments respecting absolution, is the production of the testimony of his enemies. This, however, can hardly be considered as sufficient.—With respect to our second main objection; that the principal portion of the conversations, alleged to have passed between the Bishop of Alet and others, was not to be traced in the original; we really cannot perceive that it was overstated. Lancelot's Narrative contains sketches of the conversations which actually did take place during his visit to Alet. To these, the conversations given by the Author bear but little resemblance. They not only differ in the materials of them, but we regard them as not strictly characteristic. This difference we could not but consider as at variance with the Author's promise in the preface, of "the most strict fidelity in point of fact." At the same time, in saying, that, in our view, this promise had not been adhered to, we were far from wishing to convey the impression that the deviation had been designed.—We pass over many other points of inferior moment, reserving, however, to ourselves the right of future explanation, should that be necessary. In the mean time, we assure the Author, that we feel no disposition, either to resent or to retort the severity of his animadversions. The only pain they occasion, arises from regret that any ill-weighted expressions of ours should have provoked them.—Before we conclude, we deem it due to the Author to re-state, that the work he has produced is both able and interesting; and is distinguished no less by the pious sentiments which it breathes, and the just views of Christian doctrine which it inculcates, than by the beauty of many of its descriptions. We still think, however, that he has not exhibited a faithful portraiture of the doctrinal opinions of the Port-Royal School; and that he has, in some instances, and particularly in the construction of his conversations, exceeded the licence claimed in his preface. But we disclaim the remotest idea of attributing these blemishes to causes which in any degree affect the moral reputation of the Author, and we do most sincerely lament that the slightest ground should have been afforded for such an impression.

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RELIGIOUS COMMUNICATIONS.

**APPEAL ON BEHALF OF THE SUFFERING
GERMANS.**

IN our Number for February last (p. 122), we called the attention of our readers to the dreadful calamities to which Germany had been subjected by the war, and urged upon them the duty of endeavouring to alleviate the severity of their pressure. Much additional information has since been received; and we feel that we cannot make a better use of a few pages of the present Number than in communicating a part at least of this information, with the view of interesting their best sympathies, and exciting their best efforts, in behalf of our suffering brethren in Germany.

For ample details of the miseries under which they groan, we must refer to three Reports of the German Committee in the City of London, which may be obtained on application either at the City of London Tavern, or at Mr. Ackerman's, No. 101, Strand. It is to these Reports we are indebted for the following authentic statements.

Hamburg and Altona were invested in the middle of December, by Russian corps, at the distance of two miles from the city. It would be endless to detail all the oppressions which the unhappy inhabitants of Hamburg suffered from the French, even before the present blockade. A contribution of about two millions and a half sterling, the plunder of the bank; requisitions amounting to upwards of two millions sterling; the destruction of all houses within 4,500 feet round the

ramparts; the oppressive order to lay in provisions for nine months; the plundering of the peasants by armed men, in the most wanton manner, &c. are already sufficiently known. During the week before Christmas, more extensive measures were adopted. All the suburbs, and adjacent villages and beautiful country seats, were burnt down, after only eight hours' warning. At Christmas and New-Year's Eve, large bodies of inhabitants were turned out: young and stout persons, as being dangerous; and old and infirm ones, as being useless consumers. Soldiers and police-officers entered the houses by night, dragged the unhappy people from their beds, suffered them hardly to dress themselves, much less to take any thing with them, confined them for some hours in churches, and turned thousands of them, at day-break, out of the gates, exposing them to the inclemency of the weather. The property of the banished fell to the share of the soldiers and of the populace. The orphan-house was evacuated, and upwards of four hundred children driven out of the Dam Gate to Eppendorf. From the hospitals and infirmaries, old and weak persons were driven in herds out of the Altona Gate: dressed in their festival habits, the only ones that were left them, they were seen wandering and tottering about in the streets of Altona. Four of them were upwards of a hundred years old. Some, having been unaccustomed for a length of time, to the air, and exposed, half naked, to a cold of 19 degrees (*Reaum.*) lost their reason. Scenes were witnessed, which filled even French

Gens d'armes with horror and detestation.—The sick were next to be disposed of: they were transported in many waggons, attended by officers of the police, to Altona; but there being a great scarcity of provisions, fuel, straw, &c. occasioned by the interruption of all intercourse with Holstein, some of these waggons were refused admittance; on which the poor unhappy wretches were thrown upon the high roads, where they must have perished miserably, had they not been ultimately received, and carried into Altona. In the first week of the new year, Davoust ordered the infirmary without the town to be burned. During that night, the sick were thrown on the snow, in the neighbouring field, where they lay till waggons arrived; on which the nervous, blind, maniacs, and those afflicted with infectious diseases, were promiscuously laden. Eight hundred of these wretches were carried to Eppendorf, where no previous notice had been sent, and consequently where no preparation had been made for their reception; so that three days after their arrival, many of them were without shelter, and maniacs ran about the streets, at the very time that this place was taken by assault by the Russians. "The number of persons driven away from Hamburg, amounts, at this moment, to twenty-six thousand, besides which, twenty thousand have lost their houses and property by fire in the suburbs; and yet, daily, more are expelled and more houses burned."

A subsequent account from Altona, dated 8th February, adds:—

"It is impossible for you and your London friends to form any adequate idea of the number of the unhappy Hamburg exiles or their extreme distress. Thousands arrive here without clothes, without money, without shelter—persons of every age, from the sucking babe to the tottering old man of ninety. I myself saw from my own windows, aged decrepid peo-

ple set down from dung carts, and left to the commiseration of the benevolent, or utterly to perish. The inhabitants of Altona, as well as the wealthy Hamburgers who have taken refuge here, do all they can to alleviate the distress; but the number of sufferers is so great that it is impossible to relieve all. The orphan-house, the public baths, the small church of the United Brethren, and a large manufactory, have been made receptacles for the exiles; in addition to which all corners and recesses in Altona are filled with them. These poor creatures mostly lie on damp straw, without having any thing to cover them in this rigorous season: the want of fuel, linen, and blankets causes great want of cleanliness and imminent danger of disease. Alas! we have to contend with great difficulties: Altona being surrounded on one side by the French, on the other by the Russians, the supply of all kinds of provision is rendered extremely difficult. Bread and meat have risen to an enormous price: several kinds of food are not to be had. Our houses are daily besieged by crowds of beggars, who on their knees implore a morsel of black bread, made of rye mixed with bran: their clamour in the streets is most affecting."

The sufferings of Dresden have been scarcely less deplorable:—

"Its environs," we are told, "lately so remarkable for their natural beauties, are now marked by unexampled desolation. Since the retreat of the French from Russia, this city has been incessantly involved in the storms of war." It four times changed its masters, and for several months was the head-quarters of Bonaparte and the centre of his operations. In consequence of this, "most of the beautiful walks were destroyed, many of the inhabitants turned out of their houses, which were pulled down, and whole woods felled for palisadoes. Many wounded were brought in, and the already impoverished inhabitants

had to provide for ten or twelve thousand sick and helpless objects. The engagement, which extended to the very walls of the city, aggravated the general misery. The beautiful country-seats in the vicinity were burned to the ground. All the streets were crowded with sick and wounded, whom the hospitals were incapable of receiving; at the same time, provision was to be made for the whole French army, which was concentrated there. Not a loaf," adds the writer, "was to be had; and I well remember, that for several days I was under the necessity of applying to friends for my scanty pittance. How many wretched citizens did I then meet, from whom absolute want extorted bitter tears! In spite of this misery, the iron-hearted Napoleon obstinately persisted in his resolution, and continued near two months longer in the city, while sanguinary actions were incessantly transforming the adjacent villages into heaps of ashes. As famine at length drove him away, you may judge what must have been the state of the wretched citizens and country people. After the departure of the French army, a garrison of 33,000 men was left behind at Dresden. The city was now doomed to endure the horrors of a siege; and of these some conception may be formed, when it is considered that a general famine at last compelled the French to surrender."

Nor do these heart-rending pictures of calamity apply exclusively to such places as Hamburgh, or Dresden, or Leipsic*; we could exhibit details equally afflicting, from almost every district in Germany. We shall merely give a specimen of them:—

"The most distressing effect of the calamities under which HANOVER has suffered for these ten years past is the entire ruin of the excellent

institutions established in this city for supporting the poor, widows and orphans; and of the public hospitals and workhouses. While the soldiers, on their march, are fed and made comfortable in their quarters, our streets exhibit numbers of our wretched fellow-subjects wandering about like spectres, pale from hunger, and shivering with cold; and many others, who, stretched on their bed of sickness, fervently pray to God to send death to release them from their misery. But what is still more affecting, young persons, hitherto virtuous, plunge into vice to gain some few pence from the foreign military, to satisfy the demands of hunger, or to assist their starving parents."

A letter from the Rev. M. Oldendorp, of Quickborn, on the Elbe, dated 18th February, states:—

"That his father, who was senior minister in the same parish, had died from the effects of horror and suffering occasioned by the war. The old clergyman had often fifty of the military quartered in his house, and had been plundered in a dreadful manner. His parish church had served as a fortress to the French; and his parsonage for outworks. He has left eight children unprovided for. Abbot Selfeld adds, that no class of his Majesty's Hanoverian subjects have suffered more from the calamities of the war than the clergy and their widows. The heaviest burthens of the quartering of foreign troops fell upon them; their houses being the best in the villages, and their chief emoluments depending on the prosperity of their parishioners.—He likewise deploras the miserable situation of many hundreds of deserving schoolmasters, who, with a very low income, had to sustain the greatest hardships."

"That part of Saxony lying between the Bohemian frontier and Dresden, including nearly all its villages, has of late been visited by the most direful calamities. Numerous armies over-ran this envied ter-

* For some account of the sufferings at and near Leipsic, see our Number for February, p. 142.

ritary during several months; and the despair of the enemy of German freedom drove him to the commission of the most outrageous excesses. Dwellings were burnt or destroyed: cattle were driven away and perished by famine; for provender of all kinds was exhausted, and not even corn left to sow for the coming year. The tenantry of these once flourishing districts, houseless and without bread, are now suffering under the most fatal contagious sickness; of 36,000 inhabitants, 10,000 are afflicted with infectious fevers, and 6000 have already fallen victims to their direful effects. More than fourteen hundred families (for twenty-five villages are wholly destroyed) are exposed, almost naked, to the inclemency of winter, and have not even straw enough to lie upon. We have made a collection in our town (Prague), to supply these unfortunate people for a few days. But Bohemia has suffered too severely to spare much. We wished to be enabled to purchase some necessaries for their use, such as straw, vegetables, and medicine, and if possible some corn for sowing; the fields at present all lying waste. If this cannot be accomplished, the misery must increase."

In a letter from the Committee which has been appointed at Leipzig, to relieve the inhabitants of that town and its vicinity, is the following passage;—

"You wish us to inform you what places have more particularly suffered. Besides our own neighbourhood, the environs of Lützen were dreadfully ravaged, on occasion of the battle of the 2d of May; several villages were burned, together with the churches and schools. The vicinity of Gräma and Meissen was likewise cruelly laid waste; and the country contiguous to Dresden, as far as beyond Pirna, is little better than one wide desert. In Upper Lusatia, the whole tract between Bautzen and Görlitz has been depopulated in an equal degree;

and poor Wittenberg, to which your benevolent attention has been already directed, has, together with the adjacent country, been very severely handled. The monasteries have committed the greatest abominations there, not even sparing the venerable monument of the immortal Luther, which they have almost entirely destroyed."

We shall give only one extract more. It is from a letter dated Erfurt, January, 14, 1814, and addressed to the Rev. Dr. Schwabe.

"The whole of last year was for us a time of distress, a succession of scenes of horror. In the early part of it we saw, daily, thousands of sick and mutilated soldiers arrive here, in the most wretched condition, emaciated with hunger and eaten up by vermin. It was a dreadful scene:—many had died on the road; others died in the street; and however exasperated the minds of the people were against the French in general, no one could deny pity to the suffering individuals. At first the sight occasioned the most painful feelings, but by the frequent repetition the mind became more callous."

After relating, in a lively and feeling manner, the dreadful oppressions and enormous exactions to which the inhabitants of Erfurt were subjected during the summer and autumn of 1813, the writer proceeds to state their subsequent sufferings on the retreat of the French from Leipzig.

"On the 22d of October we beheld the dreadful retreat, or rather flight of the French, which lasted three days and two nights. On the 25th the Allies advanced before our town, and our misery reached its summit. The first measure of the garrison was the removal of all the salt in the town to the fortress, and such immense requisitions were made of all kinds of provisions, that the greatest want arose. Every head of cattle was taken away for the use of the garrison, so that not a single one remained to the inhabi-

tants. During the bombardment, 138 houses were burnt: the French prevented the citizens from checking the conflagration, spoiled even the engines, and pulled down 72 houses more which had remained in that part of the town. On the 20th of December, when already the convention was concluded, that the town should be surrendered to the Prussians on the 6th of January, the governor demanded 68,000 dollars from the town; and when the citizens made remonstrances, 30 of the most respectable were taken by night out of their beds, and dragged to the fortress till the last farthing was paid. He had paper-money to the amount of 27,000 dollars made, and compelled the people to take it, though he himself would never take any part of it in return. None of the requisitions whatever have been paid for. You would no longer know Erfurt:—our beautiful cathedral is a stable for horses, and the churches are turned into block-houses. We are quite impoverished."

But what has been done, it will be asked, to alleviate this mass of wretchedness? For a full answer to this question, we must refer to the Reports already mentioned. Suffice it now to say, that near 70,000*l.* have been collected in this country; almost the whole of which has been remitted to different parts of Germany, and placed under the management of Committees composed of persons distinguished by their active philanthropy as well as general respectability, and who are exerting themselves unweariedly not only in the careful application of this bounty, but in raising additional funds for the same benevolent purpose. The wealthy Hamburgers, who have escaped from the hands of Davoust, and taken refuge in Altona, Bremen, Lubeck, &c. have made great exertions for the relief of their exiled townsmen, and they have been nobly seconded by the inhabitants of these towns of every rank. The Crown Prince of

Sweden and the Russian commanders have also given largely to this object. But if we were called to select the circumstances which appear to have been chiefly operative in alleviating the miseries of Germany, we should say it was the bright example of British liberality. The valuable suggestions, also, of the London Committee, combined with the pecuniary aid they have afforded, have given a powerful impulse to the charitable exertions of those in all parts of Germany who have any thing left to share with their destitute and perishing neighbours. Associations are forming in all quarters for the purpose of collecting money, visiting the poor and the sick in their own dwellings, and administering relief in the most economical and effectual manner; and it has appeared to us, that the arrangements they have adopted for these purposes exhibit a degree of prudence and judgment which afford the best pledge to those who may contribute to this object, that their bounty will not be misapplied.—We have been particularly struck with the conduct of the ladies of Berlin. "Besides voluntary contributions," we are told, "they formed different associations; some making fine works, which they sold for the benefit of the hospitals,—others preparing large quantities of lint and bandages, and also the most nourishing soups and food for the convalescents. Another association, at the head of which was the Countess of Winzingerode, assisted by the ladies Buescher and Berner, devoted their whole time to a personal attendance at the hospitals. They inspected the cleaning and fumigating the rooms, provided the sick with clean linen; washing their wounds, giving them the medicines; and from the donations they collected, providing more suitable nourishment than the means of the hospitals could afford. They encouraged those poor sufferers who were obliged to undergo amputation, attended them to the

surgery, and after the operations conveyed them to the rooms they had themselves fitted up for the reception of those whose dangerous situation required the most unremitting care and attention. Thus, by their almost unexampled benevolence and unwearied assiduity, have thousands been preserved to the state who would otherwise have perished, but who are now under the banners of the great Blücher, fighting to avenge their own and their country's wrongs. But not even here did the humanity of those ladies stop, but was even extended to the widows and children of those who died in the hospitals, for the most distressed of whom they made collections. The principles upon which those ladies act have induced her Royal Highness the Princess William of Prussia to join them, and to assist in visiting and personally attending the hospitals."

In short, the spirit of charity seems to be awake, and will doubtless do much to mitigate the severity of suffering. But so sweeping and extensive has been the desolation, that without much larger aid from this country, than has yet been afforded, it is only its partial mitigation that can be hoped for. We have rejoiced, therefore, to perceive that the exertions of the German Committee in the City, so truly honourable to them and to the country at large, are about to be aided by another Committee, formed in the west end of the town, and supported by the Prince Regent and other Princes of the Blood, the Archbishops and Bishops, and many distinguished individuals in both Houses of Parliament; and which, therefore, promises to command still more extensive means of relief. We trust, especially, that the example of the dignitaries of the church will influence the great body of the clergy; and that the deep interest they have manifested on the subject will lead to collections in every church and chapel in the kingdom, where this suggestion has not been

anticipated. This were indeed a conduct worthy of our church and nation; and, in the hope of contributing to its adoption, we are anxious to press, by a few additional considerations, on all our readers, but especially on our clerical readers, the duty to which we have been pointing their attention. We only fear lest we should rather weaken than strengthen the impressions which the above details must have already produced.

It is an obvious remark, that the events of the last twenty years have united us in interest with almost every civilized nation of the earth; many of which have claims on our gratitude, and more on our compassion. Whatever difference of opinion may prevail as to political measures, we all know that the ravages of war have seldom been more disastrous than in the awful struggle to which we have looked with so much anxiety and so many apprehensions; and that the independence of Europe has been achieved, as we doubt not it has been achieved, by a sacrifice most painful and tremendous. It is sufficient to excite the sympathy of good men, if a deluge, an earthquake, or a pestilence, have destroyed the beauty of the fields, and saddened the hearts of the people. How strong, then, is the appeal when we know that the armies which have carried desolation through a large portion of the Continent breathed no common vengeance to ourselves; and that the men who now solicit our aid in the day of their extremity, have borne the whole fury of that storm which, under other circumstances, would have swept with all its violence over this smiling and peaceful land.—Happy is it for us that we see nothing of the visitations of war!—Happy is it for us that the only domestic miseries which we are called to witness arise from the common visitations of Providence, and the ordinary vicissitudes of human things! How different would be the scene, if, like our brethren in Germany, we were compelled to behold thou-

sands of the inhabitants of the villages and hamlets around us stripped of their possessions, destitute of a home, and their families perishing with hunger! How melancholy would be our situation, if, instead of the cheerful prospects which rise on every side, we should contemplate nothing but an awful and solitary waste; the implements of husbandry and domestic use, the gardens, plantations, and fruit-trees all destroyed; the fields without cattle, the granaries without corn; the sick and the wounded destitute of all the aid required to assuage their pain, or support their languor, without even fuel to mitigate the severity of winter, and with no hope but from the bounty of others. We should imagine that miseries like these would speak with irresistible force to every heart. Thousands in this land have been raising the shout of triumph: every face has beamed with exultation; the night has been lighted up with the splendour of day; and we have repeatedly listened to the welcome thunder of warlike exultation. But how many are weeping, while we rejoice! In Saxony alone, the scene of these triumphs, which have carried gladness to every cottage in Great Britain, "not less than a million of persons are reduced to the most abject condition, and are now shedding the bitterest tears of wretchedness and want." Even without the afflicting details which we have inserted above, this one fact is surely enough to rouse the feelings and the exertions of benevolence: Numbers, who were lately in ease and comfort, have now no prospect, without liberal aid, but to die of hunger.

Most earnestly do we hope that we may never again be called to dwell on such a tale of horrors. And yet the task is not wholly unattended with gratifying reflections. To whom have these miserable men looked for succour in their affliction? They turned to the land where the narrative of distress has seldom been related in vain: The generosity of this island, as our own pages will

abundantly testify, has been experienced and acknowledged by them on former occasions; and we want no better evidence of the feelings which it has excited abroad, than the simultaneous and universal impulse which again directs the nations in the hour of their deep distress to our shores. Where is the British bosom which does not beat high on observing this immediate and general testimony to the land that gave him birth? Where is the Christian who does not, with all the humility of gratitude, thank God for that diffusion of light and truth, which is the parent of this extended charity? And to whom, under the providence of Heaven, are we indebted for the blessing? These poor Germans, who are now soliciting our bounty, tell of no favours conferred by themselves, and remind us of no obligation. But we ought never to forget, that if the battle of national liberty and independence has been fought upon German ground, there also was maintained the more arduous and more important conflict for the Scriptures of inspiration and for the Protestant cause. In advancing to that part of the Continent, where the fetters of a deadly superstition were broken, never to be reunited, we seem to tread on the confines of a sacred soil. While the rest of Europe was buried in the deep shades of papistical delusion; while a tyrannical prince, and an ignorant and profligate priesthood, concurred to trample, in this island, on the consciences of men; to deepen the general gloom; and to bury the light of Divine Truth under a mass of the grossest corruptions; then it was that those rays of Heaven, which were destined to pierce through that night of ignorance and vice, shot up in the plains of Saxony. Who can forget that the country, which is now like a desolate wilderness, was the country of Frederick the Wise, that great friend and patron of the Reformation; and that Luther, the champion of Truth; under the protection of this good

prince, sounded from that land the sacred trumpet which arrested the attention of Europe, and made Babylon, the Mother of Abominations, turn pale upon her throne, and tremble in all her palaces! It was in Saxony that he planted his foot, while, with one hand, he shook the towers of degenerate Rome, and, with the other, unfolded to the long-ing eyes of mankind the Revelation of God. It was at the call of Luther and his associates that England arose from the dust. It was at the holy flame, which was kindled by them, that our martyrs and confessors lighted their lamps. It was on the foundation which they laid that the glorious temple of our National Church has been built up and established; and while that consecrated flame shall burn upon our altars, and the song of Zion shall ascend from our courts, and mix with the melodies of Heaven, let the blessings of a grateful people be poured, not in words, but in deeds, and in full measure upon those who preserved, for our benefit, the hallowed fire, and taught us to join in the everlasting strain.

And let us esteem it as a cause of thankfulness to God, that he has given us the opportunity of making some return for those incalculable blessings which Germany conferred on us in the day of our necessity. If from her, as an instrument, we have received the Bread that cometh down from Heaven, shall we refuse her the meat which perisheth? If she have instructed us how to obtain the garments of salvation, and to enter into the building of God when the house of this our tabernacle shall be dissolved, shall we now leave her shivering and destitute? If we have reaped her spiritual things, is it much to dispense to her the things of this life? We ask not that those who are in want should become rich through our poverty, (though we read of One who was rich, who, for our sakes, became poor), but that they should be rescued from misery by our kindness. We solicit not

any to contribute beyond their power (though such was the conduct of some in former times), but we call upon them to give liberally out of the abundance which they possess. Let us not lose the prayers of the destitute, and the blessings of those that are ready to perish. Many are the supplications, which, by reason of the liberality of this country, has been offered for our peace and security, even in lands professedly hostile. And who can tell how largely we are indebted even to that intercession for the national prosperity which we now enjoy? Let the same incense still ascend. Let the same sacrifice still be offered. And let our petitions rise up to the God and Father of us all, mingled and united with theirs, whose sorrows we have alleviated, and whose hearts we have caused to sing for joy.

To the Editor of the Christian Observer.

THE learned and truly pious Mr. Penn has recently published an exposition of Ezekiel's prophecy, relative to *Gog of the land of Magog*: in which he supposes Gog to be Buonaparte, and the land of Magog that large portion of western Europe which, until lately, constituted the French Empire. The ground of the opinion is this:—

Western Europe was originally peopled by the Celts or Gauls, who were the descendants of Gomer: but, at a subsequent period, it was conquered and occupied by the Scythians or Goths, who were the descendants of Magog. Hence, what was once the land of Gomer, became the land of Magog; yet the remains of Gomer and Togarmah were mingled with Magog in the country: and accordingly the Prophet describes Gog as being at the head of an army composed of Gomer and Togarmah, as well as of Magog; though, from the decided predominance of the last, the whole empire is accurately denominated *the land of Magog*.

Now, it is obvious that this whole superstructure rests on the position, that *the Scythians, or Goths, are the descendants of Magog*; for, if they be not the descendants of that Patriarch, then, of course, Western Europe, or the late French Empire, cannot be the land of Magog; and if Western Europe be not the land of Magog, then Bonaparte cannot be the Gog who is described as the sovereign of that land.

Hence we may reasonably expect that the position, that *the Scythians or Goths are the descendants of Magog*, should be established by most incontrovertible evidence; because, without such establishment, the whole superstructure is plainly built on the sand.

But, when I looked for demonstration of this vital position, I found myself completely disappointed. Nothing is adduced to prove the Magogian descent of the Scythians, except a mere random assertion of Josephus, which can be rated no higher than as *the conjecture* of that historian: a conjecture, which must be thoroughly discussed before it can be admitted to be true. Yet, upon this conjecture, unsupported by a single corroborative fact, does Mr. Penn rear a most stupendous superstructure. Wishing for further information, I turned to Bochart and Wells, but still without any emolument. They both, indeed, pronounce the Scythians the descendants of Magog: but this they assert on the sole authority of the conjecture of Josephus, which has been echoed by Eustathius, and various other writers, both ancient and modern.

Thus it appears, so far as I have been able to collect, that the Magogian descent of the Scythians rests solely upon the conjecture of Josephus: and for this conjecture it is not very difficult to account. Understanding the prophecy of Gog, in the manner in which it has always been understood, previous to the interpretation of Mr. Penn, he not unnaturally looked for Magog to the north of Judæa; and, in that quarter,

he knew not any nation more northerly than the Scythians: for, when he wrote, the civilized world was scarcely acquainted with the very existence of the great Slavonic or Tartar house. Hence he pronounced the Scythians to be Magogians; adding, that by the Greeks they were denominated *Scythians*. The turn of his expression may perhaps be thought to imply, that this people were by themselves called *Magogim*, though styled *Scythians* by the Greeks. If, however, this be his intended assertion, I can find no evidence for the truth of it. We are plainly told by Syncellus, that, when the Scythians became better known to the Greeks and Romans, it was found that they called themselves, in their native dialect, not *Magogim*, but *Goths*: and I think it clear enough, that *Scytha*, or *Scuth*, was but a faulty way of pronouncing *Cuth*, or *Goth*. *Σκυθας, και Γοτθους λεγομενοι επιχωριως*.

As the prophecy of Gog, according to the view which Mr. Penn has taken of it, is of the last importance to the Christian world, I should feel myself greatly obliged to him, if, through the medium of your publication, or through any other channel most agreeable to him, he would prove the descent of the Scythians from Magog: for, without such proof, I must consider the whole of his exposition as gratuitous. I will likewise thank Mr. Penn to inform us, on what grounds he asserts the Scythians to have been originally a nation of Europe, which thence partially emigrated into Asia, rather than the reverse; namely, that the Scythians were originally a nation of Asia, which thence partially emigrated into Europe. When we attempt to expound a prophecy relative to nations, it is absolutely necessary that the genealogy of those nations should be first clearly ascertained. I am greatly inclined to suspect, though very possibly I may be quite in the wrong, that the children of Magog never once set foot within the

French Empire; unless the Huns of Attila may *possibly* have belonged to that family.

With respect to Bonaparte, the snake as yet is scotched, not killed: we must wait and see, whether the antitype of the first mayor of the palace will be slain by some new Brunehaut.

AN INQUIRER.

To the Editor of the Christian Observer.

I ADDRESS you, in the appropriate character affixed to your periodical publication; that by your means an observation, which I have made in my studies, may attract more general notice.

At a time, when the most laudable and vigorous exertions of the British and Foreign Bible Society tend to send the holy Scriptures to all nations, it must be more particularly important that the versions for foreign countries should be correct and faithful. On this, however, it cannot be expected that the friends of that noble institution in general, or even its conductors, should be in all respects competent to decide: and it is peculiarly incumbent on the learned who are skilful in any of the languages employed, to furnish such information on the subject as may occur to them in their researches. I have very small pretensions to advance in this respect, and would speak with diffidence; but the engagements, in which I have for several years been employed, have led me to the study of the Arabic; and in the course of my learning and teaching that language, I have had occasion to read many parts of the Arabic Bible circulated by the Society. In doing this, I have observed no material deviations from the original; though in the Psalms, and in some other parts of the Old Testament, the translation seems rather made from the Septuagint than from the Hebrew.

But the other day I discovered, what—all circumstances considered

—may be allowed a singular and important omission; which I am induced to state to you, that it may be re-examined by more competent judges.

In the First Epistle to Timothy, the first chapter and the tenth verse, the word *avδραποδιστας*, rendered in our version, *men-stealers*, has no word in the Arabic to answer to it. I own that and the preceding verses were of difficult construction to me, with my inadequate helps; but I examined it over and over again, and I can find no word that at all answers to *avδραποδιστας*. Every other word is translated, but this is wholly omitted. I have another Arabic Testament; and in that the omission is supplied—*Lilmokkasile annasi*, ‘circumventers of men; those who lay ambushment for men.’—Every other word also in my Arabic Bible is found in this Testament. Now, as it is probable that a considerable number of these Bibles will eventually be sent to the coast of Africa (the land and resort of *men-stealers*), the omission is remarkable and important, and what calls for attention. The faithfulness of the translation in other respects forbids the suspicion that it was intentional. Probably it is an error of the press, like the omission of the word *not* in the seventh commandment, in one edition of the English Bible! But still it should be known and rectified. But, having stated the fact, I have done my part.

I remain, &c.

T. S.

FAMILY SERMONS. No. LXIV.

Acts xvii. 30.—*God commandeth all men every where to repent.*

THE doctrine of human corruption, though written in almost every page of the Bible as with a sun-beam, and though strengthened by every thing we see and feel, is yet one which few cordially embrace, and to which none indeed fully assent, but those who are themselves in

some measure recovered from the power of sin, and renewed in the spirit of their minds. Hence it is, that the opposers of this doctrine are not to be found in common among men of a holy life and heavenly conversation: the same Spirit who hath thus far sanctified them, began his operations by giving them deep and affecting views of sin. They are oftener to be found among those who are most immoral in their conduct; at least, who live without God in the world. But what will it avail those who may justly be charged with the guilt of much actual transgression, to deny, or even to disprove, the doctrine of original sin? They will not deny that they, and all men, have sinned; and thus saith the Lord, "The soul that sinneth shall die." Can any one, who is convinced of this awful truth, be indifferent to the inquiry, "What must I do to be saved?" It is plain that even a whole life of future perfect service, suppose such a thing possible, could not atone for past sins. All we can do, is already due from us to God. Having done all, are we not still unprofitable servants? How then shall future obedience atone for past sins or present failures?—Whence, then, may the sinner expect salvation? From Jesus Christ alone; "for there is salvation in no other, neither is there any other name given under heaven, among men, whereby we must be saved." He alone is able to wash away our sins, to deliver us from their guilt and punishment, to free us from their dominion, and to raise us from the death of sin to a life of righteousness. He is the Lamb of God that taketh away the sins of the world. We have sinned; but Christ hath died; putting away sin by the sacrifice of himself, and bearing our sins in his body upon the tree, that we, being dead unto sin, should live unto righteousness.

But how are we to be put in possession of these unspeakable blessings? I answer, "Repent, and believe the Gospel."—Repent; that is, turn from

sin to holiness; forsake sin; put off the old man, which is corrupt, and put on the new man, which is fashioned after God in righteousness and true holiness.—Believe the Gospel; that is, believe the record which God hath given of his Son; listen to him, as a Teacher come from God; rely on him, as your great atoning Sacrifice; look to him, as your Mediator and Intercessor; and yield yourselves to him, as instruments of his glory, to be fashioned by his Word and Spirit, and to be saved by his mere grace and mercy.

But I mean to confine myself, in the present discourse, to the consideration of the grace of *repentance*. The importance of the subject will be obvious to every one who is acquainted with his Bible. When the forerunner of Christ came to prepare his way, he came preaching the doctrine of repentance, and saying, "Repent ye, for the kingdom of heaven is at hand. Repent, and bring forth fruits meet for repentance." Our Saviour began *his* preaching in the same way: "The kingdom of God is at hand: repent ye, and believe my Gospel; for, except ye repent, ye shall all likewise perish." St. Paul assures us, in the text, that "God hath commanded *all men, every where*, to repent." And St. Peter's preaching is in the same strain: "Repent ye, therefore, and be converted, that your sins may be blotted out;...for Christ hath God exalted to be a Prince and a Saviour, to give repentance and forgiveness of sins."

1. The *obligation* we are under to repent is from these passages sufficiently plain. Indeed, what more could be wanting to prove this than the single declaration of our Saviour, "Except ye repent, ye shall all likewise perish?" A few short years may yet be granted to the impenitent; but death must overtake them; and, if it find them still in that state, the wrath of God will abide on them for ever. Let us

then not despise the riches of God's goodness and forbearance, but rather let them lead us to repentance: otherwise, after the hardness and impenitence of our hearts, we shall treasure up wrath unto ourselves against the day of wrath and revelation of the righteous judgment of God. Would to God that a view of this awful judgment might tend to excite just fears in our minds, and to convince us of the necessity of repentance!—The terrors of the Lord ought, indeed, to alarm our consciences, and to rouse us to flee from the wrath to come. But these of themselves might have the effect of driving us to despair: God, therefore, has not only denounced wrath on the impenitent, but has graciously promised mercy and favour to the repenting sinner. He is even now in Christ reconciling sinners to himself. His language is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Confess, and forsake your sins, and you shall find mercy. "Repent, and be converted, that your sins may be blotted out."—And not only hath God commanded us to repent; not only hath he invited us to partake of his mercy; but he hath promised that he will himself work in us, in this respect, to will and to do of his good pleasure. Repentance and faith are his gift: Christ is exalted as a Prince and a Saviour to bestow them. Ask, and they shall be given. It is the office of the Holy Spirit to convince us of sin, and to lead us to Christ, in other words, to renew us to repentance; but he giveth his Holy Spirit also to them that ask him. I trust then, that if the terrors of the Lord prevail not with us, our Saviour's dying love, and these his gracious promises, will constrain us to repent, and forsake our sins.—It might, indeed, appear unnecessary to press in so many words so plain a duty, did not experience prove that most men's hearts are either so hardened

by sin, or so distracted by worldly care, and business, and pleasure, that the view of eternal things seems lost, and threats and promises are heard with equal indifference. But whatever be our indifference, we may be assured, that, if we continue to disobey the call to repent, if we continue to reject the offers of pardon and forgiveness, we shall, ere long, lament our folly in that pit of ruin where repentance will be unavailing. "Except ye repent, ye shall all likewise perish."

2. But what is repentance? Repentance is a grace wrought in the heart by the Spirit of God; by which we are made to feel, not only a deep sorrow for our past sins, but a rooted hatred to all sin; by which, also, we are made to turn from sin to holiness, and to walk, for the time to come, in newness of life.

It is the Holy Ghost who reproves or convinces the world of sin, of righteousness, and of judgment. "Turn thou me, and I shall be turned," was the prayer of the Church of old. Christ is exalted to give repentance. This, then, as well as every other good gift, is from above, and cometh from the Father of Lights; and to him are we to look for it, for it is "God who worketh all" graces "in all" his children. "We are his workmanship," namely, all who are created anew in Christ Jesus; for "it is God who worketh in us to will and to do of his good pleasure." And what is his pleasure? "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked should turn from his way," (*i. e.* repent), "and live."

God, then, is the author of repentance, and by it we are made to feel a deep sorrow for our past sins and a rooted hatred to all sin. Repentance laments not some particular action, that may have injured our character or our interest, or is about to be followed by punishment; but it la-

ments over sin of every kind, and especially over that corrupt nature and that evil heart of unbelief which have been the fruitful sources of transgression; and this grief is accompanied with a deep sense of the evil of sin, and an universal hatred to every kind and degree of it. True repentance is always connected with a sense of having displeased a kind and gracious God: "Against thee, thee only, have I sinned, and done this evil in thy sight." Nor is it so much the particular action which the true penitent laments, as the temper of mind which led to it. But it is when he takes a view of redeeming love, as shewn in the death and sufferings of Jesus Christ, that his guilt fully appears. Then is his mouth indeed stopped; and while he looks on Him whom his sins have pierced, he mourns for them, and is humbled under a sense of his own wiliness. In this state, he may indeed be slow to lay hold of the promises of God; but when he is enabled to believe that Jesus Christ hath come to seek and to save the lost, and that *His* blood cleanseth from all sin, then is his sorrow turned into joy; and though he still laments the sins he has committed, yet does his heart swell with gratitude and love to that God who hath given him space for repentance; who hath opened his eyes to see the things which make for his peace; who spared not his own Son, but freely gave him for sinners; and who even now grants him the blessed hope, that his sins are forgiven, and that he is admitted into the family of God.

This is that glorious change from darkness to light, that translation from the kingdom of Satan to that of God, which, under the various names of repentance, conversion, putting off the old and putting on the new man, is always spoken of in the New Testament as essential to salvation. And all who flatter themselves that they are Christians, without having been thus turned from sin to holiness, without having

thus repented, are only deceiving their own souls.

But, further, it is an essential mark of true repentance, that we bring forth fruits meet for it. By its fruits shall we know if our repentance be deep and genuine; and, if we bring not forth fruits meet for repentance, shall not we also be hewn down and cast into the fire? We must not only cease from evil, but we must learn to do well. We must not only refrain from what is wrong, but we must repair, as far as we can, the evil we have already done, and must resolve henceforth to walk in newness of life. In short, it is by the after life and conversation that it will appear whether we have truly repented. If we be not purged from our old sins, if we be not made to walk in newness of life, then have we neither part nor lot in this matter. For as many, only, as are led by the Spirit of God, are the sons of God; and such are not only ever harmless and blameless, but, being led by the Spirit, they bring forth the fruits of the Spirit: and these are, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

3. But let me add a few words on the benefits of repentance. Heaven, then, and all the blessings of Christ's purchase, are in its train. God it is, as I have already shewn, who works in us this good work. He hath promised not to desert the work of his own hands, but to carry on what he hath begun unto the day of Christ. Though, like the Prodigal, we have wandered from our Father's house, and wasted our substance; yet, if we now arise, and go to our Father, he will make us to know the joy of his salvation. There shall then, for us, be no condemnation. We shall be justified from all things, and forgiven all our trespasses. We shall be made more than conquerors over all our enemies, through him who hath loved us. We shall stand by faith in his power, and his grace shall

strengthen us. Sin, that reigned unto death, shall have no more dominion over us; but grace shall reign, through righteousness, unto eternal life. Nor will his care of us end with this life. He will guide us through the dark valley of the shadow of death: he will bring us into his own better land, where all tears shall be wiped from every eye, and where an abundant entrance shall be administered unto us into the everlasting kingdom of our Lord and Saviour.

But let us not imagine, for one moment, that all this will be done as a reward for repentance, or on account of our deservings. If we have repented, this is, as we have seen, the effect of God's grace: it is our Saviour's gift. The blessings that follow are the effects of the same grace continuing its work. Christ alone is the procuring cause of all these blessings. His merits, not ours, are the sole ground of God's favour and acceptance. It is in him alone, we have righteousness and strength. It is in him alone, therefore, and not in ourselves, that we ought to glory.

4. Would we then perform this duty aright, we must frequently review our past lives, comparing them with the just and holy law of God, which cannot fail to give us a deep sense of our own unworthiness and guilt. We must daily examine our hearts and actions by the light of Scripture, that we may see wherein we fall short of the law of God; wherein we have indulged any passion or temper displeasing to him: thus shall we the better prevent the inroads of sin; while we are led at the same time to see more of our own weakness and sinfulness, of our need of a Saviour, and of the extent of Divine love in sparing us, and doing us good.—We must likewise often meditate on the word and works of God; the spirituality of God's law; the hateful nature of sin; the great plan of our redemption; the life, the actions, the character, the sufferings and

death of our Redeemer: this will tend to increase our hatred of sin, our desires after God and his grace. We must, above all, be much engaged in fervent prayer to the God and Father of our spirits, that he would create in us a clean heart, and renew a right spirit within us. We must pray to him for his grace to fit us for his glory, to increase our faith, to shed abroad his love in our hearts, and to cause us to abound in hope through the power of the Holy Ghost.

5. I would conclude with pressing this subject on the consciences of all present. Those who are young may, perhaps, be apt to flatter themselves, that it is too soon for them to begin the work of repentance. But are not the young also inheritors of an evil and corrupt nature? Have not they also sinned against God? And for these things will not God bring them also into judgment? Let me then entreat you who are young, now to repent and turn to God. Put not off this grand work till custom shall have hardened you in sin. If you reject the grace of God now, it may never be offered to you again; or, if it should, is it likely you will be more disposed to receive it when you are grown grey in iniquity, and when use has made sin dear to you? Many, it is to be feared, are now in outer darkness, who once pleased themselves with some such hope. Trust not to the doubtful and dangerous chance of a death-bed repentance. You may be hurried out of the world without being allowed time to put up one cry for mercy. Remember, you have no lease of life. This very night may your souls be required of you: therefore delay not even till to-morrow the work of repentance. Do not allow yourself to be deceived by imagining, that you shall find more delight in sinful pleasure than in the service of God. This is a mistake which has ruined thousands. For whatever may be the enjoyments of worldly pleasure, they are at the best short-lived and

fleeing; and they issue in anguish and despair. There is, assuredly, no peace—no solid or lasting peace—to the wicked:—while the peace of God himself—a peace which passeth understanding, which banishes every fear, and fills the soul with joy unspeakable—is the portion of him, and of him alone, who repents and turns to God.

But the subject addresses itself to persons of every age, even to those who may have grown grey in the service of sin. Even these, though at the eleventh hour, are invited to repent and turn to God: and how incumbent is it upon such, while judgment and eternity press upon them, to attend to the invitation! There is hope even for them. If they will now come to God, repenting of their sins, and trusting in their Saviour, he will in no wise cast them out; he will receive them with joy, and welcome them, as the father in the parable his lost but returning child. Now, then, is the accepted time, now is the day of salvation; and, after so long a time, it is still called to-day. Therefore let us no more harden our hearts against him; lest he swear in his wrath, that we shall never enter into his rest.

And here I would remark, that repentance is not, as some suppose, the work of a Christian at the beginning merely of his religious course. It will continue to be his daily work, until he shall lay aside his mortal flesh. While we remain in this world, we shall find daily and hourly cause to humble ourselves before God, for the sins of our thoughts, words, and actions. It is not with the confident and the presumptuous, but with the humble, the lowly, and the contrite, that God loves to dwell. And we may be assured, that, however strong at one time may have been our convictions of sin, and howsoever loud may now be our profession of religion; unless we are in the daily exercise of humiliation; unless we daily repent, and daily

bring forth fruit meet for repentance; unless we are daily dying to sin, and living unto righteousness; we are still in our sins; sin still reigns in our mortal bodies, bringing forth fruit unto death.

And now, let no one among us make any more excuses or delays, but flee from the wrath to come. Evil persuueth sinners; and if death overtake us in our sins, eternal misery will be our portion. Yet a long-suffering God has patience with us. The Gospel still invites us. Jesus Christ still assures us he has no pleasure in our death, and prays us to turn to him, that our souls may live. If these things affect us as they ought, let us determine, whatsoever our hands find to do, to do it with all our might, for there is no work, nor device; nor knowledge, nor wisdom, in the grave, whether we are all hastening.

To the Editor of the Christian Observer.

As you have cast a comprehensive glance around the extensive circle which your eye commands, you have probably been often called to lament the evils resulting from the absence of habitual self-control.

In the walks of public and of private life; in man, considered as a part of the great community of the world, and as head of the little sphere in which his lot, as an individual, is cast; we discern but too many incontrovertible proofs of the grievances which flow from this source. It is to some few of the ills thus originating, as they affect us in domestic life, that I am now desirous of calling the attention of your readers. Where shall we find the man who may not see ample ground to deplore that we are disposed *practically* to deny truths which in *theory* we acknowledge? Faith has for its object the *whole* word of God; and we confess it to be the believer's privilege to walk with his Maker in the exercise of this heavenly principle; and,

by the power of God's Spirit, to mortify the *whole* body of sin. We also admit that they who content themselves with aiming at any thing short of this in practice, are too much strangers to their real state, and to the nature of that liberty wherewith Christ has promised to make his people free. But does our life correspond to our profession? How often do we see the characters of some valuable persons clouded, and the influence which they would otherwise so justly gain greatly counteracted, by comparatively small faults! We are feelingly awake to this fact in the case of our neighbours: but let us bring the matter home to our own bosoms.

It is a trite but important remark, that life is made up of a succession of little parts; and that each day derives its character from the prevailing ingredients in the multitude of little occurrences which accompany its flight: yet, alas! on retracing our own steps, in searching out our own hearts, we are disposed to rest satisfied with a very partial and limited survey. We fix upon some few scattered points of peculiar prominence, and, uniting them into a whole, sit down well pleased with the result; while the innumerable little shades, divisions, and inequalities, which have filled the intermediate space, are lost from the view. Thus do our fleeting hours leave behind them but a vague remembrance of the past; as a dream when one awaketh, the airy visions float faintly before the eye of memory. Self-love too steps in, and deceives us with her optical illusions. She points to a few bright spots scattered here and there on the surface of life, and, illuminating them with borrowed lustre, dazzles our sight. We yield ourselves the willing victims of her delusory powers, and make no efforts to discover the deception. But if we would know ourselves; if we desire to see our characters as they appear to our fellow-mortals, and to our God; let

us follow ourselves through the successive hours of each day. Let us mark the habits and the temper which fill up the moments as they pass; let us labour to discover (to use the words of the excellent Newton) whether "our professions, like that of too many whose sincerity charity would be unwilling to impeach, is not greatly blemished, notwithstanding our hopes and our occasional comforts, by the breaking forth of unsanctified tempers, and the indulgence of vain desires, anxious cares, and selfish purposes." Let us look back to the hours of freedom and of domestic privacy. Has no impatience, resentment, or repining, been permitted to sully the fair tenor of our course? Has a peevish spirit, a wearying anxiety about mere trifles, a capricious dissatisfaction with the minutiae of family arrangements, and a continual change of plans, never harassed our children or our dependants, and very sensibly tended, by their systematic recurrence, to lessen the aggregate sum of domestic peace? Have low suspicions and petty jealousies never, by being harboured within our bosoms, soured our temper? Has an unaccommodating, self-indulgent spirit never practically led us in any degree to forget the law of love to our neighbour?—Let us dwell upon these several heads in our daily private self-examinations; and, it is to be feared, although the shapes which these faults will respectively assume may vary with the varieties which exist in the natural constitutions and habits of the mind, and with local circumstances, that an impartial conscience will condemn very many of us, upon some one or more of these points.—Nor let us deceive ourselves by regarding them as of trivial importance. "Behold how great a matter a little fire kindleth!" This subject demands our most serious attention. Can we deny that it does so, when we call to mind the words of our Redeemer; "Be ye perfect, as your Father

which is in heaven is perfect." Can we persuade ourselves that we are labouring to live up to the spirit of this command; that we are guiltless in His eyes to whose view the most secret recesses of the heart are laid open, and who has himself declared that "for every idle word that men speak they shall give account;" if we are knowingly allowing ourselves in any one habit of sin, however small it may appear to our partial judgments? If we attempt to apologize for our conduct by pleading the constitutional infirmities of our temper, or the debilitating and agitating effects of ill-health, it is to be feared that we are but deluding our own hearts; that we are acting under the guidance of the author of all evil, and, in fact, are circumscribing the all-sufficient power of Divine Grace. Let us "judge ourselves, that we be not judged of the Lord." Let us not seek to quiet our consciences by bringing forward excuses which will be swept away, as "the refuges of lies," in the hour of death, and in the day of judgment.—Is any one disposed to think that the matter has been too strictly viewed? Let him beware lest he should at last too late discover that he is ruined, by having trusted in this point to the delusive reasonings of his own heart. Can we, with truth, affirm, that we labour to devote soul and body, every talent, every power, and every faculty, to Him who gave them; that we let our light shine before men to the praise of His grace; when we are habitually tolerating improprieties in our daily conduct which are contrary, to say the least, to the circumspection becoming our profession, which degrade the transforming power of religion in the eyes of the worldly-minded, and cast a snare and a rock of offence before the steps of those who look up to us to guide and strengthen them in their course to the heavenly Canaan? We are in our judgments firmly persuaded of the omnipresence of God;

we believe that the eyes of the Lord are in every place: yet, to our shame be it remembered, that the presence of a prince, a nobleman, a fellow-worm upon whom we depend, and whose favouring regards we would propitiate, will effectually smooth the ruffled brow, check the impatient word, and banish the rising emotion, while He "in whose favour is life" is little considered! We look back with slight compunction upon faults committed before the Judge of Heaven and Earth, the bare recollection of which would dye our cheeks with blushes were we informed that some frail mortal had been privy to our conduct.

Oh that we could truly estimate the evil of sin in its own inherent nature, and our utter helplessness and frailty! We might then be induced to rely for strength upon Him who is "mighty to save." Our spirit, our temper, our conversation, would then more uniformly evince that we live in the continual presence of our God. Under all the petty vexations and cross incidents to which a fallen race of beings are liable and the vicissitudes of each day may expose us, we should hear a voice going before us, and crying, "My grace is sufficient for thee." Sinless perfection, it is true, we shall not attain while we are sojourners below the skies; but we are awfully deceiving ourselves, if we deem ourselves safe while we are habitually neglecting to pursue "whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Did we carry our views no farther than the present life, mere selfish motives might, one should have conceived, be sufficiently powerful to constrain us to assume an amiable deportment. But, alas! the words of the poet present but too just a picture of our sin and folly!

Domestic happiness, thou only bliss
Of Paradise, that hast survived the fall!

Though few new taste thee unimpair'd and
pure ;

Or, tasting, long enjoy thee ; too infirm,
Or too incautious, to preserve thy sweets
Unmix'd with drops of bitter, which neglect
Or temper sheds into thy crystal cup.

D—————

To the Editor of the Christian Observer.

As the Christian Observer is read by many engaged in the Ministry, and also by several preparing for it, a paper may be occasionally admitted, with propriety, I conceive, exclusively with a view to their benefit. Of such a nature is the present. It contains a series of advices respecting the conduct proper to be pursued by a Minister of the Gospel, extracted from a very interesting Memoir of the late Mr. Meikle, author of "the Traveller," "Solitude sweetened," &c. &c. Your clerical readers will, I feel persuaded, anticipate edification from the production of that man, who, though never permitted to engage in their sacred office, could, when contemplating his views of it, use these memorable words: "As I feel a constant opposition in me to all that is holy and divine, I desire to be chained, as it were, by office, to religion ; and, by a close exercise therein, and breathing after communion with God, to get, through his grace, the antipathy in my heart against what is good dispelled, as far as my militant state can allow of." In hopes that, at some period or other, God would accept his offers of service in the Gospel, Mr. Meikle penned the subjoined very excellent maxims ; which, as his biographer informs us, not only shew how conscientious he was in his views, but contain hints which may be profitable to those whom God has put into the ministry.

"Contract not much carnal acquaintance.

"Learn to be abused without becoming angry.

"Meddle not much with the affairs of this life.

"Argue coolly, and from conscience, not for victory.

"Affect not a shew of sanctimony before men."

"Be not ashamed of piety in any company.

"Whatever else thou readest, read a double portion in the Scriptures of Truth.

"Shun familiarity with the men of the world, else celestial truth, as uttered by thee, will be contemned.

"Care not much about thy own reputation, so Truth and the Gospel suffer not.

"Learn daily more of Christ, and more of thyself, else thy other studies will profit little.

"Seek not great things for thyself ; seek not great approbation ; great applause, great conveniences, or a great income ; but seek great things for Christ ; seek to him great glory, many converts, and much fruits of righteousness.

"Consider the preciousness of souls, the value of salvation, the weight of the sacred charge, the terrors of the Almighty, the awful day of account, and thine own utter inability :—then shalt thou have no vain confidence, but depend on God alone.

"Please all men in the truth, but wound not the truth to please any.

"Set thy affections on things above ; so shall spiritual things be thy delights, and not thy burden.

"In company, always study to drop something for edification ; and so in a manner preach occasionally, as well as statedly.

"Be much with God in secret ; so shall God be with thee in public.

"See that the carriage of every one in thy family be a pattern to all observers, and not matter of reproach, to the joy of enemies.

"Let thy charge be continually on thy mind ; and not only pray with them in public, and from house to house, but carry them to the

closet, and pray for them in private.

"Neglect not to visit them at all proper times, but especially embrace those golden opportunities, sickness and affliction.

"Have a fellow-feeling with the sufferings of all thy flock.

"Let thy conversation be uniform; and what thou preachest on the Sabbath, practise through the week.

"Not only press charity on the wealthy, but let thy example, according to thy power, shew the way.

"Rather lend thine ear to reproaches than applauses: the first may let us see some foible or failing with which we are chargeable; but the last is very apt to kindle self-conceit, of which every one has enough.

"Act the Christian even in eating and drinking; and be not, when at a feast, though temperate at other times, a glutton or a wine-bibber.

"With respect to thy charge, consider that thou art made the steward of a family, and therefore must, seeing the great Master allows it, provide food for all; flesh for the strong, and milk for the weak. See that the worship of God be set up in all families, and performed twice a day; and that parents instruct their children in private prayer, to say grace at meat, and to keep the Sabbath. See that the rising generation under thy care grow in knowledge, and be well acquainted with the Scriptures. Be well acquainted with the knowledge and conversation of every one that is admitted to the Lord's table.

"Keep an exact list, or catalogue, of thy charge; who is pious or profligate, knowing or ignorant, in affluence or exigence, in health or sick; and read it often.

"Give a pleasant ear to the commendations of others, but always frown away the friend that would commend thee to thy face.

"Be sparing in producing spec-

imens of thy learning, or criticisms on the words in the original, especially before the unlearned; for a nice grammarian may be but a novice in the Gospel.

"In preaching, aim at God's glory and the good of souls; and then, without deviating from that rule, please all men as much as possible.

"Let thy sermons be always the fruit of much study and application; and never dare to serve God with that which cost thee nought.

"Never be bigoted to thine own opinions, or interpretations of particular texts, lest, in establishing them, thou be seeking after thine own fame; but if the thoughts of others be as orthodox and consonant to the analogy of faith, if it be necessary for peace's sake, acquiesce in them.

"Never shew a fondness for new doctrines, which, among Christians, are little better than new gods among the Israelites; but contend earnestly for the faith once (and but once, because sufficiently) delivered to the saints in the Scriptures of Truth; and still walk in that way which, though very old, is very good."

That the perusal of these advices, Mr. Editor, may be accompanied with the same Divine Unction with which they seem to have been written, is the sincere wish of

An unworthy Labourer in the
Lord's vineyard,

EBORIENSIS.

To the Editor of the Christian Observer.

In the Christian Observer for last January, "A COUNTRY CURATE" solicits information concerning the lawfulness of substituting other Lessons for those appointed to be read in churches. He quotes, from the present Bishop of Ely's primary Charge, that prelate's judicious and seasonable caution against this deviation from the Liturgy, contrasting it with the "*Admonition*" pre-

fixed to "the Second Part of the Homilies," where a change of Lessons, at the discretion of the officiating minister, is not only permitted, but encouraged.

Now "the Second Part of the Homilies" was "set out by the authority of Queen Elizabeth *," in the year 1580†, but not sanctioned by Parliament: I conceive, therefore, that the "Admonition" appealed to by the "Country Curate," could in no respect supersede the Liturgy, which was sanctioned by the Act of Uniformity passed in the year 1559‡. But, without any discussion of that question, it is most certain, that the "Admonition" cannot justify a departure from the present Liturgy, which was made a part of the law of the land by the Act of Uniformity passed in the year 1662. This statute (14 Car. II. cap. iv. sect. 24) enacts, "that the several good laws and statutes of this realm, which have been formerly made, and are now in force, for the Uniformity of Prayer and Administration of the Sacraments within this realm of England, and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said book, intituled *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: toge-*

ther with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons," herein before mentioned to be joined and annexed to this act; and shall be applied, practised, and put in use for the punishing of all offences contrary to the said laws, with relation to the Book aforesaid, and to no other."

The penalties, which were denounced by the act of Elizabeth against a wilful non-conformity to the Liturgy of that day, are hereby denounced against a wilful non-conformity to the present Liturgy. These penalties, as they affect beneficed persons, are: for the first offence, forfeiture of a year's profit of all his preferment, with six months' imprisonment—for the second offence, a year's imprisonment and deprivation *ipso facto*—and, for the third offence, deprivation *ipso facto*, with imprisonment for life. The punishment of a person not beneficed, is, for the first offence, a year's imprisonment—for the second, imprisonment for life. See 1 Eliz. cap. ii. sect. 4—8.

Thus much may suffice for the illegality of the practice concerning which the "Country Curate" inquires. On its incompatibility with the solemn promises and engagement of the clergy, and on the bad consequences that might otherwise result from it in a religious and moral view, I forbear to insist at present.

A COUNTRY VICAR.

* Homilies, Oxford Edit. 1802, page 125.

† Bishop Tomline on Article xxxv.

‡ 1 Eliz. cap. ii.

MISCELLANEOUS.

To the Editor of the Christian Observer.

As a resident in the city of Oxford, I feel extremely desirous that the judicious advice of "RUSTICUS," which appeared in your highly-esteemed Miscellany for December last

should receive its deserved attention from those to whom it is addressed; but I have little hope that the appeal will be productive of much improvement, unless the Heads of Houses, the Proctors and Tutors of the respective col-

leges (who constitute the guardians and governors of all minors of their body) do resolve on measures similar to those adopted by their predecessors in office, as exhibited in the following copy of a folio bill, headed with the University Arms.

" At a General Meeting of the Vice-Chancellor, Heads of Houses, and Proctors of the University of Oxford, June 23d, 1701.

" Whereas, all undergraduates and minors whatsoever are strictly accountable, in all their matters of bargain and expense, to their respective tutors and governors; and ought not, by the laws and usages of this place, to be trusted or dealt with for any sum or thing exceeding five shillings in value, without the approbation of the said tutors and governors; and that, notwithstanding, several persons have of late presumed to trust and deal with young scholars, for very considerable sums of value, to the great detriment of many of them, and the insufferable affront to public discipline :

" These are straitly to charge and require all manner of persons, whether privileged or not privileged, of what trade or occupation soever, that, from the day of the date hereof, they do not buy, sell, trust, or bargain, with any undergraduate or minor whatsoever, that hath his residence or name in any college or hall in this University, for any sum or thing above the said value of five shillings, without the knowledge or express approbation of his tutor or governor respectively, under the penalty of being proceeded against (by disprivileging, discommoning, &c. according to the quality of the person, and nature of the offence) as a perturber of the peace and good government of this place.—We likewise further require and command all such as have trusted or dealt with undergraduates, without the knowledge of their respective tutors, beyond the value of five shillings aforesaid, that they

bring in true bills of all such credits and demands as are yet unpaid them, to the respective tutors or governors concerned, at or before the twenty-first day of July next after the date hereof, under the penalties aforesaid to be inflicted upon all such as shall neglect or refuse the same.

" *Roger Mander, Vice-Chancellor.*"

You are aware, sir, that young men are sent to the Universities from the age of sixteen to twenty years—a period of our lives which more especially requires the counsel and example of wisdom and experience, and not unfrequently the restraints of authority, to form a character of worth and usefulness. But it is much to be deplored, that youths, on their entrance at the University, are considered men, and gentlemen; and, without regard to the situation and circumstances of their parents, many of whom are far from affluent, they soon form an acquaintance with persons whose incomes far exceed their own, and whose style of expense they are led to rival. The consequence is, too often, that, from the facility of credit with the tradesmen, &c. they soon find themselves involved in extensive, unnecessary debts.—It is a painful task to me to enter into a detail of follies which some may term "the generous thoughtlessness of youth;" but, as a father, as a Christian, I feel myself impelled to relate a recent instance or two "of the growing expensiveness of a college education," with the hope that they may serve as a beacon to all whom it may concern.

The widow of a schoolmaster, whose numerous family obtained Royal patronage, was enabled, through the munificence of her benefactor, to send one of her sons to the University. The poor mother vainly hoped to see this beloved youth a respectable clergyman, and calculated that sixty or seventy pounds per annum, together with what he would receive from the foundation, would amply cover all

his expenses, and enable him to appear as a gentleman; but, sad to tell! after he had been at the University a little more than a twelve-month, it was found that he had contracted debts to the amount of six hundred pounds! Her prospects were consequently blasted, and she was compelled to procure a subaltern's commission for him, and send him abroad, leaving his creditors unpaid.

Another instance of the baneful effects resulting from the expensive habits of the undergraduates, I have lately witnessed in the son of a clergyman who held a living of about four hundred pounds per annum, in Herefordshire. The young man, after taking his bachelor's degree, received ordination, and a curacy in Wales of eighty pounds a year, which was his whole income. While at college, his father had allowed him one hundred pounds a year, and he supposed that this allowance had covered all his expenses; but before the young man had been at his curacy six months, he was arrested by his wine-merchant for one hundred and forty pounds. I read a letter from the worthy father on this distressing occasion; stating, that it wrung him to the heart to see his only son on the eve of imprisonment; and he with difficulty discharged the debt and costs. This was, however, but the beginning of his sorrows, for shortly afterwards the tailor was proceeding by law for the payment of upwards of an hundred pounds; and finding there were more debts still, the distressed parent was advised to collect the whole of his son's bills, and agree to some method of liquidation. The aggregate amount of the debts was found to exceed eleven hundred pounds: among the items were, the confectioner's bill, nearly one hundred pounds, for dinners, desserts, &c.; seventy pounds for watch-seals, rings, and brooches; forty-five pounds for whips and spurs; upwards of thirty pounds for per-

fumes and soap; and an immense bill for boots and shoes, having between thirty and forty pairs of boots with him. The father's letter to a person in Oxford concluded thus: "With many tears I state the thoughtless extravagance of my graceless son, which has compelled me to borrow a large sum of money from a friend; but what I feel most severely is, it deprives me of the means of supporting my aged mother, which I have done for some years."

Surely, sir, such instances as these, of which I fear there are very many, loudly call for the immediate attention of every Head of a House in both Universities. Such a clergyman as this, must necessarily be in that pitiable situation described by "Rusticus," "if summoned to visit one of the poor of his flock, whose case calls for charitable assistance, when the recollection of bills unpaid, only contracted through extravagant habits, checks his benevolence, and he is reluctantly forced to say, 'Be ye warmed, or be ye clothed,' while he cannot give them those things which are needful to the body." To cure these evils, although it might be impracticable to resort to the law I have quoted above, yet surely much might yet be done: might not, for instance, some such expedient as this be adopted, namely, that the Vice-Chancellor, Heads of Houses, &c. should enact a law, that henceforth all persons dealing with members of the University should annually, or oftener, deliver an account to the tutors of their respective demands, that they may be regularly transmitted to the parents, with a view to their early and punctual discharge. Many of the young men, be it remembered, probably never before possessed ten pounds at one time, and have not been accustomed to habits of economy: when, therefore, they have the uncontrolled disposal of a large annual sum, not having learnt the value of money, it is too often dissipated in a very thought-

less and sinful manner; while, in addition to this, by the facility of credit, the inconsiderate youth is plunged into difficulties which prove inextricable. Many advantages, I think, would result from the adoption and steady enforcement of some such regulation. Not only would the money intended for the necessary college expenses be applied to that object, instead of being wasted on women, gigs, horses, &c.; but bodily health, and vigour of mind, would be preserved and strengthened; habits of industry, integrity, economy, and self-denial, would be formed and established: and these advantages would affect not only the individual and his immediate connections, but would extend themselves to every department of church and state.

PHILO PATRIA.

To the Editor of the Christian Observer.

Experto crede.

THE friends of true religion, and those of the Church of England in particular, are deeply indebted to your correspondent RUSTICUS for his paper, in a former Number, on the growing Expensiveness of a College Education. Having been myself a sufferer by the evils which he deplores; and having observed the pernicious consequences of them in many, besides myself; I am much rejoiced to find the subject discussed in the pages of the *Christian Observer*;—discussed, as it is by your correspondent, with the spirit of a gentleman, no less than with the affectionate piety of a sincere Christian.

As far as any reformation can be expected to originate with the undergraduates themselves, nothing, I think, can be added to the excellent remarks of "Rusticus." If they remain uninfluenced by his eloquent appeal to their hopes of future usefulness in the ministry; to the concern they must feel for the general interests of religion; to the deep but unavailing sorrow, the grievous but in-

evitable consequences, which will follow the habits of thoughtless extravagance in which they indulge; we must abandon the hope that they ever will spontaneously institute a new mode of conduct. But, admitting, as I do, the weight of these arguments, and happy as I am to add my testimony to that of "Rusticus," that there are many of our academical youth who recognize the authority of the *Christian Observer*; many who are anxious to regulate their conduct by the rules of the Bible; there still are circumstances which cause, in my mind, very serious doubts, whether these amiable delinquents are likely to set about the cure of their own malady; whether, for such a purpose, the voice of persuasion will have sufficient power, unaided by the arm of authority.

It is well known, that young men are sent to college at a very early age. The majority of freshmen are seventeen or eighteen years old; some younger. Add to this, that the investiture of the academical robe may almost be considered as the moment of emancipation from authority. For, although a conformity to certain rules is indispensable; although the Dean peremptorily requires the attendance of the undergraduate at chapel, and the Tutor at lectures; and although flagrant offences may subject him to severe punishment from the officers of the college or the university; still there are many, and not unimportant, parts of his conduct, left entirely to his own discretion. He may keep a horse, and a servant; he may give frequent and expensive entertainments; he may even avowedly neglect the proper studies of the place; and yet, conforming to the rules I have mentioned, and perhaps to some others of the same nature, he may not only escape censure, but be considered, to use the college phrase, "a regular man."

The conclusion, to which I am led by these facts, is the following—

and it is no less true because a hackneyed observation—either, that it would be advisable not to send our young men to college at so early an age; or, that the authority of the tutor should be more exerted.

Your correspondent will perhaps tell me, that he is writing to young men who stand in no need of discipline; who are influenced, in the main, by right principles; and who only require to be reminded, that those principles should be brought into action. Be it so. And from hence I draw a very strong argument in favour of my position. If they, whose dispositions and general conduct are formed upon principles which constitute the surest preservative from evil, and the strongest incitement to good conduct, are betrayed into practices unworthy of their Christian profession; how needful is it, that those who live not under the influence, nor, in fact, recognise the authority, of scriptural injunctions, should be restrained by compulsory means from practices which tend, not only to their own ruin, but, by their example, to that of others also! Besides, if authority were used, who would be the first to give effect to its exertions? They, no doubt, who know, by implication at least, from the records of infallible truth, the indispensable duty of submission to their superiors; they, who have been instructed that they "must needs be subject, not only for wrath, but also for conscience sake." Others might comply with the injunction from a fear of the penal consequences of disobedience; the Christian would do so from an approbation of its fitness and excellence, and from the habitual desire of his heart to conform in every particular with the will of God. If the standard of right conduct were thus erected, young men of this character, I doubt not, would be the very first to rally round it. Many of them probably have secret misgivings, if not serious regret, on

account of the practices we lament. But common example gives a sanction to them; and the absence, to say the least, of all discouragement on the part of their superiors, adds incredibly to the force of that sanction. If the authority of their superiors were exerted in an opposite direction, they would, I am persuaded, find little difficulty in contending with the common example.

That the tutor of a college has it in his power greatly to curtail the expenses of his pupils, admits not of a doubt. At the college of which I am a member, the cook presumes not to send a dinner or supper to the rooms of any undergraduate, without the written permission of his tutor. This permission is rarely withheld, except as a punishment for recent irregularity. If a discretionary power of this nature is lodged, as it undoubtedly is, with the tutor, I appeal, sir, to the good sense of your readers, whether it be not a vain pretence that the restitution of stricter discipline in our universities is an impracticable measure.

It must also be allowed, that the undergraduate's bill is, in many cases, swelled to an enormous size, without any fault of his own, from the extravagant charges of the university tradesmen. These persons are subject to many bad debts from the members of the university; and the method which they take to reimburse themselves is, notoriously, that of raising their prices to an exorbitant height. Is it not obvious that this evil might be much corrected, if the tutors of colleges resolutely refused to employ any tradesman who gave credit to the undergraduates beyond a certain amount?

But, besides those to whom authority is entrusted, there are others who might contribute much to the removal of those abuses which form the subject of our present consideration. I speak principally of the Fellows of colleges resident in the university; most of whom have

some acquaintance amongst the undergraduates. I must be allowed to express my opinion that many of these, men too, in many instances, who profess themselves the friends of religion, have shewn a lamentable tameness in this particular.—When I first went to college, I took with me letters of introduction to some members of the university, of unquestionable piety, and no inconsiderable rank in the republic of letters. They treated me with flattering marks of civility; and for a time perhaps my conduct gave me some claim to their regard. Soon, however, I was led into habits to which I am sure they could not be strangers, and which, I am equally sure, they could not approve. But they never expressed their disapprobation, and they continued to honour me with unaltered attention to the close of my academical life. Doubtless, this attention was well meant; and the kindness from which it flowed merits my warmest gratitude. But had that kindness shewn itself in earnest and friendly remonstrances on the impropriety of my conduct, I feel a strong persuasion that I should not be compelled, as I am, to reflect, with ineffectual sorrow, on the consumption of many pounds, and, which is of more awful importance, of many hours, in luxurious indulgence, and indolent or dissipated amusements.

May He, in whose hand are the hearts of all men, so dispose the hearts of the governors and other graduates of our universities, that they may watch over the young and inexperienced members, with sedulous and affectionate anxiety! And may He so incline the hearts of the young to habits of study, retirement, frugality, and devotion, that in those hallowed seats of science—"true religion and useful learning may flourish and abound, and that there never may be wanting" from them "a supply of fit and able men, duly qualified to serve God both in church and state!"

UNANIMUS.

To the Editor of the Christian Observer.

THE respectable medium the Christian Observer offers for communication with the public, must be my apology for troubling the Editor with the annexed certificate for insertion: it is brought forward for no purpose of contention, but simply to serve the cause of justice.

You are no stranger to a spurious letter, inserted by Dr. Marsh in his Reply to Dr. Milner's *Strictures*, written in the assumed language of a Quaker, having a post-mark upon it, which induced the Doctor to imagine that his correspondent resided at or near Abingdon, in Berkshire.—I am aware that the whole Society of Friends can hardly be responsible for the intemperance of a single member, if the fact were just as it has been represented to the public; but when there is the clearest evidence that there is not an individual of their persuasion in being, of the name affixed to the "Abingdon Letter," and while Dr. Marsh, not content with bringing the subject forward in two publications, has continued to insist upon the correctness of his assertions, by public invitation to "all gentlemen who may doubt the authenticity of the Abingdon Letter to call upon him and see that letter, an examination of which will convince them that it is authentic;" we need not be surprised that respectable persons, resident in Berkshire and Oxfordshire, should show some anxiety to counteract the effect of such a delusion: for my own part, I confess, that I could hardly repress a smile at such a specimen of the Professor's ingenuity! The mere exhibition of a letter prove the authenticity of it!—The letter *must* be genuine.—for here it is! Dangerous logic! To reason thus, would give currency to the grossest frauds, and render forgery as safe as well as profitable employment. . . . Not a Bank of England note could be refused payment, however clumsily executed. True, or, false is out of the question—

Here is the note, and that is incontrovertible proof of its being genuine, and no forgery!

I am, &c.

ANICUS.

"We the undersigned, resident at the places respectively set against our names, do hereby certify that there is no person, professing with the people called Quakers, of the name of James Whiten, James Whitin, or James Whiting, in the neighbourhood of Abingdon, nor has been to our knowledge; and further, that we know of no person, in connection with the aforesaid Society, who bears either of the above names, in the counties of Berks or Oxon, or elsewhere.

"Robert Allen, Abingdon, Berks.
Jas. Reynolds, Faringdon, ditto.
Cha. Reynolds, Faringdon, ditto.
Jere. Wallis, Abingdon, ditto.
Rich. Reynolds, Faringdon, ditto.
Thos. Skennir, Witney, Oxon.
Dan. Rutter, Witney, ditto.
E. Swaine, Henley, ditto.
Joseph May, Henley, ditto."

ON THE PRINCIPLE OF EMULATION.

(Concluded from p. 159.)

WHEN we consider the great importance of a right management of the temper in the formation of the Christian character, it cannot be a matter of surprize that I should request the attention of your readers to a few remarks on that point, in closing this too-long-protracted discussion on the subject of Emulation. It must be owned, even where the object of Emulation is most legitimate, the motive for carrying it on most laudable, and the means wholly unexceptionable, that still it may be conducted in a very bad spirit. Joy at the failure of others, undue exultation at your own success, with the whole tribe of splenetic vapours at the prospect, or, under the immediate lash of disappointment, are the too ready and unfortunate asso-

ciates of the human mind in every pursuit which brings it into contact with others. Take the effects of that species of Emulation which is necessarily implied in what is (hatefully I was going to say, from its abuse,) denominated an *argument* between two persons. Let their argument, or call it the comparison of their ideas, take place upon one of the gravest points of the Christian religion. Let their honest motive be to acquire clear notions upon the subject, and so to glorify God.—Alas! how very soon will both motive and subject often change their complexion—"the gold become dim, the most fine gold be changed,"—beneath the sullyng effects of a vain-glorious or a disappointed ambition. It began by "two friends going hand in hand in pursuit of truth:" it ends with "a duel in the form of a debate." The point of honour, in this case the prize of reasoning, is too precious to be resigned without a struggle on either side. And this perhaps makes an *argument* a more frequent and more fruitful source of contentions and rancorous feeling even than many games, where, under the same principle of Emulation, there is still a mixture of chance with skill in producing the event. The skill in these last is more easily resolved into habit, or palliated by fortuitous occurrences, than where the event wholly depends on the exercise of the reasoning faculty. And therefore, perhaps, even chess, though the most reasoning of all games, has not the production of so much rancour and ill blood to answer for, in a given time, as the unfortunate disputes, for instance, on the subject of Calvinism. Now it is the production of this contentious, this envious, this oftentimes malignant, and still oftener vain-glorious, temper, which has induced many sound writers on morality to proscribe the principle of Emulation from the allowed limits of human agency. Your excellent correspondent himself, in another paper, has enjoined a careful obser-

vation of the mind and temper of the pupil, before he be fully allowed the use of any species of game of competition; and the first dawaings of a quarrelsome or contentious spirit are to be the signal for laying aside the racket or the board. Truly enough, I am not surprised at these instruments of competition being so easily dismissed, when upon his own principles it was rather inconsistent to admit them at all; "a superiority" in such pursuits being almost literally "sought for its own sake." Nor, indeed, should I have any great objection to their being laid aside from such a cause, with this single variation from your correspondent's plan; that the pupil should be rather persuaded to lay them aside himself as dangerous to his own peace, than be forcibly deprived of them as a mere punishment for having misused them. From this latter measure, I own, I see much hazard lest an increasing fondness should result, which would appear as a more favourable opportunity.

But my principal difficulty in the affair lies here. After you have forbid your child the use of the bat, or the board, you must, *a fortiori*, according to a former observation, forbid him the use of his reasoning powers. And I must acknowledge my wonder that this plain conclusion never occurred to your correspondent, and to those who think with him on the subject, viz. that if games of competition are amusements scarcely ever to be entrusted with safety in children's hands, much less should the multifarious temptations of ordinary conversation be left without a guard and a check; which, in the case of many disputatious tempers would, even to the end of life, amount almost to a total prohibition to converse. In this case your correspondent will doubtless reply, Converse we must, argue we must; any prohibition to the contrary would be absurd: therefore rather warn your pupil of his natural temper; put him on his guard against his favourite propen-

sity; teach him "to be sober, and to watch unto prayer;" direct him to that source of instruction where alone he can learn to be "meek and lowly in heart;" and then send him forth, not with a padlock on his lips or a chain on his thoughts, but armed with the whole armour of God, and furnished with principles which can worthily influence his reason, or direct his speech.

Now, without any desire to advocate the cause of games of competition, it is extraordinary, nevertheless, that it should occur to me, to apply just this same mode of conduct and precaution to the *lesser* danger arising from their moderate use? The advocate for amusement would say, that children must be amused; that it is scarcely possible to devise games in which some mode of competition will not be found; and, that the warning beforehand where necessary (and where is it not?) will probably operate more salutarily, with the immediate opportunity of putting it into practice, than a bare removal of all possible temptation, as you vainly think, to an indefinite distance.

My motive in pursuing this train of reasoning will be easily anticipated to be that of applying it to the question of *educational* emulation. Here is a positive, a most important, a most indispensable end to be answered by the game, if you please so to call it, of competition. And will you dispatch the principle out of existence, because the tempers to which it may lead, by abuse, are of a questionable or even of the worst kind? Will it not be the more discreet, more moderate, more scientific, and more salutary course to steer between the extremes:—not to inflame the temper of the pupil indeed by any refined and artificial appendages to the principle in question; on the contrary, to purify it as much as possible from every corrupting tendency; then to warn your pupil of the abuse to which, this in common with every principle of the human mind, is, through our natural deprav-

vity, become liable; and, so to dismiss him, covered with every human and divine protection in your power, to the arena of useful and honourable combat.

But we are here again upon narrow and unfavourable ground. We are supposing emulation liable to produce all the ill tempers which your correspondent would charge upon it. We are supposing to the utmost limit of its dangers; without taking into the account the power it possesses of an opposite kind; the tendency which unquestionably resides in it to rectify its own abuses.

The effect of Emulation in correcting those very feelings of pride which, it was admitted, might sometimes give birth to it, has been already noticed. And, however paradoxical it may appear, I have no difficulty in affirming, that its operation forward upon its own effects, will be eventually as beneficial as we have proved its operation backward on its cause to be:—the temper which it may for a time excite, it will itself extinguish.——A well-regulated school upon the principles of Emulation (not where beating and boxing, and pulling the hair, and spitting in the face of the unsuccessful candidate are privileges allowed to the conqueror, as we have heard is the case in some Lancastrian schools) affords, I strongly believe, one of the best cures that exist, for the very obliquity of temper complained of. Grant that some sour looks and spiteful wishes glance across the brow of the disappointed youth, upon the first few unsuccessful trials of his skill; how soon does he learn that the indulgence of these feelings is no ready road either to success in future, or to the favour of his master or his competitors in school? Perhaps another experiment, by its success, dispels, with an unexpected gleam, the gathering clouds: and the quick alternations of fortune soon leave but little space either for brooding over the mortifi-

cations of failure, or exulting in the triumphs of victory. In classes of any magnitude, personal competition is of necessity wholly lost in a general struggle for the highest place. The pupil is soon made to feel that for his approximation to the top of his class, or his distance from it, he is mainly dependent on his own conduct. To attain it, he readily excuses in another the effort which he had the moment before made himself. He even learns to sympathize with his fellow in a failure of which he has felt the smart. Often will you see in such contests the most amiable traits of disinterested generosity; and even one competitor assisting another to attain that eminence, with which both have learnt to associate the rewards of diligence and the approbation of the master. In contests of a higher order, other emotions prevail equally destructive of the low feelings of a petty jealousy. In university-examinations the solemnity of the preparation, the gaze of spectators, the importance of the prize, and the future consequences of the award, all seem to carry the mind beyond itself, and to produce more than half the purifying effect attributed by Aristotle to tragedy itself. The mortal combatants learn a mutual feeling, and embrace in common danger. If some extraordinary cases of sturdiness or spleen occur, which are sure to be noticed and scouted, I believe the examination-room to be, on the other hand, a scene where the noblest feelings of a reciprocal regard have been called into exercise. And whilst on this subject “we speak that we do know, and testify that we have seen,” the reader, perhaps, will be better pleased by a more authentic testimony to the same effect, contained in your own pages, Mr. Editor, in the able character of the late venerable and ever-lamented Dr. Jowett of Cambridge.

“In mathematical pursuits, and in subjects of natural philosophy, though these two friends” (the late

Professor of Civil Law and the venerable the Dean of Carlisle) "were of the same academical year, and for some time likely to have been competitors for the University-honours at degree-time, they constantly read together, afforded mutual assistance to each other, and always communicated the respective progress they were making, without the least reserve or jealousy." *Christian Observer* for December, 1813, p. 822.—I will not amuse myself, sir, with imagining the vain attempts of your correspondent to throw aside this *solitary* instance of a good-tempered Emulation; nor the regret I might suppose him to feel that he should have rested the proof of the possibility of his Anti-Emulation schemes on a *solitary* instance of success. I will rather allow him *many* instances of success in education conducted, as he fancies, without the aid of Emulation. I will keep my own *knowledge* of the temper in which open and avowed Emulation *may* be conducted, to myself. I will "argue the question on abstract grounds;" and I will undertake to maintain, that an education conducted to the exclusion of the ordinary modes of Emulation, with any given number down to one alone, as the subject of the experiment, shall be more likely to excite, and be less calculated to reduce, an ungracious and selfish temper, than the same education conducted by the same person, only through the medium of a sensible, moderate, and well-regulated spirit of Emulation.

But, sir, perhaps happily for myself, I am arrived at that point when I have a fair excuse, or rather an urgent call, for closing my observations; and, after alarming your readers, by the threat of a long train of "abstract reasoning," to prove a very plain practical point, I shall now agreeably surprize them, by referring to what has been already alleged; fully assured that the utmost strength of my humble arguments in favour of the Principle

of Emulation has been already put forth; and that, if further reasonings are required to defend it, they must be sought from some abler champion of the cause. Here, therefore, I beg leave to withdraw myself from your further attention; only trusting, whatever my execution of the argument I have undertaken against your able and valuable correspondent may have been, my motive in it will not be misconstrued. Considering the plans of education proposed by Dr. Bell and Mr. Lancaster to be really one of the greatest blessings which, in these later years, God has vouchsafed to our favourite isle; and viewing the Principle of Emulation as the main stay and distinguishing characteristic of these plans; how should it have been possible for me to have felt or expressed myself less strongly than I have? Deeply interested myself in the success of no very insignificant establishment on the footing of these plans; looking earnestly for an improvement in the minds and moral dispositions of the children, as an object of greater importance than even their attainments in learning; and entertaining the most sanguine expectations of success in this very particular from those plans, beyond all others ever devised by the wit of man; how must I be alarmed by the strong forebodings of your vigorous page on the issue of these hopes!—Could I have been convinced that Emulation were in itself a corrupt and unholy principle of action, I should as soon expect success from an education of which that was the basis, as I should from schools which, like the Spartan, encouraged theft and simulation. Did I not believe the most vigorous pursuit of Emulation was consistent with the highest degrees of Divine grace in the heart, and capable of being turned, even in ordinary studies, "to the praise and glory of God," I should strongly hesitate as to its lawfulness at all. And finally, did I not see in practice the most noble, ge-

nerous, and high-conditioned fruits both of private and public benevolence, spring from the soil of well-regulated Emulation; and even the same pursuit upheld after the most remarkable changes of mind in individuals, without any apparent consciousness of guilt in their proceedings; I should be more disposed to question the ground on which I am standing. If firm at all, sir, it should be made to feel so. A question involving so many interests, and affecting the fate of almost the whole rising generation, should not be left at large; nor the exertions now making in that cause be suffered to continue, if they are mischievous, or be discouraged if beneficial. The question is, indeed, now fully at issue. Many years cannot revolve over our heads, should it please God to leave us the space of ground we now occupy for the experiment, before its success will be most amply tried. According as the succeeding generation shall have been actually improved, or deteriorated in disposition, so I

shall be bold to claim the argument as my own, or concede it to your correspondent. In the mean time, wishing most heartily that no objects of Emulation may be proposed to us, but the very highest and most beneficial to man; no motive enforced, but the glory of God and obedience to his will; no temper inculcated, but that of "peace on earth and good will towards men;" I shall conclude, by pointing at once our prayers and our endeavours towards that bright eminence which can alone justify all means by which it shall have been obtained,—the eminence of true holiness, leading, through the merits of a Redeemer, to the very throne itself of God. "Here is honour worthy our ambition; honour, after which we all are invited to aspire; which all may obtain, who strive worthily and lawfully; and of which, when once obtained, nothing can ever deprive the possessors*."

VINDEK.

* Horne on the 115th Psalm.

REVIEW OF NEW PUBLICATIONS.

Remarks on Prisons. By STEVENSON MACGILL, D. D. Minister of the Trone Church of Glasgow. Glasgow, ———. London, Longman. pp. 79.

In the month of May, 1809, we had occasion to review a valuable work by Dr. Macgill, entitled, "Considerations addressed to a young Clergyman; or some Trials of Principle and Character, which may arise in the Course of his Ministry;" and we ventured to express a strong wish that it might be read by every clergyman in the kingdom. We feel nearly as strong a desire that the tract now before us may go into the hands of every Member of both Houses of

the Legislature. The state of our gaols is a subject which has attracted much less than it ought to have done of the public attention. We have been distinguished of late by improvements in almost every branch of our internal polity, and by an excursive benevolence which has known no bounds but the limits of the globe; while the vice and the wretchedness which are still found united within the walls of too many of our prisons, have either been wholly overlooked, or, when dragged into notice by the indignant feelings of some benevolent individual, have often only served to excite a sentiment of hopeless regret. In a variety of in-

stances, indeed, much has been done to realize the philanthropic designs of a Howard; but in many of our prison-houses, the evils of our ancient system remain in a great measure unredressed.

“How surprising is it,” observes our author, “that amongst a people so just and humane as the British, those objects should have received so little public attention. The evils existing in our prisons, the benevolent Howard, many years ago, laid open, in plain and moderate language, yet in a manner fitted deeply to affect the mind. In many places he excited attention, and great improvements were made. But in many places also, and in places where attention might chiefly have been expected, little has been done, and the most flagrant abuses continue to exist. In London, the seat of government, and where, from the number and character of the prisoners, it is of the first importance, not only to individuals, but to the nation, that the state of prisons should be made an object of regular and systematic attention, evils of the worst nature continue to prevail. Who could have thought, that, after all his labours, Howard should have had to record, in his last publication, such facts as the following? ‘Newgate—No alteration! In three or four rooms, there were near one hundred and fifty women crowded together, many young creatures with the old and hardened, some of whom had been confined upwards of two years; on the men’s side, likewise, there were many boys of twelve or fourteen years of age, some almost naked. In the men’s infirmary, there were only seven iron bedsteads; and, at my last visit, there being twenty sick, some of them naked, and with sores, in a miserable condition, lay on the floor, with only a rug. There were four sick in the infirmary for women, which is only fifteen feet and a half by twelve, has but one window, and no bedsteads, sewers offensive, prisons not white-washed.’ The Fleet, the King’s Bench, and many others of the principal prisons, he marks in like manner, with the emphatic words ‘no alteration!’ I believe that several alterations have been made since that period; but how few are yet in that state which justice, humanity, religion, and enlightened policy, would dictate! At present, I consider the subject with a view to the Health of the prisoners. And is, even now, that object attended to in Newgate, for example, as might be expected in one of the first prisons of the capital of such a king-

dom as Britain? Unless it be greatly changed since I had an opportunity of visiting it, about three years ago, the accommodation for debtors and for females is deplorable. In the account given of it in the Picture of London, where mention is made of some important improvements, during the sheriffalty of Messrs. Smith and Phillips, we find still the following facts; ‘The rooms (for debtors) are twenty-three feet by fifteen; the number of inhabitants, is from twelve to twenty in each room. The debtor’s side contains, sometimes, three hundred; and, for this number, a court is provided of fifty by thirty-two feet. In four other yards, felons are lodged, and in another, women-felons; a wretched place, in which, in three wards, are sometimes kept upwards of one hundred women.” pp. 17—19.

As a farther illustration of our author’s remark, we will here insert an extract of a letter addressed to the Lord Mayor of London, by the benevolent Mr. James Neild, on the 11th Dec. 1804.

“It is now more than three years since I made my first report to the Lord Mayor and the Court of Aldermen, of the state of the Borough Compter. A Committee was appointed to inspect it. The windows were repaired and glazed: it was white-washed and swept. This being all the improvement it has received, permit me to trespass on your Lordship’s patience, and that of the honourable Court, whilst I describe its present state.

“Sir Watkin Lewes, as Bailiff of the Borough, is, I presume, the keeper. His deputy, John Bullevant, has no salary. This prison extends its jurisdiction over five parishes. Men and women debtors have one small court-yard, about nineteen feet square; and they appear to me at all times to associate together. They have nothing but the dirty boards to sleep upon. No bedding, or even straw allowed. No fire, even in this cold and damp season. No medical assistance in sickness. No religious attentions whatever. The few remaining boards in the men-debtors’ room (mentioned in my former report) are now taken away, as are the

joists on which they were laid. The room is useless; the floor is earth. Neither mops, brooms, nor pails are allowed, to keep the prison clean. Soap or towels are not afforded to the prisoners; so that a man may for a debt of one guinea, remain in this wretched place forty days, without once taking off his clothes, or washing his hands and face.

"Permit me now, my Lord, to submit to your consideration the allowance to this prison. It is a twopenny loaf a day; weight, March 10, 1801, six ounces! and December 7, 1804, eight ounces. This scanty provision, without any nutritious liquor, only water, is not sufficient to support the cravings of nature; and the prisoner at his discharge may be fit for an hospital, but he cannot be fit for labour."

"What shall I say to a system still continued, though respectfully submitted to the Court more than three years ago? I am informed, there has been no resident Alderman in this ward for many years, which may in some measure account for the total neglect of this miserable place."

"No inquiry ever appears to be made about the state of this prison; and there being no resident Magistrate, the cries of the miserable never reach that Court where distress seldom supplicates in vain." "Forgot by the City—out of reach of being heard—it seems a wretched cast-off, and may be numbered among the worst prisons in the kingdom."

When Mr. Neild visited this prison again in 1807, he found things precisely in the same state—men and women associating together; no allowance of coals, nor of kettles or saucepans to cook provisions; no mops, brooms, or pails to keep the prison clean; no bedsteads, bedding, or even straw to lie upon; debtors obliged to sleep on the dirty boards in their clothes; in short, the distress and wretchedness extreme.

It is with the utmost satisfaction

we hail, as the harbinger of a new and better order of things in this important department of public discipline, the appointment of a Committee of the House of Commons, on the motion of Mr. Eden, to examine into the state of our gaols, with a view to their effectual reform. We particularly recommend the work before us to the attention of that gentleman and his Parliamentary Associates in this beneficent pursuit.

The justifiable ends of a prison, Dr. Macgill conceives to be, and we think rightly, "to keep in custody the accused, till the period of their trial; to keep in custody the condemned, till the sentence of the law be executed; and, lastly, to punish by confinement, particular offences." To confine a person on the mere accusation of guilt is, unquestionably, a grievous hardship, which can only be justified by the necessity of the case, and which should therefore be softened as far as is consistent with the object of security. On no account ought he to be placed on a level, as to treatment, with convicted criminals, or forced into their society. In the case of persons condemned and kept in confinement till the sentence be executed, their imprisonment may justly be accompanied by circumstances of degradation and personal hardship; but then these should be clearly implied in the nature of their punishment, and should in no instance be inflicted arbitrarily; but should follow from the unambiguous denunciation of the law. And this observation applies with equal force to the case of persons whose direct punishment is the privation of liberty. The sentence of the Judge should specify the accompanying circumstances of rigour, and if any farther evils, from whatever cause arising, should be superadded, they must be regarded as inhuman and unjust.

The remarks of Dr. Macgill on confinement for debt are equally sound. The only just grounds he assigns for it, are either to prevent

the debtor from leaving the country until he shall have rendered an account of his estate, and his conduct has been examined; or to punish fraud or any other criminal action of which he may have been guilty. When confinement seems necessary, attention should be paid to the suitable accommodation of the person confined; and after he has made a fair surrender of his property, his creditors should no longer have any power over his person. Negligence, profligacy, or fraud, should indeed be punished; but then it should be punished after trial, and according to the judge's sentence. The honest and unfortunate would then be protected from cruelty, and no longer confounded with the gambling speculator, the profligate spendthrift, or the unprincipled swindler.

Prisons, therefore, may be considered under two views; as confinement for security, and confinement for punishment. In many prisons these two objects are united. In others they are kept distinct; those appropriated to the latter object exclusively being called Houses of Correction. Many of Dr. Macgill's observations are applicable to both descriptions. His thoughts, however, are chiefly directed to the consideration of the first.

1. The design for which prisons are erected, is to secure the person of the prisoners. The harsh means formerly employed for this purpose, of dark and deep dungeons, iron chains and bolts, rivetting prisoners to the ground, &c. are either entirely abolished, or used less frequently. By a proper plan of building, indeed, even irons may be rendered wholly unnecessary, except when prisoners are riotous; and surely, unless they are really necessary, they should never be resorted to as a means of security. To put in irons persons who have not been condemned, is peculiarly cruel and unjust.

2. It is no part of the punishment designed for prisoners, that they should suffer from disease; that

their strength should be wasted, or their constitution undermined by sickness; or that their future lives, if not cut short, as they sometimes are, should be embittered by pain and debility, and by their necessary consequences, poverty and wretchedness. Yet, from the construction and management of our prisons, such have been the dreadful effects flowing from confinement in too many instances. Our feelings revolt from such treatment even of the guilty, how much more when it becomes, as it possibly may, the portion of the innocent and unfortunate! Every consideration of justice and humanity imperiously demands that this evil should be remedied; and that, in the situation, arrangement, and management of prisons, such attention should be paid to the *air, exercise, cleanliness, and diet* of the prisoners, as shall afford a fair security against its fatal effects. On all these points Dr. Macgill makes many valuable observations, of which we can trace but a very faint outline. The situation selected for a prison, should be airy and dry; if near a great town, on that side of it from which the air and smoke of the town will generally be blown away. A spot near a river or running brook is desirable. The prison should be so constructed, as to allow the fullest possible benefit of fresh and wholesome air. This is necessary to preserve health, recover the sick, and check infection. The rooms of the prisoners should be on the second floor, and should enjoy, as indeed every corner of the prison should, the means of free ventilation. A convenient space should be annexed for exercise, where females, and, if possible, the debtors, the accused, and the condemned, should be kept distinct; which might be effected either by having several separate courts, or by allotting different hours of the day for the exercise of the different classes of prisoners. If this separation be not rigidly maintained, the most im-

jurious effects may be expected to follow to the moral interests of the prisoners. To secure cleanliness both as it respects the persons of the prisoners and the prisons, is of the highest importance. The rooms and furniture should be of a kind which may easily be kept clean, and may afford little harbour for dust or vermin. The prison should be well supplied with water; each court having a pump-well and a bath, with a wash-house and boiler attached to it. Every prisoner should be obliged to keep his person and apparel clean and neat: each room should be frequently washed, and twice in the year whitewashed: the courts should be washed more than once every day, which would greatly freshen the air throughout the prison; and the straw of the beds, and the bed linen, should be shifted at stated times. "The habit of cleanliness is not only conducive to health, but to decency, order, diligence, and good manners. This is confirmed by the remark of Capt. Cook, who declared, 'that such men as he could induce to be more cleanly than they were disposed to be of themselves, became at the same time more sober, more orderly, and more attentive to their duty.'" p. 17.

In the same spirit are some excellent remarks of our author, on the state of "those wretched hovel which the labouring classes, in great towns are obliged frequently to inhabit."

"Peat up in the narrowest and dirtiest lanes; in houses, damp, confined, stifled, crowded and huddled together, more like places for cattle than for men; they breathe a foul and putrid air, and lose all spirit and desire for cleanliness, decency, and order. The effect of such circumstances, not only on the health and comfort, but morals and character of the people, is great. Those habits of decent neatness, so important, not only to comfort, but to dignity of mind, and a maintenance of character, are lost; because the opportunity of forming or maintaining them, is not given. The woman loses the desire to please, and sinks into a slovenly state. Men are less industrious, and less careful of their appearance, and the labour of the day is

His family presents a scene of squalor and disorder; spiritless and unhappy, he is tempted to seek abroad, the comfort which his own dwelling cannot give; and habits of drinking, not unfrequently complete the wretchedness of his condition. If such be the effect on the parents, need I enlarge on what must be the state and character of the children! Can it be inconsistent with the liberty of the subject, or the rights of private property, to guard against such evils? To fix, for example, a certain width for the streets, and lanes, and passages of a town, within which they shall not be contracted; to oblige proprietors to set apart places for dung-hills, and means for carrying off stagnant water, from the houses they let, according to their number and population; and to appoint rules for keeping clean, not only the larger streets, but the narrowest lanes and corners of the city. These might all be objects of public police; and few objects, I am persuaded, would produce a greater effect on the comfort, health, and manners of the people." pp. 11, 12.

Dr. Macgill condemns the plan of giving to prisoners their allowance for food in money, as pregnant with a variety of evils. Their food, he conceives, should be distributed to them from a general kitchen, according to fixed rules; and that such a plan is both practicable and highly beneficial, he proves from the examples of the poor-houses, infirmaries, and houses of correction of Glasgow and many other places. No complaint has there been made either of the quantity or quality of the food, or of the difficulty of excluding spirituous liquors, and the consequent disorders. This plan, if not pursued with all prisoners, which our author thinks, and we think with him, ought to be done, might at least be pursued with such as are maintained at the public expense, which would produce much good and obvi-
ous evil.

3. We now come to Dr. Macgill's remarks on the attention which should be paid, in the construction and management of prisons, to the moral and religious improvement of the prisoners. In the first place, justice and the ends of good government seem to require, not

only that a distinction should be made in the treatment of different classes of criminals, but that their indiscriminate association should be carefully prevented. The end of our public institutions should be, to reclaim men from vice and to promote virtue. They are dreadfully perverted when they become means of corruption and nurseries of profligacy. Such, however, is the case when all descriptions of persons, from the honest debtor, and the young, perhaps innocent and only suspected, prisoner, to the criminal hardened in transgression, the profligate and ingenious villain, and the shameless and abandoned prostitute, are not only permitted to associate indiscriminately, but often made to sleep in the same apartments, nay, in the same beds. Every rising hope of penitence and amendment is thus crushed, and the mind becomes more thoroughly corrupted, and more determined on vicious pursuits. In the prisons even of the metropolis, crowds, particularly of females, are huddled together in the same room without distinction. Those who only had commenced the career of vice are abandoned to society in which every virtuous principle is laughed to scorn: their minds are polluted with indecency: new arts of iniquity are taught them, and new temptations presented to them. They issue from prison a thousand times more depraved than they entered it.

But examples of this kind are not confined to the capital.

"In Scotland, justly distinguished for the purity of its principles, and the excellence of its public institutions, still less attention has been paid to the condition of unhappy prisoners than in England. In a prison belonging to this country, a friend of mine informed me, he saw, during the last year, ten women confined in one room, where there were only two beds. Among these women, was one of a respectable character, confined for debt. The rest were generally

only of a profligate description, and one was a criminal/condemned to transportation, but remaining in prison, on account of a loathsome disease. Here there was a woman, comparatively respectable, compelled not only to associate with profligate characters, but to sleep with four in the same bed, one of them a convicted criminal, whose body was almost in a state of putrefaction!

"In a prison, not distinguished for negligence, I have myself seen three boys, the oldest not more than fourteen years of age, confined, for a long period, in the same room with two hackneyed criminals, who had been tried, convicted, and sentenced to transportation. What rendered the case of these children more affecting, they had not been found guilty of any offence; they were only waiting for their trial." pp. 38, 34.

To remedy the unspeakable evils arising from this source, our author proposes that prisons shall be constructed of sufficient dimensions to admit of a proper classification of prisoners; and if any city or county should neglect their obvious duty in this respect, the law should compel their attention to it. Not only should there be separate divisions for different descriptions of criminals, but every prisoner ought to have a sleeping-room allotted to himself, to which he might, during the day, at all times retire. Persons imprisoned for a short time for misdemeanours, might be confined entirely to their own rooms, which would preserve them from the general infection of the prison, and dispose them to sober thought. Dr. Macgill adds,—

"Every prisoner, at his first imprisonment, should be confined entirely, for some period, to the room allotted for him. This would enable the jailor and superintendent of the prison, to form some estimate of his condition, and to determine with propriety the class to which he should be assigned. It would remove also the criminal, for a period, from the corrupting influence of his companions in vice. The silence and retirement of his cell would dispose him to serious reflection, and afford leisure and opportunity for indulging it. At such a season, and in such circumstances, he might recal the events of his life, and the consequences of his crimes; compare his days of peace with his present fallen state; carry forward his views to the future consequences of sin; remember the

"In England there is now by law an entire separation of debtors from felons. In every gaol in the kingdom.

invitation to the chief of sinners; and, with a full and overflowing heart, 'arise,' like the returning prodigal, 'to go unto his father.' Such have been the effects of seasonable correction, joined to the silence and retirement of solitude, and why may they not also be felt in silence and retirement by the lonely prisoner?" pp. 36, 37.

This solitary confinement, however, should not be of long duration; for when too much protracted, it tends to produce dejection or sullenness. Persons of a more sober character may be permitted to meet at stated hours; but the generality of prisoners should be allowed to associate only in the place allotted for work, or in that allotted for exercise. It would then be easy to superintend them, and one of the jailors should always be present. A respectable female should be placed over the female ward.

Dr. Macgill proceeds to remark, that prisons should be so constructed as to afford opportunities for employment, and encouragement for industry; and on this subject his suggestions are very valuable. They are founded on the nature of man, and are fully sanctioned by experience. The outline of his plan is this:—

* Appropriate to the criminals, the same hours of labour which a sober workman voluntarily assigns to himself. Be at pains to find those kinds of work which are both profitable and suited to the skill of individuals; and where skill in useful arts is wanting, let it be taught. Open an account for every criminal, and let him know, that, after deducting the expense of his maintenance, the whole profits of his labour are his own. Finally, let every convicted criminal know, that he must remain in confinement, till he has paid, by his labour, the expense of his maintenance. By such means, the most powerful inducements to industry are presented; inducements of a rational kind, and similar to those which are presented in ordinary life; the hopes of gain, the inconvenience of debt, the certainty of advantage proportioned to present exertions. Thus labour is voluntarily and cheerfully performed, habits of industry are encouraged, and expense to the public is saved, while some wealth is acquired, and the sweets of sober industry are experienced by the prisoners." pp. 42, 43.

He further proposes, that suitable rewards should be conferred on the industrious, and that those rewards should be connected as much as possible with their families.

"Draw forth and keep alive, their domestic affections; let the parent see his offspring occasionally, benefiting in the fruits of that employment which you encourage; and convey to his family, with regular attention, that assistance which his labour has been enabled to procure. You will thus soften and humanise his heart; you will inspire or keep alive those strong affections, which form the most powerful incitements to exertion and diligence. His gratitude for the attentions which you pay to those who are dear to him, will increase your influence, and give new force to your counsels. And he will experience inward satisfaction, from the consciousness that he has been enabled, in the midst of all the evils of his condition, to discharge, in some degree, the part of a parent, and to alleviate those distresses which his misconduct or misfortunes have occasioned to those objects, who looked up to him for protection. Domestic affections, very hardened persons are often observed occasionally to feel. And though sensuality and profligacy tend to deaden and destroy them, yet, sometimes in the season of reflection and retirement, and particularly in situations where vicious habits cannot be indulged, the strong feelings of a parent have been seen, when scarcely any other sentiment seemed capable of moving him, to overpower almost wholly the wretched criminal." pp. 45, 46.

On the means of excluding vice and disorder from prisons, the views of our author are equally sound and practical. Although it is above all things necessary that drunkenness should be excluded from prisons, yet in many cases the men whose duty it is to restrain have an interest in encouraging excesses; the profit of the gaoler being in proportion to the sale of liquors, and this in direct opposition to the spirit and intention of the Act of Parliament; which, however, is so loosely framed, that it depends on the pleasure of the justices whether it shall be enforced or not. After illustrating, by some curious facts, the evils of the present system, Dr. Macgill proposes that the prohibition to sell liquors in

prison should be made absolute and universal, and should extend not only to gamblers, but to all persons whatsoever; and that no strong liquor of any kind should be allowed to any prisoner, except such as may be distributed by appointment, and at the expense of the public, with his food. Thus, and thus alone, can the many dreadful evils arising from this source be effectually prevented; and by this system the prevention becomes easy; the opportunity and excuse for abuse is taken away; and, if abuses should occur, they are easily detected.—Dr. Macgill proposes also the complete suppression of gaming, and the discouragement of coarse and noisy mirth.

The next point to which Dr. Macgill adverts, as connected with the moral and religious interests of the prisoners, is that of furnishing the prisoners with the means of enjoying the blessing of Divine Ordinances and religious instruction. "They, of all classes of men, require the benefit of religious ordinances and instruction, whether you view them as unfortunate or criminal; as involved in calamity or as under the power of ignorance, error, and depravity."

"When we consider the temporal evils of a state of ignorance and depravity, the importance of religion and virtue to the present happiness of individuals and of nations, we may perceive strong motives for spreading and maintaining among men of every class, the knowledge and the power of the Gospel. But when we look forward to eternity; consider the future consequences of sin, the salvation provided by God, and by means of such infinite magnitude, the accumulated evil which may be incurred, the perfection and the bliss which may be obtained; and with these consider the spirit and the character required in the followers of Him who came to save the lost, and call sinners to repentance; we must feel the obligation of furnishing to unfortunate prisoners, the blessings of religious ordinances and instruction, to be of the first importance, enforced by every consideration which is most sacred in the estimation of Christians." A. 64.

The recommendations of our own

author on this important point are peculiarly deserving of attention. The minister appointed to instruct them must labour, not only in public but in private, to convey some idea of the first truths and obligations of religion to minds sunk in gross ignorance and stupified by vice; to soften the hardened heart; to awaken the dormant faculties; to exercise the conscience to discern good and evil; to warm and cherish into life better principles and better hopes; to excite the feeling and the prayer of penitence; and to open their minds to the awful yet affecting views of the Gospel. To this end a judicious selection of books would be greatly instrumental. Every room should be furnished with a Bible, and with tracts calculated to interest and inform the mind.

"With many of these," he adds, "we are happily furnished, beyond most other nations, through the pious and benevolent labours of persons distinguished for literature and talents, but who have not thought it an unworthy employment of their powers, to condescend, like their great Master, to the instruction of the humble. Such are many of the works of Baxter, of Watts, and of Doddridge. Such, also, are some of the works of many excellent persons in the present day. The works of Miss More, in this view, ought particularly to be mentioned; who, in that valuable collection, called the Cheap Repository, has blended instruction with entertainment; and in such a manner, as is intelligible and interesting to the poor and illiterate, yet, may please and improve the most enlightened and refined." p. 67.

Dr. Macgill concludes this head with some valuable observations on the importance of order and equitable discipline, directed by wise and known rules, in the conduct of prisons; and he exemplifies his own views on this subject by transcribing a part of the rules of the county gaols of Lancaster and Berks, which appear to be very admirably framed. The best plans, however, will prove unavailing without a constant and vigilant superintendence. Much will depend on the judicious choice of a head gaoler and his servants,

Opportunities must often arise of eluding the vigilance of magistrates; and opportunities of doing good must also frequently occur to such persons. The very manner and example of a good man are calculated to operate beneficially on the most hardened. Persons of sobriety, integrity, fortitude, prudence, and intelligence, joined to a humane and religious spirit, should therefore be selected for this important office. And to facilitate such appointments, the odium attached to keepers of prisons should be removed; the very name of gaoler should be changed for that of governor; respectable salaries should be annexed to this office, and indeed to all the offices; and fees of every kind should be abolished. A superintendence of a still higher nature must, however, be provided, in order to prevent abuses, and secure the good management of prisons; and this superintendence must be vigilant and regular. In addition to the watchful inspection of the magistrates themselves, Dr. Macgill proposes that they should appoint an inspector, without a salary, whose reward should be the confidence of his fellow-citizens, and the opportunity afforded him of doing good; and whose duty it should be to visit the prison at all hours, and to inspect every part of its economy. Besides this, there may be a yearly list of thirty or forty visitors; one of whom, in turn, shall visit the prison every day, and mark his report in a book provided for the purpose; and on each Saturday the seven visitors of the week may meet the inspector, for the purpose of conferring on the reports of the week, and taking such measures as circumstances may require. The trouble attending this plan would be small, excepting to the inspector; but we agree, with Dr. Macgill, that many excellent men might be found in every city and county in Britain both able and willing to undertake the task. In Glasgow plans of a similar nature

are regularly carried on; "nor have active and benevolent citizens ever been wanting to accomplish them with ability and success."

This great work, however, in order to be properly conducted, should be made a national concern, and with this view, annual reports should be made to Parliament of the state and circumstances of every prison in the kingdom; and the result of the whole, after having been examined by a Committee, laid, with their observations, on the table of both Houses. The advantages arising from the experience of one part of the kingdom, would thus be made known and communicated to another. The subject would be kept continually in the view of the public; nor would evils, shocking to humanity, be allowed by wise and good men to exist in their neighbourhood, without means being employed to remedy and remove them. No general or effectual remedy, however, will ever be adopted, without legislative interference. "The power of the nation alone has energy to overturn and sweep away those inveterate abuses, which have so long and generally prevailed; to introduce a system worthy of a free and Christian country; to set it in operation, and to render it universally effectual."

We have thus laid before our readers a succinct view of the interesting pamphlet of Dr. Macgill; and we have no hesitation in saying, that we think he has earned great credit by the good sense, benevolence, and piety which have guided him in this effort to succour the wretched and reform the vicious. At the same time we think it possible, that Dr. Macgill may not be aware of the extent to which the beneficial reforms he has suggested have been already carried in many of our country gaols. In some of them, as in those of Gloucester, Lancaster, &c. there is scarcely any thing left for humanity to desire. Not only has the plan on which they are constructed been infused with a virtu-

pelous attention to all the suggestions of the benevolent Howard, but the vigilance with which all its movements are watched and controlled, reflects on the magistracy a portion of his praise. The acknowledged success however, in so many instances, of the improved system so strongly recommended by Dr. Macgill, furnishes, it must be admitted, the most powerful motive, as well as argument for its universal and authoritative adoption; and for the perpetual and watchful superintendence of our grand national inquest, by means of the proposed reports, over these receptacles of misery and crime, about to become, we trust, through such superintendence, the means of very largely contributing to diminish the general amount of both these evils.

But, besides the due regulation of our prisons, there is another large question on which Dr. Macgill has not entered, but which is closely connected with it; we mean, the best mode of employing and reforming convicts. Our readers have probably heard of a proposal on this subject, which was submitted to the Lords of the Treasury, about fifteen or twenty years ago, by Jeremy Bentham, Esq. That gentleman had turned his thoughts to the Penitentiary system from its origin; and had conceived a building in which any number of persons might be kept, within the reach of being inspected, during every moment of their lives. He proposed to be himself at the expense of erecting and fitting up a building of this kind, where he would maintain and employ all the convicts now confined on board the hulks or transported to Botany Bay, at 25 per cent. less than it now costs government to do so, deducting also the average value of the labour performed by them; merely on the terms of his receiving the produce of their labour! On these terms he engaged as follows:—

“1st. To furnish the prisoners with a constant supply of wholesome

food, not limited in quantity, but adequate to each man's desire.

“2d. To keep them clad in a state of tightness and neatness, superior to what is usual even in the most improved prisons.

“3d. To keep them supplied with separate beds and bedding competent to their situations, and in a state of cleanliness scarcely any where conjoined with liberty.

“4th. To insure them a sufficient supply of artificial warmth and light whenever the season renders it necessary, and thereby save the necessity of taking them prematurely from their work at such seasons (as in other places), as well as preserving them from suffering by the inclemency of the weather.

“5th. To keep constantly from them, in conformity to the practice so happily received, every kind of strong and spirituous liquors, unless when ordered in the way of medicine.

“6th. To maintain them in a state of inviolable, though mitigated, seclusion, in assorted companies, without any of those opportunities of promiscuous association, which in other places disturb, if not destroy, whatever good effect can have been expected from occasional solitude.

“7th. To give them interest in their work, by allowing them a share in the produce.

“8th. To convert the prison into a school, and, by extended application of the principle of the Sunday Schools, to return its inhabitants into the world instructed, at least as well as in ordinary schools, in the most useful branches of vulgar learning, as well as in some trade or occupation, whereby they may afterwards earn their livelihood.

“9th. To pay a penal sum for every escape, with or without any default of his, irresistible violence from without excepted, and still without employing force on any occasion, or in any shape.

“10th. To provide them with spiritual and medical assistants, con-

stantly living in the midst of them, and incessantly keeping them in view.

" 11th. To pay a sum of money for every one who dies under his care, taking thereby upon himself the insurance of their lives for an ordinary premium; and that at a rate, grounded on the average of the number of deaths, not among imprisoned felons, but among persons of the same ages in a state of liberty within the bills of mortality.

" 12th. To lay for them the foundation-stone of a provision for old age, upon the plan of the annuity societies.

" 13th. To insure them a livelihood at the expiration of their term, by setting up a subsidiary establishment, into which all such as thought proper should be admitted, and in which they would be continued in the exercise of the trade in which they were employed during their confinement, without any farther expense to Government.

" 14th. To make himself personally responsible for the reformatory efficacy of his management, and even make amends, in most instances, for any accident of its failure, by paying a sum of money for every prisoner convicted of a felony after his discharge, at a rate increasing according to the number of years he had been under the proposer's care.

" 15th. To present to the Court of King's Bench, on a certain day of every term, and afterwards print and publish, at his own expense, a Report, exhibiting in detail the state not only moral and medical, but economical, of the establishment; shewing the whole profits, if any, and in what manner they arise, and then and there, as well as on any other day, upon summons from the court, to make answer to all such questions as shall be put to him in relation thereto, not only on the part of the court, or officer of the crown, but, by leave of the court, on the part of any person whatsoever;—questions, the answer to which might tend to subject him to con-

viction, though it were for a capital crime, not excepted; treading under foot a maxim invented by the guilty, for the benefit of the guilty, and from which none but the guilty ever derived any advantage.

" 16th. By neatness and cleanliness, by diversity of employment, by variety of contrivance, and, above all, by that peculiarity of construction, which, without any unpleasant or hazardous vicinity, enables the whole establishment to be inspected at a view from a commodious and insulated room in the centre, the prisoners remaining unconscious of their being thus observed, it should be his study to render it a spectacle such as persons of all classes would, in the way of amusement, be curious to partake of; and that not only on Sundays, at the time of divine service, but on the ordinary days, at meal times, or times of work; providing thereby a system of superintendence, universally unchargeable and uninterrupted, the most effectual and indestructible of all securities against abuse."

This splendid project Mr. Bentham proposed to conduct under his own immediate superintendence, taking upon himself all the odium attached to the situation of a gaoler, and all the discredit connected with that of a contractor, for the sake of the good he flattered himself he should infallibly become the instrument of producing, not only to the individuals placed under his inspection, but to the community at large. But although he voluntarily loaded himself with so many obligations, and subjected himself to so many abatements of emolument; although his fortune, his rank in life, and his known respectability of character, entitled him to the fullest confidence; he was an unsuccessful suitor to Government for permission to put his plans and principles to the test of experiment. We shall not come to lament this issue as a real misfortune to the community. Nor is our view of the matter at all affected by

the ridicule which a writer in the last Number of the Quarterly Review has affected to throw on Mr. Bentham's plan; with which, however, it is evident he had not chosen to make himself properly acquainted. "France under Bonaparte," he tells us, "is a practical exemplification of Mr. Jeremy Bentham's pantoptical prison, in which the gaoler (the most unhappy wretch of all) sits in the center of his transparent dominion, and sees, to the utmost recesses of its crimes and its filthiness, all the proceedings of his aggregation of slaves. The poets give us a terrible idea of eternal solitude, but eternal solitude is paradise to society under such everlasting inspection. The pantopticon would soon become bedlam, the keeper going mad first." This is an example of that inconsiderate and unholy railery from which the most sacred of all causes has, unhappily, not always been exempted in this country, and which scruples not to put to hazard the hopes and happiness of thousands, rather than lose the credit of a smart or witty saying. We do not wonder, indeed, at finding this weapon employed, in the Quarterly Review, on such a subject as that of Christian Missions; but we confess we were somewhat surprised, in this age of political economists, to meet there with an attempt to direct the public scorn against the principles of Mr. Bentham's benevolent scheme; and we can hardly help attributing the paragraph to some individual who had a hand in procuring its rejection, and whose conscience has goaded him to this epigrammatic defence. We trust, however, that, notwithstanding the Reviewer's unfair attempt to depreciate this admirable system, the return of peace, which may now, thank God, be confidently anticipated, will witness the adoption of some such plan for the employment and reformation of our numerous convicts; whose amount, be it remembered, is not likely to be lessened when our powerful armies

shall be disbanded, and our fleets, which now cover the ocean, shall be laid up in ordinary.

The Corsair, a Tale. By LORD BYRON. 2d Edition. London: Murray. 1814. 8vo, pp. 100.

HAVING, by our former critiques upon the works of Lord Byron, acquired some pretension to a literary acquaintance with his lordship, we cannot divest ourselves of a sense of obligation to pay him the customary tribute of friendship on extraordinary occasions. Such an occasion now presents itself. In the Preface to the *Corsair*, we are informed, that this is the last demand he proposes to make upon the public attention for some years to come. Consequently, we behold him in the light of a friend retiring from the scene where we had been accustomed to meet in no uninteresting converse, and where we had been acting together, though, doubtless, different, yet perhaps equally perilous parts, before the same severely-scrutinizing public. We seize the first, lest it should be the last moment for wishing him a hearty farewell. And whilst he is employed in busily packing his little all (for authors travel light) into "one carriage," we are anxious to detain him with a few impertinent questions as to the why and the whither of the journey; and, with something of the "confusion," we could almost wish to offer him the congratulation, of "the friend," on his temporary escape from the smoke and noise of the city, and his early determination to "give to Cambria one true Briton more."— Could we succeed in detaining him a few moments longer, by some hearty expressions of the loss which will be severely felt by the world of poetic taste and feeling during his absence, we might, perhaps, use the favourable season of address for a few humble words of advice on parting. Interested as we are in the employment of his sacred hours

of leisure, we might offer some hints for their improvement. And having already felt the impression made by the first entrance of his lordship on public life, we might attempt to throw in a little bias to act on the direction of his future influence, when he shall re-appear the finished literary hero—"le vainqueur des vainqueurs de la terre."

In paying, however, the last offices of a friendly acquaintance, we must not forget our immediate business as critics with the noble author; nor that we have *his* last words to comment upon with our accustomed freedom for the benefit of our readers, before we offer *our own* for the benefit of his lordship. We shall proceed, therefore, in the first instance, to consider the present effort of his lordship's genius; informing our readers, by the way, that it is dedicated to no less considerable a personage in the poetical department than Thomas Moore, Esq. the translator of Anacreon, the reputed author of poems bearing the name of Little, the author of a still larger volume of poems bearing his own name, also of Words to certain Irish Melodies, &c. To this person, whom we consider as, perhaps, more deeply responsible than any writer now alive, to the Great Author and Giver of all intellectual endowments, for the pernicious use hitherto made of his powers, Lord Byron yields the following remarkable tribute of friendship and respect for his known social and convivial, as well as poetical, resources:—

"While Ireland ranks you amongst the firmest of her patriots—while you stand alone the first of her bards in her estimation, and Britain repeats and ratifies the decree, permit one, whose only regret, since our first acquaintance, has been the years he had lost before it commenced, to add the humble, but sincere suffrage of friendship, to the voice of more than one nation." p. vi.

This is something, it must be owned, above the standard of common friendship. Surely we are catching the author of *Childe Ha-*

rold in a momentary enthusiasm of benevolence. We hail the emotion, directed to whatever object. Yet, perhaps, in reference to *such* an object of youthful and romantic attachment, a grave director of the manners and morals of mankind might whisper to his lordship's faithful ears,

Ah miser!

Quantū laboras in Charybdi,
Digne puer meliore flammā!

The Dedication proceeds to inform us of the reason why the noble author has selected for the metre of his present poem, "the good old and now neglected heroic couplet," which are the excessive slowness and dignity of the Spenser stanza; the fatal facility of the octo-syllabic verse, though so happily triumphed over by Scott; and all the nameless horrors of blank verse, in which "Milton, Thomson, and our dramatists, are the beacons that shine along the deep, but warn us from the rough and barren rock on which they are kindled." With by no means an entire assent to the justice of these reasons, more especially in the case of his lordship himself, we cannot resist, however, some little swelling of satisfaction in having anticipated, we presume not to say dictated, such a change of measure, as being suited to the stately and heroic scale of his own mind. Our remarks on this subject will be found in our Review of *Childe Harold*: after which, it only remains for us to give our opinion of the execution of this new attempt; which we shall do in the course of our very short analysis of the adventures of the *Corsair*.

The poem, on the principle of first impressions, opens, we think unfortunately, with one of the worst applications of the heroic couplet which occurs in the whole volume. If ever the extravagant, though now common, licence, assumed by his lordship in this very work, of inserting irregular lyric

effusions in the midst of an orderly poem, had been allowable, or even necessary, we cannot but think it was so in the jovial ribaldry of a savage piratical crew. For want of a measure somewhat suited to the low mood of these merry-making freebooters, we find ourselves labouring for breath and almost aground in every line of the following introductory passage:—

"O'er the glad waters of the dark-blue sea,
Our thoughts as boundless, and our souls as
free,

Far as the breeze can bear, the billows
foam,

Survey our empire and behold our home!

These are our realms, no limits to their
sway,

Our flag the sceptre, all who meet obey.

Ours the wild life, in tumult still to range,

From toil to rest, and joy in every change."

We think the regularity of these measured lines in the mouths of a lawless banditti, by no means compensated by the accidental carelessness of the fourth and eighth lines, which leave us in some uncertainty respecting the nominative case to "survey," and the construction of the word "joy." And again in line 30,

"Ours the fresh turf and not the feverish
bed."

We should imagine the crew, if sober, would have substituted "wave" for "turf," as affording the only appropriate grave to a daring and defunct Corsair. Soon, however, we receive ample amends for these petty delinquencies in the commencing action of the piece; the description of THE CHIEF; the arrival of a ship with news; the equipment of a secret night-expedition; the parting scene between Conrad (the chieftain's name) and the beloved and faithful partner of his heart, Medora; and the arrival of his vessel within sight of "the Pacha's galleys;" itself

"Screened from espial by the jutting cape,
That rears on high its rude fantastic shape,"
with which ends canto I.

In tracing the rude lineaments of the haughty Conrad, which forms the main business of this first canto, we are sorry to discover too much still remaining of the noble author's predilection for the savage and the villain in his characters; and that, under circumstances which induce no small appearance of inconsistency in the portraiture.

"He was a villain—aye—reproaches
shower

On him—but not the passion nor its power,
Which only proved, all other virtues gone,
Not guilt itself could quench this loveliest
one!"

In other words, he was a villain; but capable of love, and firmly attached, in the ties of a reciprocal affection, to his "bird of beauty," "high latticed" in his favourite rock, "his own Medora." That a *hero* can be in love is a position strongly combated by Lord Bacon: that a *villain* should be so, we think is still more problematical: and the really touching and romantic strains which pass between Conrad and Medora in this canto, make the fact utterly incredible; and we can only account for it, by supposing that his lordship had originally intended some improvement in the character of his hero; and that it was the inveterate habit of calling his great men by ill names, which induced him, unawares, to load Conrad with so many unmerciful epithets, when really his piratical habits seem to have been his only necessary poetical crime. For the feats recorded in this tale, it is sufficient that we know him, in the energetic language of our poet, as

"That man of loneliness and mystery,
Scarce seen to smile, and seldom heard to
sigh—

Whose name appals the fiercest, of his crew,
And tints each swarthy cheek with sallow
hue;

Still aways their souls with that commanding
art

That dazzles—leads—yet chills the vulgar
heart.

What is that spell, that thus his lawless train
Confess and envy—yet oppose in vain?

What should it be that thus their faith can bind?

The power of Thought—the magic of the Mind!

Linked with success—assumed and kept with skill,

That moulds another's weakness to it's will—

Wields with their hands—but still to these unknown,

Makes even their mightiest deeds appear his own.

Such hath it been—shall be—beneath the sun

The many still must labour for the one;

'Tis Nature's doom—but let the wretch who toils,

Accuse not—hate not—him who wears the spoils.

Oh! if he knew the weight of splendid chains,

How light the balance of his humbler pains."

For such a leader, his visage is admirably described in these lines:—

"There breathe but few whose aspect could defy

The full encounter of his searching eye;—

He had the skill, when cunning's gaze would seek

To probe his heart and watch his changing cheek,

At once the observer's purpose to espy,

And on himself roll back his scrutiny,

Lest he to Conrad rather should betray

Some secret thought—than drag that chief's to day.

There was a laughing devil in his sneer

That raised emotions both of rage and fear;

And where his frown of hatred darkly fell,

Hope withering fled—and Mercy sighed farewell!"

The last lines, we must repeat it, we

think far too deeply traced for a man, who

— "was not then by nature sent

To lead the guilty—guilt's worst instrument."

Much less can we reconcile such monstrosity of character with his affectionate adieu to the amiable

Medora, and the soft sympathy of love which beats mutually in their

breasts, whilst,

"From crag to crag descending—swiftly sped

Stern Conrad down, nor once he turn'd his head;

But shrunk when'er the windings of his way

Forced on his eye what he would not satisfy—

His lone, but lovely dwelling on the steep,
That hailed him first when homeward from the deep:

And she—the dim and melancholy star,
Whose ray of beauty reach'd him from afar,
On her he must not gaze, he must not think,
There he might rest—but on Destruction's brink—

Yet once almost he stopp'd—and nearly gave

His fate to chance, his projects to the wave;
But no—it must not be—a worthy chief

May melt, but not betray to woman's grief."

The second canto relates the warlike prowess of our hero; and presents him to us in the fourfold character of a spy, under the guise of a dervise, penetrating into the midnight carousals of the yet-unlaunched pacha; the dauntless and infuriated leader of a chosen band into the heart of the seraglio; the gallant deliverer of its female contents, and especially of the ill-fated Gulnare, the wedded slave of the three-tailed Seyd; and finally, the conquered and incarcerated victim of the tyrant, with Gulnare weeping at his side. It is needless to inform the readers of Lord Byron, that, in detailing the hurried progress of these events, he has found the happiest opportunities for displaying his peculiar talent in the description of rapid and forceful action. We shall not easily forget our surprise, when, after the quiet though mysterious discourse between the dervise and the pacha, the burst of light suddenly proclaims and hurries us along the flaming battle-tide, with alarms scarcely less than those of the astonished Seyd himself.

"Well—as thou wilt—ascetic as thou art—
One question answer; then in peace depart.
How many?—Ha! it cannot sute be day?
What star—what sun is burning on the bay?
It shines a lake of fire!—away—away!
Ho! treachery! my guards! my scimitar!
The galleys feed the flames—and I afar!
Accursed Dervise!—these thy tidings—thou
Some villain spy—seize—cleave him—slay
him now!"

Up rose the Dervise with that burst of light,
Nor less his change of form appall'd the sight:

Up rose that Dervise—not in saintly garb,
But like a warrior bounding from his barb,
Dash'd his high cap, and tore his robe away—
Shove his mail'd breast, and flash'd his
sabre's ray!

His close but glittering casque, and sable
plume,

More glittering eye, and black brow's sabler
gloom,

Glared on the Moslems' eyes some Afrit
sprite,

Whose demon death-blow left no hope for
fight.

The wild confusion, and the swarthy glow
Of flames on high, and torches from below;
The shriek of terror, and the mingling yell—
For swords began to clash, and shouts to
swell,

Flung o'er that spot of earth the air of hell!
Distracted to and fro the flying slaves

Behold but bloody shore and fiery waves;
Nought heeded they the Pacha's angry cry,

They seize that Dervise!—seize on Zatanal!
He saw their terror—check'd the first despair

That urg'd him but to stand and perish there,
Since far too early and too well obey'd,

The flame was kindled ere the signal made;
He saw their terror—from his baldric drew

His bugle—brief the blast—but shrilly blew—
'Tis answer'd—Well ye speed, my gallant
crew!

Why did I doubt their quickness of career?
And deem design had left me single here?

Sweeps his long arm, that sabre's whirling
sway,

Sheds fast atonement for its first delay;
Completes his fury what their fear begun,
And makes the many basely quail to one."

Very different from the hopes
warranted by this animated descrip-
tion, is the final result, admirably
summed up in a single couplet:

"One effort—one—to break the circling
host!

They form—~~write—change—waver—all is~~
lost!"

Conrad alone escapes with life.

"Preserved to linger and to live in vain,
While vengeance pondered o'er new plans of
pain,

And smatched the blood she saves to shed
again.

But drop by drop; for Seyd's anguished eye
Would doom him ever dying—no'er to die!"

And thus—

"One hour beheld him since the tide he
stem'd,

Disguis'd—discover'd—conquering—~~ta'en—~~
~~condem'd~~

A chief on land—an out-law on the deep—
Destroying—saving—prison'd—and asleep."

The meditations preceding this
last circumstance, the war, the chaos
of the mind,

"When all its elements convuls'd—combin'd
Lie dark and jarring with perturbed force,
And gnashing with impenitent remorse;
That juggling fiend—who never spake be-
fore,

But cries, 'I warn'd thee! when the
deed is o'er,"

with the harrowing anticipation of
the tortures of impalement, form a
well-judged introduction to—the
friend.

"Is it some seraph sent to grant him grace?
No, 'tis an earthly form with heavenly face!"

It is Gulnare.

"I come through darkness—and I scarce
know why—

Yet not to hurt—I would not see thee die."

Her tender approach—her

—shape of fairy lightness—naked feet
That shines like snow, and falls on earth as
mate,"—

the wild joke of Conrad, and the de-
scription of that playfulness of ser-
row which

"Smiles in bitterness, but still it smiles,"—

and the passionate explanations of
the tearful and tender, the tremb-
ling and yet resolute Gulnare—are
all in the happiest spirit of poetical
conception, and leave us with the
liveliest interest in the further
denouement of the plot; in awe
of Conrad—and half in love with
Gulnare.

Canto III. and last opens with a
digression of about sixty lines upon
the beauties of Athens and its neigh-
bouring isles, where the scene of
action is laid: and without pro-
nouncing, ourselves, upon the ex-
cellence of the passage, we cannot
but think his lordship must have
held it in peculiar favour to think it
capable and worthy of detaining the
stretched curiosity of his reader,
and of keeping these mighty cap-
tives, one in chains of iron, the
other of love, whilst he tells us of

"The grove of olives scattered dark and wide,
Where weak Cephissus pours his scanty tide;
The cypress sadd'ning by the sacred mosque,
The gleaming turret of the gay Kiosk, &c."

Be this as it may,—and it is not for us to divine all the reasons for which an author may be led to make insertions in his work not wholly in unison with its general tenor—we rush not only by this introductory passage, but even by the far more interesting figure of the beloved Medora, fainting, *παρὰ θύνα πολυφλοισβοῦ θαλασσοῦ*, at the doleful news of her husband's captivity—and hurry on to triumph or to weep over the fate of the hero, now pending on the influence of the ascendant Gulnare. The angry returns of the vengeful, and now suspicious Seyd, to the supplicating accents of his wife, lead to some direful forebodings in our breast. The reappearance of Gulnare in the cell of the chained Conrad, with a poignard in her hand, raises our forebodings to something more than fear. Her hurried and ireful expressions soon convert those fears to certainty. And with an irresistible thrilling of horror, we behold the soft and melting Gulnare become first the adviser and then the perpetrator of her husband's murder. Our imagination recoils at the succession of ghastly images which are presented to us, first by the blood-thirsty resolution of Seyd, who

"Only bends in seeming o'er his beads,
But inly views his victim as he bleeds,"

—then, by the demon of suspicion, gathering thicker darkness on the tyrant's brow, as

"He rose—and slowly, sternly, thence withdrew,
Rage in his eye, and threats in his adieu."

—next by the appalling emotions of

"that chief of womanhood,
Which frowns ne'er quell'd, nor menaces subdued,"

when she declares

"The crime!—'tis done to punish those of
Seyd—

That hated tyrant—Conrad—he must bleed!

I see thee shudder—but my soul is changed—
Wrong'd—sporn'd—revil'd—and it shall be avenged!"

—and finally when in the open corridor, Conrad following her almost senseless,

"They meet—upon her brow—unknown—forgot—
Her hurrying hand had left—'twas but a spot—
Its hue was all he saw—and scarce withstood—
Oh! slight but certain pledge of crime—
'twas blood."

It would seem almost beyond the power of the most romantic fiction, after this bloody deed, to excite any further interest or sympathy in the fate of Gulnare. And yet within ten short stanzas,—no, not ten,—we find his lordship engaged in the bold attempt to summon all our pity and the tenderest emotions of our soul towards her, as we view her in Conrad's ship, surrounded by his curious and inquisitive crew,

—"changed and humbled;—faint and meek,
But varying oft the colour of her cheek
To deeper shades of paleness—all its red
That fearful spot which stain'd it from the dead.

He took that hand—it trembled—now too late—

So soft in love—so wildly nerved in hate:
He clasp'd that hand—it trembled—and his own

Had lost its firmness, and his voice its tone.
'Gulnare!'—but she replied not—'dear Gulnare!'"

After the interest excited in behalf of this character, it could be no matter of difficulty to awaken the highest emotions, by the fate which he allots to the innocent Medora, "in cause so innocent, in fate so lamentable," upon whom Conrad is made to burst in her latticed bower, and to find her a corpse and in her shroud. We do not wish the reader to participate with us our shuddering sensation at this most undeserved and poetically unjust catastrophe of the only amiable character in the piece. Nor can we be at all surprized at the final disappearance, in moody mys-

tery, of the afflicted hero; more especially as the invulnerable survivor of so many deaths could scarcely have been expected to make his exit in any other manner.

Here, therefore, we shall take our leave of the strange, but interesting, group, and of their noble poet; and shall conclude with a few homely, but friendly, hints to his lordship upon the past, the present, and the future. With respect to the present, (for like poets their critics can never stick to order) we cannot but see, amongst many delinquencies, much to commend and much to hope for in the poem of the *Corsair*. We do not hesitate to call Lord Byron a great master of the affections, and a powerful director of their several emotions. The immediate interest he excites in the story, and the enthusiastic sympathy with which he himself details, and forces others to trace, the rising events of his piece, we think are superior even to those of the wonder-working Minstrel of the North. Here indeed the comparison between Lord Byron and Walter Scott must end; and when we consider the age of each, the experience of each, perhaps the advisers of each, and the disproportioned intervals between their respective works, we are not willing to push a comparison, which would be manifestly unfair, any further. It is sufficient to hail the germ, or rather the expanding flower, of true poetic genius in Lord Byron's works. And when the exuberant leaves have been brushed away, or, to change the metaphor, when the high tone of colouring, and something almost approaching to the caricature of painters in his descriptions, shall have been mellowed and melted down, under the influence of a mature judgment, we think enough will still remain to entitle the future works of Lord Byron at once to the admiration of contemporaries and the lasting regards of posterity.

On the subject of metre, a most important one to a youthful poet, we

only lament, that one avowedly so congenial to his lordship's mind, and in which unquestionably his best poem is written, the Spenser stanza, should be one on which the voice of ages, an infallible criterion, has pronounced unfavourably. The copiousness of language and the powers of versification, which it is no difficult task to discover in Lord Byron, eminently qualify him for that metre; and we should not, on the whole, be sorry to hear, that his lordship had chosen the legend of a seventh knight, to whom we could assign the patronage of one of the choicest Christian Virtues, as the subject of his maturer visions. Yet should an appeal to the formidable criterion above mentioned forbid such an attempt, it is happy for his lordship that his harp need not sleep upon the willows in mournful silence. The present poem convinces us of his powers in "the good old heroic couplet;" and that which so eminently possesses the very sanction of age which the other wants, we hesitate not to affirm, offers a field for very felicitous efforts to his lordship's pen. It is evident, indeed, that he has not fully learnt its use. It will by no means bear that sonnetteering style which, on more than one occasion, he has attempted to graft upon it. Neither can we see any reason for bringing us back to the infancy of this measure, when the frequent use of triplets was thought no anomaly, and the grave or falling syllable at the end of the first line no discord. Dr. Johnson, in a more advanced stage of English versification, has taught us both*, and common feeling we think might suggest to the most untutored ear, the inharmoniousness of the cadence which occurs in the very first couplet we have quoted in the character of Conrad.

"That man of loneliness and mystery,
Scarce seen to smile and seldom heard to sigh."
We quote the following instance of the triplet for the double purpose of exposing a carelessness of

* Vid. *Life of Dryden*.

another kied by no means uncommon in this poem.

"But he has said it—and the jealous well,
Those tyrants, teasing, tempting to rebel,
Deserve the fate, their fretting lips foretell."

Why need the second line have intervened at all, to separate the "well," even at best ill parted from the "deserve?"

A singular ill disjunction may be noticed in the *Bride of Abydos*.

"And why, I know not, but within
My heart, concealment weighs like sin."

We mention this last poem in the present place, because we have not noticed it as a separate publication. It would be far from our plan to promise any, much less a regular, notice of this species of work. But being on the subject of Lord Byron, we think proper to recur to his former production so far as to observe, that we decidedly think his genius spurns the walk, humble and second rate every where but in Scott, of the octo-syllabic verse, which he has attempted, and but attempted, in the *Bride of Abydos*. The licence of metre to which this impotent attempt at confining the Thames to the banks of the New River has given birth, needs no comment: and puts the *Bride* with many beautiful passages, perhaps some superior to the best in the *Corsair*, almost out of the range of metrical criticism*. With the powers of rhyming possessed by our noble author, we never expect to see him

"Condescend the press to soil
With epic blank like Hoylet."

* We suppose our great poets, now-a-days, are great despisers of the Saggiere. Else we should hint the opinion given by that great critic upon the mixture of metres in the same poem, 'Εν δὲ ἀναμειγνύειν αἱ ἀρχαὶ τῆς αὐτῆς ποιήσεως γρηγοροῦν. C. 14 de Poet. vid. also C. 1. This is not the only point in which the *Corsair* has much improved, as we think, on the *Bride of Abydos*. The luxuriancy of description is much pruned; and a single idea is not so often dwelt upon till it has survived its interest, and even lost its appropriateness.

† Vid. "English Bards and Scotch Reviewers."

Else we might whisper to his ear that all modern imitations of Miltonic metres are not necessarily a stain on the press; and that, if the diversified and unlimited periods of the epic blank were ever ordained for any class of English poets, which we firmly believe they were, it is unquestionably for those whose richness of language, variety of ear, and fluency of imagination, could ill brook the tameness or the earnestness of more regular but vulgar measures. We are conscious here of paying a private debt to a long and settled opinion of our own with respect to the chaste sublimity and exquisite rhythm of the Miltonic blank, even as exemplified in the pages of our loved Cowper. But if the heroic couplet be more to his lordship's heart, he has chosen well; he treads a line, which has sustained geniuses as lofty as his own; and let us add, which will still require much labour, much study, much experience, and much self-denial, before he will reach the standard of its best models. We hope his next production of this kind will not present us, at one time, with the easy fluency of Dryden; at another, with the measured stateliness of Pope; then with the epistolary carelessness of Cowper; and then with the mincing smoothness of Darwin. We meet, also, with rather more of what may be called direct adoptions from authors whom he has read, than is quite consistent with the pretensions of modern originality. A more extended reading, with much closer thought, and a more deliberate digestion of his acquired knowledge, may remedy that particularity and that crudeness which often marks the use of a few materials.

From this hint, we are sensible of the rise of a long train of ideas, which to ourselves appear of much importance, in reference to Lord Byron's future proceedings, as an author, and also as a man, so far as he may be legitimately read in his works. Here, therefore, we cannot

but give his lordship full permission to lay our paper aside, should he even have honoured it with his notice thus far: and the rest we must be supposed to speak as though Lord Byron heard us not, for the benefit rather of his readers, and more especially of any kindred spirit, who, captivated by his powers, might be just entering upon a similar poetical career.

In calmly investigating the principles on which our noble author has hitherto proceeded, it is impossible not to discover throughout a deep and radical defect. The defect we allude to, is not so much a deficiency of morality in the piece, as an entire absence of *moral*. We in vain look for any meaning in the thing before us. It is a pretty picture, but we can find no subject in it. Like one of the carpets of his lordship's favourite country, the scene of so many of his plots, here are colours and figures, and borders and centers, but neither "the likeness of any thing that is in the heaven, nor in the earth, nor under the earth." We look into his own poet, the enchanting Spenser, and we find the Red Crosse Knight means Holiness; Sir Guyon means Temperance; and the fair Britomartis, Chastity. But what on earth does Conrad mean, or Gwladre, or the Bride of Abydos, or even the Childe Harold? We own this senseless contagion extends far. We could almost ask, what the Lady of the Lake means, or Roderick Dhu, or the Elfin Page, or any of the redoubted champions of the North, with the exception perhaps of Sir Marmion. From this last tale we have contrived to pick a moral: the clouds have floated into some imaginary form: the carpet, we fear accidentally, has broken the second commandment by giving almost a direct picture: and the regular association we have been able to make, of Sir Marmion's deeds with the actings of a bad conscience, has, we confess, given us an interest in that poem beyond most others of the modern mirt-

strelsy. Their general tone, which, it must be admitted, Lord Byron has carried to the most extravagant height, seems really to us to be little better than that of "the ideot's tale, full of sound and fury, signifying nothing." We have been most usually given to understand that the *moral* is a most essential part in the structure of a poem. "The moral is the first business of the poet, as being the ground-work of his instruction," says Mr. Dryden. And not only do we find this exemplified in the favourite poet of the Faery Queene, who tells us, that "the general end of all the booke is to fashion a gentleman or noble person in vertuous and gentle discipline;" but, we believe, scarcely any standard poem, whether of antiquity or of modern times, not excepting the graver productions of the theatre, will be found destitute of this important quality and "general end." We cannot, of course, enter into the limitations, or it may be the exceptions, of this general rule. But we should expect to discover, even in the wildest productions of that wild-est of all poets, the inimitable Shakespeare, a certain tendency towards a moral end, a certain predominant maxim throughout the whole, which it might be said to be the uniform design of the poet to inculcate. Turn to still more regular models. Look at the *Iliad* and the *Odyssey*, at the *Æneid*, at the *Orlando*, the *Jerusalem Libe-rata*, the *Paradise Lost*, even the *Henriade*:—what a noble consistency of moral, what a grand pursuit and signal *denouement* of some instructive sentiment, or some important truth, or some grand exemplar of conduct takes place in each of those finished performances! And if, as we think Boileau somewhere remarks, even a sonnet should not be composed without some regular and pre-conceived plan; why should not the plan of such a poem as the *Corsair* of Lord Byron, or the *Rokeby* of Scott, be made to embrace that most important article

of arrangement, a moral end and design, and be censureable for the want of it? Aristotle, indeed, that direct foeman to modern genius, does not, that we are aware of, give any direct rules for the management of the *moral*. But we need not inform the scholar, that he gives a whole section to his observations on the *morals* of the poem. And whilst in the most direct manner he censures any overcharged portraiture of vice beyond what the circumstances of the case actually require, he adds a most important hint to the poets of the present day, in advising them to imitate good painters; who always, he observes, choose the fairest forms and most inviting subjects of description.

But we are conscious, in making these observations on the execution of the poetry in question, we are but ineffectually hewing at the branches. We must trace the evil to the root. We must graft there what shall hereafter appear to advantage in the form and fruit of the tree. We must call upon the writer for that which we ever wish to instil into the reader of poetry, a predominant love and heartfelt admiration, in the habits of his own mind, for the *fair* and the *beautiful*; and, above all, for the First Fair, and the Source of all beauty. We demand of him, what we see in all those poets who have stood highest; we were going to say, who have stood at all, in the permanent esteem and veneration of mankind; an unquestioned regard for those best standards and purest models of excellence, whether real or feigned, which their countries have afforded them in their respective objects of religious faith. It is by a close adherence, by an enthusiastic devotion to these lofty standards, that great poets have been formed. This has been the leaven, or rather let us call it, the vivifying principle, with which the hand of plastic Nature has been able, at an auspicious moment, to mould into being the majestic spirits of a Homer, a Virgil,

a Milton, a Spenser, a Tasso, a Camoens; and, if the French must have their boast, a Fenelon. Or, if examples less dazzling, if heights of excellence less inaccessible, if instances more in point to the pourtrayer of lesser actions and "living manners" be required; let us turn even to the drama. Whom do we find, in that department, inscribed on the marbles of an honest fame, but the high-principled *Æschylus*, *Sophocles*, *Euripides*, *Seneca*, of older times; the *Racine*, the *Corneille*, the *Shakespeare* — perhaps, in some points, it might be said, the theological *Shakespeare* — of later days? — Would the lyre direct us to a conclusion different to that for which we contend? If so, is it the lyre of *Pindar*; or of *Callimachus*; or of *Horace*; or of *Gray*; or of *Ossian*; or of *Calidasa*? Is it the lyre of the East, or the West, or the South, or the North? What stripling in literature but will answer the question as it should be answered? Who but must own the sublimest flights of poetry, of whatever kind, to have been made on the wings of Religion; and the Muse, in her highest station, to have been most aptly symbolized by the king of birds, resting on the sceptre of the Father of gods and men? The true, the most highly-favoured poet of nature or of man must be conversant with the Creator of both. He must be a firm believer in those illimitable attributes of Divinity which form the only horizon worthy of his aspiring mind. His "eye in fine frenzy rolling," as it "darts from heaven to earth, from earth to heaven," must not behold that heaven without a God, that earth without a former; it must see them, each instinct with its appropriate life; and must catch a glance of the stupendous relations and mysterious intercourse existing between a present Deity, and this his

— universal frame so wondrous fair,
Himself how wondrous then!

Who, with the spirit of a poet,

would forsake these boundless fields of light, to wander along the barren strand of atheistical research, with none but the wretched Lucretius for his guide? Who would forsake the Deity of the Universe for that deity of the Roman, the base philosophy of Epicurus?

Forsaking Thee, what shipwreck have we made

Of honour, dignity, and fair renown!

In all our remarks on this interesting subject, we feel ourselves elevated by remembering that we are Christians: and that, as such, we possess, in our own religion, a source of the sublime and the beautiful infinitely beyond all others, and such as Truth alone can offer. We pity that man, even were present feelings only to be consulted, that cannot lay his hand upon his heart, and with the same constancy, the same honest exultation as that Roman Soldier going to execution for his profession, declare, "I am a Christian." And where is the foundation of the Christian's hope, where is the depositary of his treasure, the rich and inexhaustible fountain of his pleasures and sublimest emotions to be found? We answer in one word—in the pages of his Bible. We must not be deterred by the smile of superficial ignorance, the only class, even of foes, who "see no beauty" in that Sacred Volume, from giving an opinion of its contents. "Our Rock is not as their rock, even our enemies themselves being judges." We could force into our service the testimony of the heathen Longinus, and even of the impious Voltaire. But we reject such a questionable appeal. Our appeal takes a deeper stretch, to the hidden sources of human intelligence, and to the firm, indestructible, and unalterable properties of our common nature, as exemplified in daily experience; and there we establish our proof of the exquisite and inestimable value of the Book of Inspiration. We see in it, that which is calculated by turns to

apply itself to every want and every feeling of the mind of man. We find in it at one time that which is of force to direct our judgment, at another to reform our taste, then to guide our conduct, then to heal our corruptions, and then to sooth our sorrows. We find in it a rest for the foot of the farthest wanderer from happiness, an ark for the dove who has the longest fluttered in despair over the waves of this troublesome world. We find in it that which responds to the deepest and the darkest tones that ever vibrated from the human heart. We have found in it that which answers to the feelings of our own. Perhaps we are on this account unfair, because interested, witnesses. Those who have not joined issue in the trial perhaps mistrust us; and the poet especially, though credulous in fiction, is more than ordinarily suspicious of the cold gloominess of truth. Testimony, then, we must again adduce; and as we have seen the testimony of foes, we will now adduce that of a friend; a friend, however, to which even a poet shall not object—the unrivalled Milton. "His favourite book was the book of God. To Milton, when a child, Revelation opened not her richest stores in vain. To devotional subjects his infant strains were dedicated, and never did his harp forget to acknowledge the aids which he derived from the muse of Sacred Inspiration." Such is the noble testimony borne to Milton as a Christian poet, by his learned and accurate editor, Mr. Todd: and the elegance with which it is given, is only surpassed by that of a similar testimony given by the poet himself to his own feelings on the subject, in the famous passage occurring in his "Reason of Church Government." He there looks forward with a sort of prophetic inspiration to those places of "hardest hope and highest attempting" with which his mighty mind was then teeming. After enumerating all the grandest models of antiquity, he proceeds: "But those

frequent songs throughout the Law and Prophets, beyond all these, not in their divine argument alone, but in the very critical art of composition, may be easily made appear, over all the kinds of lyric poetry, to be incomparable. These abilities, whosoever they be found, are the inspired gift of God, rarely bestowed; but yet to some (though most abused) in every nation; and are of power, besides the office of a pulpit, to inbreed and cherish in a great people, the seeds of virtue and public civility; to allay the perturbations of the mind, and set the affections in a right tune; to celebrate in glorious and lofty hymns, the throne and equipage of God's Almightyness, and what he works, and what he suffers to be wrought with high providence in his church; to sing victorious agonies of martyrs and saints, the deeds and triumphs of just and pious nations doing valiantly, through faith, against the enemies of Christ; to deplore the general relapses of kingdoms and states from justice and God's true worship. Lastly, whatsoever in religion is holy and sublime, in virtue amiable or grave; whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtleties and reflexes of man's thoughts from within;—all these things to paint out and describe, teaching over the whole book of sanctity and virtue, through all the instances of example, with such delight, to those especially of soft and delicious temper, who will not look so much upon Truth herself except they see her elegantly dressed: that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they will then appear to all men both easy and pleasant, though they were rugged and difficult indeed*." Why should we wish

* We by no means send our young poets to Milton's prose works on Church, Government. His mischievous lectures of a political nature belonged to the times; and,

to add the feeble alliance of our contempt to this sublime effusion of the prince of poets. What a contrast this to those strains which "flow at waste from the pen of some vulgar amonist, or the trencher fury of a rhyming parasite!" With what a charm does this "divine philosophy" burst upon the mind, after the low-born minstrelsy too frequent in these degenerate days! How "musical, as is Apollo's lute," and "lovely, as a seraph's face, after the "harsh and crabbed" exhibitions of our modern modish masters! We revert, with ineffable delight and all the feelings of youthful enthusiasm, to the moral Lycidases, Comuses, Sampsons, of elder times; and we find a refuge in the yet-unrifled stores of more than one Christian poet of the past age, glorying in his religion, from the shallow morals, unsettled faith, and unholy inspiration of the present race. We speak with every desire to make all fair exceptions. Were we to mention one exception in particular, as giving some rising promise of the "mens divior" in future, and, we trust, meditated lays, our readers, perhaps, will anticipate an allusion to the name of Southey. But till a brighter dawn shall diffuse itself over our yet darkened sky; till the Sun of righteousness shall arise with a more unquestioned influence and more "healing ray" in our poetical hemisphere; in plainer words, till Christians shall begin to talk as Christians; or, at least, "tell us plainly whether they believe in Christ or no;" we feel a duty incumbent upon us to retire and invite as many of our readers as will retire with us, to a more favoured clime and happier poetical soil. Whilst to Christians

if they owed their birth, in a degree, also to the surly genius of his own mind, they afford, at least, this additional instruction to the poet, that no temperament of mind, however haughty or untamed, need be suffered to interfere with the business of the muse, or will tinge with gall the pen of a true poet, when he takes it up for the improvement and refreshment of mankind.

"the fortunate idols" of divine poetry have more than an imaginary existence, we must warn them that life is too short to be spent in visiting rude and barbarous shores, in search of accidental beauties and those "strange plants" which are always barren and often poisonous. We feel a satisfaction, we trust of no narrow or selfish kind, in contemplating the ground still left to us when every thing not moral in its tendency, not calculated to improve the manners, exalt the mind, and purify the heart, shall have been marked off from the range of our more retired hours. And if in those more select, those more sacred and elevated plains, the "*locos lætos et amana vireta*," where breathes a purer air, and shines a brighter beam, it should even be our happiness to meet with the noble author whose works we have been canvassing, we assure him, with no unfriendly feeling;—if we should find him, with a sympathetic genius, the melancholy Collins, bearing the sacred treasure, the records of Eternal Truth near to his heart, and "wisely deeming the book of God the best;"—if we should find him framed anew upon the first of models, and sedately emulating those brightest mortal examples to whom, in common with himself, he would disco-

ver the models of Scripture to be most dear;—if, with the poet of Paradise, we should find him ruminating over some Divine song, "choosing long and beginning late," drawing deep from the stores of Divine learning, having no end before him "but the service of God and truth, and perhaps that lasting fame and perpetuity of praise which God and good men have consented shall be the reward of those whose published labours advance the good of mankind*,"—how should we then rejoice to meet our renovated friend! With what unmixed satisfaction should we present him to our readers, not, as now, a negative, but a positive, example and instructor in good! We should go rejoicing with a more than usual lightness on our way, illuminated by the rays, and directed by the judgment, of our doubly noble poet. We should view him as some winged intelligence, moulting his feathers and "renewing his mighty youth;" we should hail him as a phoenix of these later days, rising from the ruins of a too hasty and ill-directed imagination, and with his eye fixed right onward on the Fountain of ethereal light, soaring to those regions, where, with kindred spirits, he would at length be lost in visions of eternal day.

* Milton's Areopagitica.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the Press: *Tactica, or the System of the Wars of the Grecians*; by Count Dillon;—*Mr. Nichols' Continuation of his Literary Anecdotes, to 1800*;—*A Description of the Collection of Marbles in the British Museum*;—*Elements of political Science* by Mr. John Craig, in 3 vols.;—*Tracts statistical and historical on India*, by Dr. B. Heyne;—1813, *A Poem* by Mrs. Grant;—*Letters from Edinburgh, giving an Account of the State of Society, Manners, &c.*;—*The History of Fiction*, by John Denlop, in 3 vols.;—And

Sermons, in 2 vols. 8vo by the late Rev. John Venn, Rector of Clapham.

Preparing for Publication: *A cheap Commentary on the New Testament*, price only 2s. 6d. by the Rev. T. D. Fosbrooke, M. A. F.A.S.;—*History of the Island of Guernsey*, by Mr. W. Berry;—*An Essay on the Diseases of the Chest*, by Dr. Badham.

Proposals have been issued for printing by Subscription, in 2 vols. 8vo. price 1*l.* 1*s.* (fine copies, 1*l.* 11*s.* 6d.) the *History of the Origin, Progress, and present State of the British and Foreign Bible Society*; by the Rev.

John Owen, M. A. Rector of Paglesham, and gratuitous Secretary of the Society.

In the Exhibition of Paintings in Water Colours, now open in Spring Gardens, the Members of the University of Oxford may be gratified with a Series of Drawings representing the Interior of many of the Colleges, painted in a highly finished style by Pugin and Mackenzie; and a large Drawing, representing the splendid Ceremonies of their Alma Mater, by Uwins.

Dr. Spurzbeem, the colleague of Dr. Gall, is said to be about to commence, in London, a Course of Lectures on Craniology.

At Cambridge, Dr. Smith's two annual mathematical Prizes were this year adjudged to Mr. R. Gwatken and Mr. H. Wilkinson, of St. John's, first and second wranglers.

A patent has been recently granted for a machine to facilitate the operations of print-

ing. Its objects are—precision and speed. It performs by its own action the several parts of furnishing, distributing, and communicating the ink, and giving the pressure. At its ordinary rate sixteen sheets a minute are discharged by it, and indeed its velocity is only limited by the power of placing and removing the sheet. The machine has been exhibited to the Syndics of the Press at Cambridge, and has been examined by the principal members of that University; and on receiving the report of their deputation, the Syndicate agreed with Messrs. Bacon and Donkin of Norwich, the patentees, for its introduction at the office of the University.

A plan is in agitation for the removal of the Post-office from Lombard-street to the top of Cheapside. A great part of St. Martin's le Grand is to be pulled down, and a new street formed.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Life in Christ for every Willing Soul: three Sermons, preached at the Corn-Market Chapel, Sunderland; by Samuel Turner, Author of a Mite for the Treasury, Armisties in the Oven, &c.

The influence of Bible Societies; by the Rev. T. Chalmers. 8vo.

A Sermon preached at Holy Trinity, Coventry, Jan. 13; by the Rev. John Davies, M. A. 8vo. 1s. 6d.

A Sermon preached at St. Mary, Stafford, Jan. 13; by the Rev. Joseph Maude, M. A. 8vo. 1s.

A Sermon preached at St. Mary's, Gatehead, Jan. 13; by the Rev. Hugh Galvin. 8vo. 1s. 6d.

The First Nine Reports of the British and Foreign Bible Society, 1805 to 1813 inclusive; uniformly printed in two thick volumes 8vo. Vol. I. 3s. 6d.—Vol. II. 4s. 6d.

An Abstract of the Annual Reports and Correspondence of the Society for promoting Christian Knowledge, from the Commencement of its Connection with the East-India Missions, A. D. 1709, to the present Day; together with the Charges delivered to the Missionaries, at different Periods, on their Departure for their several Missions. 8vo. 13s.

Observations on the Repeal of the 1st and of the 9th and 10th Will, III. commonly called the Trinity Doctrine Bill; by the Rev. Henry Atkins, A. M. 3s. 6d.

A Sermon preached in the Parish Church of Great Brickhill, Jan. 13; by the Rev. Latham Wainwright; A. M. F. S. A. 1s. 6d.

A Sermon preached at the Church of

Kibworth, Jan. 13; by the Rev. James Beesford, M. A. 1s. 6d.

A Sermon preached in the Parish Church of Mortlake, in Surrey, Jan. 13; by Edw. Owen, B. A. 1s. 6d.

A Sermon preached at the Parish Church of St. Giles, Cripplegate, Jan. 13; by the Rev. George Ferne Bates, M. A. 1s.

A Sermon preached in Lambeth Chapel Oct. 3, 1813, at the Consecration of the Right Hon. and Right Rev. William Howley, D. D. Lord Bishop of London; by W. Stanley Goddard, D. D. 2s. 6d.

Sermons by the late Rev. Walter Blake Kirwan, Dean of Killala. With a Sketch of his Life. 12s.

Vetus Testamentum Græcum, cum variis Lectionibus. Editionem a Roberto Holmes, STP. RSS. Decano Wintonensis inchoatum, continuavit Jacobus Parsons, AM. Tomi Secundi, Pars 3, completens Primum Lib. Regum. Oxonii ex Typographo Clarendoniano, 1813.

A Sermon preached in St. Martin's Church, Oxford, on Thursday, Jan. 13, 1814; being the Day appointed for a general Thanksgiving; by the Rev. Hugh Pearson, M. A. senior Proctor of the University. 1s. 6d.

MISCELLANEOUS.

Proceedings on the second Anniversary of the Cambridge Auxiliary Bible Society, 18th Nov. 1813. To which is annexed, An Inscription to the Memory of the late Dr. Jowett, Professor of Civil Law. Edited by Rev. G. C. Gurnham, A. M. Fellow of Queen's College. 2s. 6d.

A New Analysis of Chronology, in which

an Attempt is made to explain the History and Antiquities of the Primitive Nations of the World, and the Prophecies relating to them, on Principles tending to remove the Imperfection and Discordance of preceding Systems; by the Rev. Wm. Hales, D. D. 4 vols. 4to. 8l. 8s.

An Abridgement of Universal History. In 16 Parts, published monthly at 8s.; forming together 3 vols. 4to. compiled by the Rev. E. W. Whitaker, Rector of St. Mildred's, Canterbury, and containing a Draught of the History of all Nations, from the Creation to 1760.

A New Mathematical and Philosophical Dictionary; comprising an Explanation of the Terms and Principles of Pure and Mixed Mathematics, and such Branches of Natural Philosophy as are susceptible of Mathematical Investigation. With Historical Sketches of the Rise, Progress, and present State of the several Departments of these Sciences; by Peter Barlow. Royal 8vo. 2l. 5s.

Observations on Pulmonary Consumption; by Andrew Duncan, senior, M. D. 8vo. 6s.

Exacts and Observations relative to the Fever commonly called Puerperal; by John Armstrong, M. D. 8vo. 8s. 6d.

Elements of the Philosophy of the Human Mind; by Dugald Stewart, Esq. F. R. S. Ed. Vol. II. 4to. 2l. 2s.

Dispatches and Letters intercepted by the Advanced Troops of the Allies in the North of Germany. 8vo. 9s.

Napoleon's Conduct towards Prussia since the Peace of Tilsit, from the original Documents published by Order of the Prussian Government. Translated from the German, with an Appendix and Anecdotes by the Editor. 8vo. 4s.

The Parochial History and Antiquities of Hampstead, in the County of Middlesex: comprising an Authentic Detail of the Descent of Property within that District; an Account of its Natural Productions, Customs, Parochial Institutions, eminent Residents, &c.; by John Jas. Park. With 11 Engravings. Royal 8vo. 1l. 7s.

Travels in the Caucasus and Georgia, performed in the Years 1807 and 1808; by Julius Von Klaproth. 4to. 2l. 2s.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

(Concluded from p. 198.)

THE only part of the recent accounts of the Missions of the United Brethren, to which we have not already adverted, is that which relates to their settlements near the Cape or Good Hope. We shall proceed to give our readers a brief view of their state and progress.

I. Gnadenthal.

July 3, 1811.—“A woman came to us and requested leave to live in the settlement. She was extremely eager in her application, and said that her only motive was to hear and believe the word of God. Her native place was in the snow-mountains, on the Caffre frontier. She was informed, that we wished her well to consider what she professed, as we required of all those people, who asked leave to live here, that their behaviour should be, in every respect, correct, and that they should leave off all their old heathenish customs, otherwise we should immediately send them away. On the contrary, if she lived at a farm, she would enjoy more liberty, and might live as she pleased. She answered with earnestness:

‘No, Baas, I seek not to have liberty to sin, as I might in other places; I only desire to have that liberty which Jesus allows.’ We assured her, how much we wished that she also might be truly converted to Jesus, and that, therefore, we should permit her to live upon our land, on trial.”

Sept. 18.—“A Hottentot Captain, called Moses, left us, after an agreeable visit of two days. His kraal, or village, is in the neighbourhood of Swellendam. He is likewise captain of the Hottentots on the Schlangen, or Serpent's River. Some years ago he lived here, and we entertained good hopes of his conversion; but he was obliged to return, and re-assume his station as captain. In his kraal, there are several persons who formerly lived at Gnadenthal, and among them a woman, who had learnt to read at our school. She has taught several children in that place, and we therefore gave the captain some Spelling-books and Testaments, to give to such as might distinguish themselves by their diligence, for which he was very thankful. He was much affected at taking leave, and said, ‘Dear teachers, do not forget me! I am sinful in soul and body, and have many wicked thoughts; but God knows that I do not

like to be a slave to sin. I still feel a love to Jesus and to you, and pray that teachers may soon come to my kraal.' This his wish has been lately fulfilled, some English and Dutch Missionaries having settled there."

Dec. 15.—"The celebration of the Christmas season was distinguished by a heartfelt sense of the infinite love of our Creator, in becoming man to redeem us from sin and curse. A large company of strangers, from far and near, joined us on this joyful occasion. A still more numerous party of visitors arrived on the 31st. We had above twenty waggons standing in our place; besides which, great numbers came on horseback and on foot. The good order observed by all was such, as we could hardly have expected in so large an assembly. We concluded the year with prayer and praise, and experienced the precious presence of our Saviour in this congregation, in a manner not to be described in words. The many strangers present joined us in giving glory to the God of all grace, whose mercies to us, in the year past, have been daily new; and in devoting ourselves unto him who loved us, and gave himself for us, that we should for ever be his own.

"Our congregation consists, at the close of the year, of 769 members, of whom 223 are communicants; 113 baptised, but not yet partakers of the Lord's Supper; 69 candidates for the communion, and 106 for baptism; and 258 baptised children. In 208 houses in this settlement, dwell 993 persons: 31 more than at the close of 1810. In the year past, 141 persons have been baptised, 47 admitted to the communion, 16 received into the congregation, 62 new people came to live on our land, and 30 departed this life."

Feb. 14, 1812.—"Mr. W. who had been with us on a visit, left us. During his stay with us he had the misfortune to be stung by a very venomous spider; but was relieved by one of those persons living here who understand the art of extracting poison. He was so thankful to his physician for his recovery, that he forgave him a debt of upwards of twenty dollars, which he had long owed him.

"19th.—We distributed among our people some articles of clothing, sent as a present to them from some benevolent friends in England. The expressions of gratitude, which we heard on this occasion, were so fervent, that had the worthy benefactors been present, they would have rejoiced to perceive how welcome and truly useful to these poor people their gifts have been.

"An old widow exclaimed: 'O what can I do to show my thankfulness! I will pray for them daily, that the Lord may richly reward them for thinking of us poor Hottentots.'

"Another said: 'What kindness is this! First our dear friends think of our poor souls, and send us teachers; and then they provide for our bodies, and send us clothing. I shall never see them in this world; but I hope I shall see them at the feet of Jesus in heaven; and there thank them for their love.'

"This most acceptable present consisted of a piece of blue striped cotton, another of white callico, and a large piece of green baize, upwards of fifty ells long, by which 43 poor persons were provided with jackets and petticoats. We desire to join in their thanksgiving, and pray the Lord abundantly to bless and reward our friends in England for their generosity."

March 5.—"A young woman, who left us, and afterwards married a man on a neighbouring farm, came, and with many tears expressed her repentance that she had forsaken, not us, but the Lord and his ways. She wept bitterly, and said, that she was not worthy to be any more thought of by us. Being asked, whether there were any good people living in the place to which she had gone, she replied, 'Ah! do not ask me. They are all good, worthy people, compared to me. I am the chief of sinners, and deserve for my sins to be excluded from all human society, but I will not cease calling upon the Lord till he has mercy upon me.'

May 1.—"Dr. Hamer, and other friends, and on the 2d, President Van Rhynereidt paid us a friendly visit. We feel great regard and gratitude towards the latter, who has always been a friend and father to us, and now again expressed his earnest wish that we might be able to extend our labours to many other places. He took particular notice of the improved state of our town, with which he expressed much satisfaction."

11th.—"An aged slave sent us a dollar and a shilling, to distribute among the poor at Gnadenthal. He is a Malabar by birth, and long ago became acquainted with us. We can truly call him a lover of the truth, as it is in Jesus."

June 7.—"We enjoyed the singular, and to us very pleasant sight, of the whole country being covered with snow, which has not occurred during the whole twenty years residence of the brethren in this place. All the mountains, and even the Swartaberg,

(black mountains), were covered. The snow remained for seven days upon the highest peaks, but in the valley it soon melted away. The cold was intense."

July 19.—"Fifteen adults were baptized by Brother Kuchel, assisted by the other ordained brethren. We bless the Lord for the particular manifestation of his grace to us on this occasion. He was, indeed, in the midst of his congregation, and made it a day of peace and joy to us, and all our people. On this day, 19 years ago, the first Hottentot was baptized, after the renewal of the mission; and, since that time, 1113 adults have been added to the church by holy baptism, besides children."

August 16.—"We heard with great sorrow the affecting account of the unexpected death of our valuable friend and benefactor, Mr. Van Rhynsfeld, president of the Council of Justice at Capetown. We have lost in him a tried friend and father, who was earnestly intent upon doing every thing to assist in the propagation of the Gospel."

September.—"In the beginning of this month Brother Kuester and his wife were engaged in speaking with 150 married couples belonging to our congregation, of whom they reported that most of them were walking worthy of the Gospel. Many of them observed, that before they had heard God's word, while they were yet heathen, they had frequent broils and beat each other; but since their conversion they loved each other more, and from a purer principle than before, and such disturbances had ceased. A sister being asked whether she lived always in peace with her husband, made the following reply: 'There is no water so clear and pure, but there may be some small portion of mud at the bottom, which will shew itself if you stir it, and try to turn the stream.'"

Dec. 31.—"The Rev. Mr. Campbell arrived here on a visit. He expressed his joy on seeing so large a congregation of believing Hottentots dwelling in this place, but regretted, that he could not address them in Dutch. He admitted also the order, devotion, and attention which prevailed in their meetings at church, and attended the public worship at night, when, at twelve o'clock, we closed the old, and entered into the new year, with prayer and praise."

"When we call to mind all the events of the year past, we fall down at the feet of Jesus, and exclaim, 'Is it possible that thou canst love such poor undeserving creatures so much, and shew such great mercy to, wards us?' Among many outward benefits,

we ought to mention his having preserved us from infection and danger during the small-pox, though many of our people were at work in places where they prevailed. During the period of this epidemical disease, there existed great consternation among the inhabitants at the Cape, as formerly this disorder always proved dangerous, and fatal to most. Our heavenly Father, however, blessed the inoculation by vaccination in a remarkable manner; inasmuch, that its character as a defence against infection by the small-pox is established in this country."

"The Lord has been gracious to us in externals, and we return our sincerest thanks to all who have contributed to the maintenance of this mission."

"The work of God has continued, without much external shew, to increase and prosper, which, we trust, the diaries of the past year will prove, to the joy of all true lovers of the Lord Jesus. They will, with us, praise and bless his name for all the proofs of his power and grace made manifest among us."

"In the year 1812, there were born here 49 children; 61 new people have become inhabitants; candidates for baptism, 100; for the communion, 98; adults and children baptized, 163; first partakers of the Lord's Supper, 76; received into the congregation, 15; departed this life, 30; moved to Grueckloof, 5 persons. The congregation consists of 876 persons, of whom 296 are communicants; 108 more than last year. There are 1073 persons living at Gansmuthal, in 224 houses."

April 21, 1813.—"The Passion Week was a season of great blessing to us and all our dear people. On Maundy Thursday, three persons partook of the Lord's Supper with us for the first time, and 89 were present as candidates, 19 of whom will be confirmed for admission to it the next time. On Easter Sunday, 28 were baptized into the death of Jesus. On this solemn occasion a Scotch Missionary, the Rev. Mr. George Thom, was present, and afterwards expressed his great joy in beholding, for the first time, the baptism of converts from among the heathen. Nineteen were admitted among the candidates for baptism."

"During these holidays we had here a great number of both Christian and other visitors, inasmuch that our spacious church could not contain them all, and many stood without."

"On the 2d of this month we had the pleasure to see his Excellency Sir John Francis Cradock, governor of this colony,

with his son and two aids to camp. Lieut-Col. Reynell and Major Munro, arrive with us on a visit. His Excellency seemed much gratified, and expressed his satisfaction with all he saw and heard. The melodious singing of the Hottentot Congregation in the evening-service pleased him much. We had much conversation with him relating to the concerns of this establishment, and that at Grauekloof, and were thankful to perceive that he is favourably disposed towards the Mission."

June 26.—"Since the commencement of this year, 40 new people have come to live here; 94 children have been born; 46 adults and 26 children baptised; 31 admitted to the Holy Communion, and 31 to the class of candidates for it.

"We enjoy the favour and protection of our excellent Government; and though we perceive that not all the white people in the country are friends to the Mission, yet we trust in its wisdom and justice, that all difficulties will be removed, and permanency secured to our Missions here and at Grauekloof."

2. Grauekloof.

Jan. 26th, 1812.—"Two English soldiers, who are pious people, called upon us, and attended the Sunday and public service. We had afterwards some agreeable and edifying conversation with them."

12th.—"We had again an agreeable visit from two English soldiers, with whom our intercourse has become, of late, more frequent, and we find among them several who are truly awakened, and meet in fellowship for mutual edification."

Feb. 17th.—"A family, consisting of five persons, came hither, requesting leave to live at Grauekloof. The men said, 'I have served sin all my life, but now I wish to turn to God, and as I have heard that here the Hottentots are taught how to know and obey Him; I wish come with my children to this place; O, do not refuse my request!' But as he had no passport, we were under the necessity of referring him to the Ruler to obtain one. A passport was given him, but his debt (master) prevailed upon him at Capetown, to hire himself for three months, to go to Graaf Renet, and fetch his cattle. He agreed to it, on condition that he might also fetch his own; for which purpose he obtained a permit at Capetown. Some gentlemen at the Cape asked him what made him so anxious about getting to Grauekloof. He replied: 'I am a sinner, seeking rest for my soul, and at this place I shall be directed in the way of salvation.'

19th.—"In the latter days of this month, several new people called upon us, expressing their concern for the extension of their souls. One of them, Tdm Jaegers, said, 'I have grown old in the service of sin, but I hear, that the greatest sinner may come to Jesus and be saved. This gives me hope. I pray, therefore, daily, that my sin may be forgiven, and that our Saviour may receive me, and make me his child.' Little children also begged their mothers to bring them to sisters Schmitt and Bonatz, to speak with them about our Saviour.

"In general, we discover of late a new awakening in the hearts of our people, for which we often bring thanks and praises to that blessed Spirit whose work alone it is."

Aug. 11th.—"Between two and three o'clock in the morning, our dog began to bark with such violence, that we suspected the approach of some wolves, which proved too true. They leaped over the wall enclosing our farm-yard, and killed two sheep and 14 goats. They cut off all the heads, and left the carcasses."

Sept. 20.—"It pleased the Lord to lay a special blessing upon the preaching of the Gospel, a great number, both of our own people, and of strangers, being present. After the sermon several came to speak with us, concerning the state of their souls."

30th.—"Sister Bonatz might have been hurt by a very venomous serpent. She went to fetch some eggs from the hen-roost, when she saw something lying in it, looking like a piece of rope, but, on touching it, it took it away, soon discovered the mistake, and the creature was immediately killed."

Nov. 10.—"We had a very agreeable visit from Mr. Campbell, and two English Missionaries. He lately arrived here on a pastoral visit to the English and Dutch missionary establishments in this country.

"On the following day, they went into all the Hottentots' houses, and covered with several of them, in a very kind and confidential manner, about the grace bestowed on them. Many answered the questions put to them in a very open-hearted way.

"Rachel Saul said: 'Yes, sir, we cannot indeed sufficiently thank the Lord for the mercy shown unto us. I strayed long in the wilderness, and knew not that there was a Saviour. Now I have been taught to know Him in my latter years. O that I were more thankful! But herein I am, far behind. He must help me with His Spirit, and give me power to be more obedient to Him and my teachers, and to walk in His ways. We are not worthy, that we should

be so kindly remembered in your native country. I beg you to thank all our friends and benefactors.

"Others said the same, and our friends seemed much pleased with their visit. After the evening-service, they desired to offer up their prayers and thanksgivings, in fellowship with us, for the goodness of God, who had caused the light of His Gospel to shine so bright in this place. We joined most fervently in their prayers, that in Africa also the knowledge of our crucified Saviour may spread far and wide, and many nations flock to Him as their Redeemer.

"On the 12th, three worthy visitors left us; the Hottentots, in their usual manner, singing some farewell verses for them, which they answered by singing an English hymn."

Dec. 31.—"At nine in the evening we met to close the year with prayer and thanksgiving, and devoted ourselves anew to Him, who had supported and blessed us throughout the year past; and in whose pardoning love, and sure help, in every time of need, we place our confidence for the time to come.

"During the course of the year 1812, 17 persons have become partakers of the Lord's Supper; 25 adults and seven children were baptized; 53 were admitted as candidates; and 37 obtained leave to live here.

"The Hottentot Congregation at Gruenekloof consists, at present, of 125 persons, of whom 36 are communicants. There are 252 inhabitants, dwelling at Gruenekloof and Lauwekloof, whom we serve with the Gospel, and commend, with ourselves, to the prayers of all our brethren and friends."

Jan. 26 and 27, 1813.—"We had a very agreeable visit from Mr. John Herbert Harrington, chief judge of the East-India Company's Court, in Bengal, in company of Mr. Thom. They visited all the dwellings, and attended our worship; concerned very kindly with many of our people, on the ground of our faith, and in general showed great interest in the welfare of this work of God among the heathen. At taking leave, Mr. Harrington most generously gave us 50 dollars, to be distributed among the poorest Hottentots of our congregation, and 100 dollars towards the support of the Mission. We felt very grateful for this most seasonable relief; and on the 31st, having fixed upon 24, as the poorest of our people, we sent for them, after the afternoon's service, spoke to them of the goodness and mercy of the Lord, shown to them in so many ways, how he had

directed the hearts of so many of his children, of various denominations, to take share in their spiritual and temporal welfare, and now had sent them particular friends in Mr. and Mrs. Harrington, who, by active benevolence, wished to administer to their necessities. We then made the distribution. They were much affected, and said, that they were unworthy of the love and kindness of their teachers, and of such good friends, being yet so very deficient in showing their love to our Saviour and His people, but expressed their thanks to these generous benefactors, in the most lively terms, and with many tears of gratitude."

Feb. 16th.—"Anna Chater Saul departed this life. She was baptized some years ago at Gnadenhutten, and admitted there to the Lord's Supper. In 1810, she moved hither with her husband. She walked worthy of her heavenly calling, and was always cheerfully resigned to the will of the Lord. Her exemplary conduct edified the whole congregation, and she often prayed to our Saviour to grant her grace and strength to act in conformity to His word. If she found any opportunity of speaking to her sisters of what the Lord had done for her soul, her mouth was filled with praise and thanksgiving. In her whole deportment it was evident, that the grace of God had not been bestowed upon her in vain. Shortly before her end, she sent for Brother Schmitt and his wife, and entreated them to pray the Lord soon to take her home. She added: "I am ready, and only waiting for my Saviour, to come and take me to Himself as an unworthy but reconciled sinner." More persons belonging to our congregation, having assembled, Brother Schmitt offered up a fervent prayer, commending her departing spirit to her Redeemer; soon after which she fell gently asleep."

SOCIETY FOR THE SUPPORT OF GAELIC SCHOOLS.

The annual meeting of this Society was held at Edinburgh on the 30th of November last. The Report then made was full and satisfactory. Forty circulating schools had been formed in different parts of the least accessible districts of the Highlands and Islands. The eagerness of the poor people to profit by these schools, as well as the progress of the scholars, was highly encouraging. The funds of the Society had also been considerably increased; and its income in the year 1813 amounted to about 800*l*. Of the forty schools that were formed, the teachers of the Society have been wholly re-

moved from 13; the people either hiring school-masters at their own expense, or attending to their own education, and helping each other forward. The extracts we are about to give from the Report, will establish the claims of the Society to the support and patronage of the public.

In the course of the summer, one of the Secretaries visited many of these schools. We shall quote a few passages from his journal.

July 4 and 5.—“I was at Tierndrish, the residence of the Rev. Mr. Ross, minister of Kilmanivaig. This parish, which is about 63 miles in length, enjoys several important advantages in point of education; but many parts of it are, notwithstanding, in a most destitute condition.”

“Proceeded by the banks of the Caledonian Canal, and called at Ströven for Captain Cameron. He was not at home; but his lady gave a very favourable report in regard to the conduct and behaviour of the Society's Teacher at Muirshealich, about a mile distant. This school could not be continued during the summer months, as the attendance was so small. The teacher has therefore removed to the head of Lochárcaig; where, in a district called the ‘Rough Bounds,’ the people have duly appreciated the value of his labours. The country is intersected by two rapid rivers, but, in wet weather, the children have been carried to school, across these, by their parents, so that the attendance has, upon the whole, been regular.”

“July 8.—Arrived at Burrödel, near to Arisaig. Crossed Loch Aylort, in company with another gentleman, to Moidart, a country wholly inhabited by Catholics. Examined the Society's School at Glenuig. The children acquitted themselves much to the satisfaction of all present, and the parents seemed not a little gratified. A gentleman, from the opposite coast, who, coming up the Glen on business, was invited to attend, repeatedly expressed his surprise, as he had no idea that such proficiency could be made in the short space of a few months. The parents and elder people were exhorted to profit by the teacher's present residence among them, and to attend the school; since which period, the greater part of the unmarried women have begun to learn to read.”

“16th.—At Coshladder, in the parish of Duinnish, in company with Mr. Shaw. Here there is a numerous and flourishing school. Great satisfaction accompanied its examination, though the attendance has rather fallen off during the summer. About 75 persons, old and young, have entered

this school. Among a goodly number present, I found the husband and wife learning together. There was one scholar aged 56; three men aged from 30 to 32; two women of 37, and one of 32 years of age; besides a number of young people from 18 to 25.”

“July 24.—At Jeantown, in the parish of Loch Carron. The Rev. Lachlan Mackenzie, minister of the parish, accompanied me to the Gaelic School in Jeantown. About one hundred persons have derived benefit from this teacher's labours. During the vacation between the winter and summer sessions, the people, of their own accord, proposed to support the teacher, at their own expense entirely, in order that they might derive more benefit during his residence among them. Few sights could be more gratifying, than to witness parents and children, old and young, assembled in the same school, and all equally interested; to hear the children, who, but a few months ago, comparatively ‘knew not any thing,’ reading the living Oracles with fluency; and the mother of children, with the youngest in her arms, hand this infant to her neighbour, while she should stand up, in her own class, consisting of mothers, to read her lesson; and all this in a fine flourishing village on the banks of Loch Carron, where the number of inhabitants is rapidly increasing.”

The following extracts are from letters addressed to the Secretary:—

1. From the Rev. Dr. Ross of Lochbroom, Invernesshire, dated May 10, 1813.

“I visited your School at Reppoch, on the 1st inst. Fifty were present on the day of examination. I proceed to state their progress. Here, indeed, I have good news to communicate to you; for their progress was to me surprising. It is quite unnecessary to enlarge. Every individual did his duty. Some did wonders. And he must have had a hard and unfeeling heart who could hear, without emotions of delight, little children of seven or eight years old, and grown-up persons at the head of families, who, on the 1st of November last, knew not one letter of the Alphabet, on the 1st of May reading alternate verses of the Bible, *ad apertura libri*, with precision and accuracy, in a language which they perfectly understood, and seeming to be deeply impressed with what they read. I never examined a school with more unmingled satisfaction; nor could I suppose it possible, that a woman of a weakly constitution, and in indifferent health, however zealous, could have done what Margaret Sinclair did. But she gives the proper account of the matter herself; for

she says, 'My heart was in the work—and, blessed be his worthy Name! I was not one day sick since I began.' Upon the whole, I trust I may say with confidence, that your money has not been thrown away on the little strath of Lochbroom."

2. From the Rev. J. Macqueen, of Applecross, Rossshire.

"April 5, 1813.—It gives me pleasure to report the diligence and successful exertions of your teacher in this parish. The object of his mission could not but render him acceptable to the people of Canukile; and the benefit they have already derived from his scrupulous and conscientious attention to his duty, hath gained him their good will and attachment. Their progress in the short period of little more than four months, is truly gratifying. Of fifty persons who have occasionally attended his School, four read the Old Testament, seventeen the New Testament, five the Psalm Book, and twenty-one the First Book; the other three are but beginners. They were all so completely illiterate, that of this number, only seven knew the letters when he commenced teaching in December last.

"Sept. 14, 1813.—As your teacher in this parish will soon be removed from his present station, I wish to have your concurrence to appoint him to any other part of the parish, where I may judge his services may be most required. With a view to raise a spirit of emulation among the people, I have had his pupils, young and old, married and unmarried, examined publicly in church, after Divine service. The exhibition did full credit to the teacher and the scholar, and hath created a competition in different districts of the parish for his next appointment. I have no intention to place him in any situation where less than forty-six can attend, and, eventually, many more."

3. From the Rev. Dr. N. Macdonald, Roman Catholic Clergyman, dated Moidart, Invernesshire.

"April 22, 1813.—Sir, please permit me to inform you, that Peter M'Ewen, the bearer hereof, has given entire satisfaction in regard to his moral conduct, which has been irreproachable since he came to this country; as also in teaching the Gaelic language, in which branch of education, his pupils, I find, have made an unexpected progress, during the short period since he came here, having, by all appearances, paid the utmost attention to the trust you and the Society reposed in him. I give this character of him entirely unqualified by himself; but, from the little acquaintance I have had personally with

him, and the report of my parishioners with whom he lodged. He is now, I am told, about to depart, and though to return soon hereafter, uncertain, he says, whether or not to be appointed again for this country. The whole of this country are Roman Catholics committed to my care, with the exception of a few of the established religion. The difference of our creed, I understand, makes no difference in the universal benevolence you shew towards all mankind; and, therefore, if you and the Society do not find it convenient to restore Mr. M'Ewen to us, I beg leave to propose another candidate, who is his principal scholar. I have examined the boy, and have made him read different parts of the Bible, besides his ordinary lesson, when I found him as expert in reading the Gaelic, and as fluently, as you or I could read English. The local situation of this country is very disadvantageous to any kind of public school, being cut up a considerable way by the sea; but if you can find it convenient to employ Randal McDonald, Mr. M'Ewen's pupil, he will, in a short time hence, teach all the youth of the country to read the Gaelic Scriptures, which I wish for very much."

4. From the teacher at Gress, in the parish of Stornoway, Isle of Lewis, dated Dec. 9, 1813.

"No doubt but you will be glad to hear that I am more busy with scholars at this time, than I have been since I began teaching. The number on the list is 109. There was not one among the 109 that knew a single letter in the Spelling-book when I began teaching them, which Mr. Mackenzie can witness. They are coming on surprisingly. I had a person from Stornoway with me last Sabbath, and I made one of the scholars to read before him, who said that he has seen a number that was at school six years (i. e. successive winters) that could not read as proper. He can read Gaelic as well as myself, though he knew not a letter when I came here."

5. From the Rev. John Shaw, of Dairnish, Isle of Skye, dated April 13, 1813.

"Your school, at Coshladder, the least populous district of the parish, succeeds far beyond my expectations. There are seventy-six already on the list of the school, almost all of which attend regularly one part of the day; and there is hardly a day passes without additions being made to the number. You can hardly conceive what an interest is excited by the School; not a moment is the teacher allowed to himself; even when obliged to come to his house for refreshment,

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people will be at him to receive instructions; he is employed, almost without intermission, from seven in the morning till ten or eleven at night. In the morning and forenoon, he has mostly children and young people; in the evening, persons of all ages. On Sabbath, also, the School is open morning and evening, and numbers attend. Of the seventy-six scholars I mentioned, fifty-three are men and boys, and twenty-three women and girls. Twenty-two are above twenty years of age, one is fifty-six, the rest are from twenty downwards to five years. There is one whole family attending, consisting of the husband, wife, and three children. Four read in the Old Testament, six in the New, and in a short time eight more will be added to this class; the rest are reading in the First Book, except two or three in the Alphabet."

6. From the teacher in the island of Cannay, dated Dec. 8, 1813.

"The Roman Catholics here make no scruple in learning any thing I request—any portion of Scripture. I am greatly obliged to Mr. M^rN. for his kindness in every respect; and also to the priest, who lives at Eigg, and came to this island some days since. He has been admonishing both old and young to attend. I have heard him saying (while talking about me), that he should be greatly displeased, if they should not attend, 'for (addressing them) you see he came here, not for his own interest, but for yours; therefore, I hope you'll consider that.' And there is a prospect of a large attendance."

We conclude with an extract from the Report of the Gaelic School in Edinburgh.

"There are various persons attending who seem to be above sixty years of age, and cannot read without the assistance of spectacles, who now read with much propriety, and their progress has far surpassed my expectations. I must not here omit to mention the case of a very poor woman, at the advanced age of seventy-eight, who could hardly read any at the beginning of the last session, and who is now reading in the highest class, while her mental faculties seem to be unimpaired, so that she can comprehend what she reads. Her appearance struck me very much, from her seeming earnestness to be able to read. It was truly pleasant to see her calmness of mind, and to be informed of her steady attendance, under the pressure of poverty, and the infirmities of old age, for she cannot walk without the assistance of crutches."

MISSION TO TARTARY:

The Missionaries have recently been forced

to abandon their settlement at Karam, and to retire to Goughievsk, in consequence of disturbances among the Tartars. They have been enabled to remove the property belonging to the Mission. The printing of the Turkish New Testament had previously been completed, and all the copies of it were brought to a place of safety without sustaining the slightest injury.

EAST-INDIES.

The Rev. Archdeacon Middleton, whose address to Mr. Jacobi, on the occasion of his being sent as a Missionary to India by the Society for promoting Christian Knowledge, we noticed in our volume for last year, p. 673, has been appointed the first Bishop of India. May his appointment prove a source of blessing to the millions of Hindoostan!

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of the British and Foreign Bible Society will be held at Freemason's-Hall, Great Queen-street, Lincoln's Inn Fields, on Wednesday, the 4th of May. The President will take the chair at twelve o'clock precisely.

N. B. *No ladies can be admitted.*

CHURCH MISSIONARY SOCIETY.

On Tuesday, the 3d of May, the Anniversary Sermon for this Society will be preached at the church of St. Anne's, Blackfriars, by the Hon. the Dean of Wells; service to begin at half past ten o'clock. The Annual Meeting will be afterwards held at two o'clock, at the Crown and Anchor Tavern in the Strand. On Wednesday evening, the 4th of May, the Annual Sermon before the members of the various Associations formed in the Metropolis, in aid of this Society, will be preached at the church of St. Lawrence Jewry, Guildhall, by the Rev. Basil Woodd, M. A.—service to begin at half past six.

PRAYER-BOOK AND HOMILY SOCIETY.

A sermon will be preached at Christ's Church, Newgate Street, for this Society, on the morning of Thursday the 2d of May, by the Hon. and Rev. G. F. Noel, M. A., Vicar of Rinhato, in Kent; service to begin at eleven o'clock. A general meeting of the Society will afterwards be held, at one o'clock, on the same day, at the New London Tavern, Chancery-lane.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The sixth anniversary meeting of this Society will be held, on Friday the 5th of May next, at Freemasons'-hall, his Royal Highness the Duke of Kent in the chair, which will be taken at twelve o'clock precisely. Sermons will be preached, for the benefit of the Society, on Thursday evening the 5th May, at St. Bride's Church, Fleet-street, by the Hon. the Dean of Wells; and on Friday evening the 6th May, at the Jews' Chapel, Church-street, Spitalfields, by the Rev. W. Cooper, of Dublin: service to begin at both places at half past six.

NAVAL AND MILITARY BIBLE SOCIETY.

The annual meeting of this Society will

be held at the New London Tavern, Cheap-side, on Tuesday the 10th May, 1814: The chair will be taken exactly at one o'clock.

SUNDAY SCHOOL UNION.

The next annual general meeting of the members and friends of this Society will be held, at six o'clock, on the morning of Wednesday the 11th of May, at the City of London Tavern, Bishopsgate-street.

RELIGIOUS TRACT SOCIETY.

The annual meeting of the Religious Tract Society will be held, at the City of London Tavern, Bishopsgate-street, opposite to Threadneedle-street, on Thursday the 12th of May, at half past six in the morning. The chair will be taken at half past seven precisely.

VIEW OF PUBLIC AFFAIRS.

WAS we ventured, in the month of January last, to express, not only our ardent wishes but our confident hope, that the military despotism of Bonaparte would, ere long, be superseded by the mild and constitutional sway of Louis XVIII., we excited no small surprise among many of our readers; and yet, if they will now do us the favour to look back to that Number of our work (pp. 62 and 63), they will perceive that the grounds on which we founded that expectation have proved to be by no means chimerical. Short as has been the interval since we indulged in these speculations, which were then regarded as so visionary, they have been realized to their utmost extent. Bonaparte no longer reigns: his power is broken! Louis XVIII. is restored to the throne of his fathers, with the universal concurrence of France! A constitution is already adopted for that country which, with some modifications, appears calculated to secure at once the happiness of the people and the dignity of the government! Europe is at peace, its dangers obviated, its miseries terminated, its independence achieved! What a wonderful revolution! A revolution too in which humanity has every thing to rejoice at, nothing to lament!—A revolution tarnished by no act of cruelty or revenge; the actors in which have seemed only anxious to become the ministers of God for good to the afflicted nations of the

earth! This hath God wrought, and let us all give him the glory!

But it will be necessary to trace briefly the steps by which these providential changes have been brought to pass.

Our last Number brought down the history of the campaign in France to the 14th of March. For some days the hostile armies were engaged chiefly in manœuvring; and, Bonaparte having directed his main force against the army of Prince Schwartzberg, Blücher was enabled in the mean time to execute some important movements, which placed him in a situation effectually to co-operate with the grand army. On the 18th, the negotiations at Chatillon were finally broken off. Bonaparte appears to have immediately formed the plan of passing into the rear of the allies, in the hope that the desire to protect their magazines and to preserve their communication with Germany, both which would be threatened by this movement, might lead them back to the Rhine. His garrisons in this quarter would also be relieved, and the war removed to a greater distance from his capital.—The allied generals appear at once to have penetrated into Bonaparte's design; and, with a boldness and decision worthy of their cause, they adopted a resolution which not only frustrated that design, but in a week put a happy period to the contest. They resolved to leave Bonaparte behind them; and

having united the armies of Swartzenberg and Blucher, amounting together to more than 200,000 men, to march direct to Paris. A corps of 10,000 cavalry and forty pieces of cannon was left to watch Bonaparte's movements, and to harass his march. The advancing army encountered, near Vitry, on the 25th, the corps of Marmont and Mortier, which were hastening from Paris to join Bonaparte, and drove them back with loss. On the same day an immense convoy of provisions and ammunition, escorted by 5,000 men, was met near Fere Champenoise; and, after a gallant resistance, the whole fell into the hands of the allies. From this place the allies continued to advance rapidly on Paris, which they reached on the 29th; the retreating corps opposing an occasional, though ineffectual, resistance, to their progress. The position they occupied extended from Montmartre, on the right, to the wood of Vincennes, on the left. Prince Swartzenberg addressed a proclamation to the inhabitants of Paris, calling upon them to imitate the conduct of Bourdeaux, and to accelerate the peace of the world, by concurring with the allies in establishing a salutary authority in France; but the flag was refused admittance. On the 30th, the troops composing the garrison of Paris, with the corps of Mortier and Marmont which had joined them, posted themselves in a strong situation on the heights of Belleville. These heights, as well as the whole line of the enemy's entrenchments, were successively attacked and carried by the allied forces, but not without a sanguinary conflict. At the moment of victory, a flag of truce arrived from Paris, proposing to accept the offer previously made but which had been refused admittance. This proposal was acceded to; and, on the morning of the 31st, the allies entered Paris. They entered it, however, not as conquerors but as deliverers. The Emperor Alexander and the King of Prussia were received by all ranks of the population with the loudest and most cheering acclamations. The general cry was "Vive l'Empereur Alexandre!" "Vive notre Libérateur!" "Vive le Roi de Prusse!" mingled with a considerable and increasing cry of "Vive Louis XVIII!" "Vivent les Bourbons!" The national guard in their uniform, and armed, cleared the avenues for the troops passing through, in all the pomp of military parade, the very day after they had been so severely engaged; while the people, unanimous in their cry for peace and for a change of dynasty, enjoyed the spectacle of the entry into their capital of an invading army as a

blessing and deliverance. A declaration was immediately issued by the allied sovereigns, expressing their fixed determination no more to treat with Bonaparte or any of his family; to respect the integrity of ancient France, as it existed under her legitimate kings; and to recognize and guarantee the constitution which France should adopt. The Senate having been called together on the following day, a Provisional Government was immediately nominated by them, consisting of five members, at the head of which Talleyrand was placed; and resolutions were adopted declaring that the Dynasty of Bonaparte was at an end, that the French Nation was delivered from its allegiance to him, and that the soldiers were absolved from their oaths. To the Provisional Government was delegated the task of preparing the plan of a constitution. On the 6th instant, the plan they had prepared was presented to the Senate, and it appears to have been unanimously adopted. We were rather startled at the sight of this constitution, the work of four days, and began to tremble lest the happiness of France was once more to be made the sport of some new and rash experiment in political science. We found, however, a solution of the phenomenon of the unprecedented haste with which so great and momentous a work had been achieved, as well as some abatement of our alarms, in the near resemblance which the plan bears to the British Constitution. The following is a brief outline of it.—The Government is to be a hereditary monarchy. The French people call freely to the throne of France Louis Stanislaus Xavier, brother of the last king, and the other members of the House of Bourbon in their order. The executive power belongs to the king. The king, a hereditary senate named by the king, and a legislative body elected by the people, concur in the making of laws; the king's sanction being necessary to the completion of a law. Plans of laws may originate in either house; and the king may propose to both, subjects of consideration; but laws relating to contributions can only be proposed in the legislative body. Members of both houses are free from arrest without a previous authority from the house to which he belongs, but the trial of members of either house belongs to the senate. The princes of the blood are of right members of the senate; and the ministers of state may be members of either house. The legislative body must be re-elected at the end of five years; it assembles each year, of right, on the 1st of October; but the king may

adjourn or dissolve it: in the latter case, another must be formed in three months. Taxes shall be equal, and imposed only by law; the land-tax to be fixed only for a year; and the budget to be annually presented at the opening of the session. The law shall fix the mode and amount of recruiting for the army. The judges shall be independent, and hold their situations for life. Trial by jury, and publicity of trial in criminal matters, are preserved. The king may pardon. The penalty of confiscation of goods is abolished. The person of the king is sacred and inviolable; all his acts are, to be signed by a minister, who shall be responsible for any violation of the laws which those acts may contain. The freedom of worship and conscience are guaranteed; the ministers of religion are treated and protected alike; and all Frenchmen are equally admissible to civil and military offices. The liberty of the press is entire, with the exception of offences which may result from its abuse. The public debt is guaranteed, and the sale of the national domains maintained. The ancient nobility resume their titles, and the new preserve theirs hereditarily: the legion of honour is maintained, with its prerogatives. The senate is to consist of not less than 150, and not more than 200 members, whose dignity is immovable and hereditary; the present senators form part of this number, and continue to enjoy their present endowments; the king names the rest, and supplies all vacancies. The legislative body shall be chosen immediately by the electoral bodies; and each department shall continue to send the same number of deputies as at present: the deputies shall preserve their pay: the present deputies shall continue till replaced by an election to take place for the session of 1816. The ordinary tribunals existing at present are to be preserved till altered by law. The courts of cassation, the courts of appeal, and the tribunals of the first instance, propose three candidates for each vacancy of judge; and the king chooses one of the three, and names the first presidents and public ministers of the courts and tribunals. The military on service and on half-pay or pension, and their widows, preserve their rank, honours, and pay. Every person may address by petition every constituted authority. All the existing laws remain till legally repealed; the civil code shall be called the Code of the French. The present constitution shall be submitted to the acceptance of the French people: Louis Stanislas Xavier shall be proclaimed king as

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soon as he shall have signed and sworn to an act stating his acceptance of the constitution.

The Count d'Artois, the brother of the king, who repaired to Paris soon after it was taken possession of by the Allies, and was received with the most enthusiastic expressions of joy, has been appointed Lieutenant-General of France. He has signified his brother's willingness to accept the basis of this constitution, implying that there are some of its details which require to be modified. Louis XVIII. himself left London on the 23d instant for Paris.

It is now time to turn to Bonaparte. When he discovered that the allies had adopted the bold policy of advancing at once to Paris, and had already for two or three days been pushing forward in that direction, he made an effort to repair the error he had committed, by an immediate and rapid pursuit. It was now, however, too late. Exhausted as his troops were by the fatigues they had undergone, deprived of the supplies he had relied on receiving from Paris, but which had been intercepted, disappointed of his reinforcements, and harassed by the clouds of cavalry which hung on the flank and rear of his armies, he was still more than two days' march from Paris on the day on which the Allies entered it. On hearing of this event, he established his head-quarters at Fontainebleau, intending there to collect and re-organize his force. He soon found, however, that he could no longer rely on the support of his generals or army. He therefore transmitted a proposition to Paris, offering to abdicate in favour of his son. This insidious proposal was instantly rejected; on which he declared his entire renunciation, for himself and his heirs, of the throne of France. The moment his military power was broken, it appeared that he stood alone and unsupported in a country, where, a few days before, he had disposed at pleasure of the lives and destinies of its inhabitants.

Bonaparte has selected the island of Elba as the place of his future residence. Six millions of livres annually (250,000 sterling), it is said, are to be allowed for the support of himself and his family, including the Empress Maria Louisa, who, it seems, has separated herself from him.

The revolution which has thus taken place has discovered to the world more of the hideousness of Bonaparte's government, than will suit the taste of his warm admirers in this country; of whom, we are sorry to say, there have been and still are some among us. —Such was the ignorance of public events

which prevailed, that the revolution which had taken place in Holland in November last, was not known in Paris when the allies entered it.—When the Bastille was forced by the populace of Paris in 1789, seven state prisoners were found in it: the number found in Bonaparte's state prisons is said to amount to upwards of 1200.—A number of Belgian priests, who had, for years, been confined in different castles for having refused to say prayers for Napoleon, although they had made repeated acts of submission, have been set at liberty.—Upwards of 300 students belonging to one of the Universities in Flanders, and among them 40 clergymen, had been sent to join the army: an order has been issued by the Provisional Government for their liberation.—A vast number of children had been forcibly taken from their parents by Bonaparte, to be educated according to his own views in his public establishments: the Provisional Government has ordered that parents should be allowed to reclaim their children so circumstanced*. —But it were endless to state all the particulars of his tyranny which recent events have brought to light. One of his last acts, while Paris was yet in his power, was to rob the treasury of all the specie contained in it, and he afterwards augmented this fund by seizing on the public chests of several of the departments. The Provisional Government have issued orders for the recovery of this property.

It was the policy of Bonaparte to throw great obstacles in the way of communication by letters, or even by special messengers, between one part of France and another, and between France and the rest of the world. Immense masses of letters were found in the Post-office of Paris, which had been accumulating there for years, and which were immediately forwarded to their destination. And so trained to the habit of stopping the circulation of letters, journals, &c. were the public functionaries of France, that it was found very difficult at first to convey to the departments a knowledge of the recent events in Paris. On

* Mr. Cobbett, who seems anxious to prevent, as far as he can, the return of the world to peace and order, and who seems particularly mortified at the failure of all his predictions of the ultimate defeat and disgrace of the allies, and the continued pre-eminence of Bonaparte, has flagitiously represented this humane order as the suppression of Bonaparte's institutions for the education of poor children.

the 10th instant the knowledge of these events had not yet reached Toulouse; where an engagement took place on that day, between Lord Wellington and Soult, which ended in the defeat of the latter and the occupation of Toulouse by his lordship on the 12th, to the great joy of the inhabitants. The particulars of this battle are not yet known, but it appears to have been very sanguinary. We hope that strict Inquisition will be made for the persons whose culpable negligence (if not their criminal premeditation) has led to this useless effusion of human blood. An event of the same melancholy description has taken place at Bayonne. And at Hamburg, Davoust appears to be still indulging the ferocity of his disposition by acts of the most wanton cruelty.—Means have been taken for effectually sheathing the sword along the whole line of the late extensive warfare; and, we trust, we have now heard the last tale of blood which is to afflict Europe for many years.

This brief view of the wonderful occurrences of the past month, which we have abstained from interrupting by any observations of our own, cannot fail to suggest to our readers many useful topics of remark. The lessons which they are calculated to convey to kings and nations are highly instructive, and we trust will not be lost upon them. Indeed, they appear to have already produced their effect on the minds of the allied sovereigns. The singular moderation which has marked all their proceedings has been as gratifying as their success has been complete. War, as conducted by them, has worn, not a hostile, but a friendly aspect; and admits of being compared to those parental severities which are employed to restrain the follies and reclaim the wanderings of a child. Much, however, as we admire the spirit of moderation by which the allied powers have been influenced, in one point we cannot but think that they (and here we include Great Britain in the number) were induced to make an unjustifiable sacrifice of the hopes of Europe, from their eagerness to bring the war to a close. They would have made peace with Bonaparte! They would have made peace with him too on terms which would have left him master of the destinies of nearly thirty millions of people, and in a situation once more to have put the yoke on their own necks. We shudder to think what would at this moment have been our prospects and the prospects of the world, had Bonaparte assented to the terms proposed to him by the allies.

And why he did not assent to them can only be explained on the same principle of infatuation, which "turned into foolishness" the counsel of another usurper in ancient times, and which produced also the same happy issue, the destruction of the usurper's power, and the restoration of the lawful monarch, by the universal voice of his subjects. The case of Bonaparte, however, as it appears to us, bears a nearer resemblance to that of Pharaoh, than of any other monarch ancient or modern. "And in very deed, for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." And, surely, if the elevation and fall of Pharaoh were expressly intended to magnify the Divine Power, and to produce beneficial impressions on the hearts of those who witnessed them, it is impossible to deny that the career of Bonaparte,—the "solar height" to which he has been raised, the "starless night" in which he has set*,—is, if possible, still more pregnant with important instruction. Nor does the resemblance of the two cases hold merely in their outline. From the declaration of the allied sovereigns, issued after the rupture of the perilous negotiations at Chaillon (far more full of danger, in our view, than the fiercest storm of war), it appears that Bonaparte had, in the hour of defeat, manifested a willingness to accept the terms that were offered to him; but meeting unexpectedly with some considerable success, all his proud hopes revived: "his heart was hardened:" he would no longer listen to any compromise. In less than a fortnight, this man, who made the world to tremble, with whom the utmost hope of Europe in arms aspired only to what might be deemed an honourable accommodation, becomes as abject as he had been proud; and accepts life, and an ignoble subsistence, on the terms of a miserable exile to a petty island. So may the oppressor cease throughout the universe!

But while we cannot commend the policy which would have permitted Bonaparte to retain his guilty dominion, and would have given him (so gratuitously, as it has appeared to us) another opportunity of making

* Ode to Bonaparte, by Lord Byron. After the remarks we have taken the liberty of making in the present Number, on the want of a moral in the Corsair of Lord Byron, we shall be excused, we trust, if we seize this opportunity of briefly expressing the unfeigned pleasure we have derived from this spirited and seasonable effusion of his lordship's genius.

"God's fair world" his "footstool;" and while we rejoice, that Providence has here favoured us beyond our hopes or our efforts,—has averted the evil we would have brought on ourselves; still we contemplate with the utmost satisfaction and gratitude the magnanimity of that forbearance and clemency which have been displayed in the conduct of the allied sovereigns. They have spared Bonaparte. They have saved and blessed France. May we not anticipate from such men, when they shall return in triumph to their own dominions, that the benign arts of peace will be cultivated by them no less sedulously and successfully than those of war have been; and that their efforts will be employed in the improvement of their subjects, and in the communication of the same blessings to them, which they have been made the honoured instruments of restoring to other nations?

What abundant cause have we to bless God, not only for this signal revolution, but for the manner in which it has been effected! With the exception of the unhappy events at Toulouse and Bayonne, the very thought of which, under all the circumstances, is sickening to the heart, there has been (as we have already remarked) every thing to rejoice at and nothing to lament. It was justly feared, even after Paris had fallen, that streams of blood would have flowed in France, before the delighted eye could survey her fields, as now, rescued from the scourge of war, and resting under the shade of her ancient kings. But the voice of Him who "speaks and all is calm," has been heard even amid the tumult of conflicting nations; and the cries of terror, agony, and death (those never-falling attendants on the march of foreign invasion and civil strife) have been changed, as in a moment, into strains of joy and melody. To take only one example—think of the hopeless captive, pining under the prospect of added years of exile and wretchedness, and who finds himself at once restored to his home and happiness! Think on the greetings which will hail the return of 350,000 individuals, who are now confined in the prisons of England and France and Russia! In short, to whatever side we direct our view, instead of the ghastly forms of desolation and death, we meet only with sights of pleasantness and peace.

Shall we be excused, if, amid all this profusion of joy, we should venture to sound a note which may appear somewhat discordant? Our eye involuntarily turns from these visions of delight, which we have been contemplating, to the plains of Africa and the plantations of the Western World. Surely it cannot

be, that all these great events, which have given to Europe the promise of lasting repose and independence; that all this enginery of happiness, all these joys which swell the bosom, and all those exultations which rend the skies; should be the barbingers of misery to any other quarter of the globe. Surely it cannot be, that the nations who have so nobly fought the battle of the civilized world,—that those distinguished men, who have guided and controuled their gallant efforts, and who have shed even round the brow of war something of the mild radiance of peace;—it cannot be, that they should turn a deaf ear to the groans of suffering humanity in other regions; that they should permit the very achievements by which they have broken the chains of Europe, to have the effect of winding only a heavier chain around the wretched inhabitants of Africa, and sinking them deeper in barbarism and blood. And yet we cannot help giving way to some fearful forebodings on this subject. We have as yet caught no sound which would indicate that, either in France or Holland, in Spain or Portugal, the sense of their past sufferings, or gratitude for their recent rescue, had excited one feeling of commiseration for Africa, or prompted one wish for the termination of her more aggravated wrongs. We trust, however, that our forebodings will prove groundless; and that the same gracious and beneficent Being, who has of late afforded such visible manifestations of his power over the minds of his creatures; who has taught conquerors, even in the moment of victory, and with the means of vengeance in their hands, to stay the tide of carnage, and to indulge in the luxury of doing good; and who has united the hearts of the mingled myriads of Europe in the same great cause as the heart of one man; will lead the congregated rulers of the earth to erect one trophy more to humanity and justice; to

give one more proof of their reverence for God and their love to man, by pronouncing an irreversible sentence of extinction on the traffic in slaves, and by mutually engaging to carry that sentence into full execution. If this is not done, a new and more extensive slave trade will speedily commence. The miseries of Europe have granted some respite to Africa; but, without the universal abolition of the slave trade, the bright day of happiness which has begun to dawn on Europe will only prepare tenfold wretchedness for the African race. Now, also, no interests would be compromised by such a measure, except in the case, perhaps, of Portugal. The glorious work might be accomplished without the merit or the pain of a sacrifice. But, whatever may be effected at the congress of nations, of this, at least, we assure ourselves, that our own Government knows too well what is due to public opinion, and to the almost unanimous representations of the legislature on this great question, to consent to relinquish a single colony now held, but on the express condition that the abolition of the slave trade shall be an irreversible law of the state to which it is restored. It would, indeed, be a monstrous return for the accumulation of mercies which Europe has been receiving at the hands of God, if they were only to be the signal for renewing, in Africa, the career of pillage, desolation, and blood, which her own protracted sufferings had so providentially contributed to suspend. We are most anxious to cherish brighter hopes; and, with the utmost earnestness, we call upon all whom our voice can influence, to employ their unceasing prayers and their persevering efforts to prevent the cruel disappointment which would attend the failure of those hopes at this critical moment.

Our limits prevent our enlarging on this and some other topics. We must therefore defer them.

Since the above remarks were sent to press, the formal cessation of hostilities between Great Britain and France has been officially

announced. The official details of the battles of Toulouse and Bayonne have also been received. The loss has been severe.

ANSWERS TO CORRESPONDENTS.

J. J. H. has been received.

A. H.; J. J.; A. B.; E. H. J., are under consideration.

T. B. will be inserted.

ERRATA.

Present No. p. 205, col. 1. l. 5 from bottom, after *sterling*, insert a semicolon.

p. 209, col. 2. l. 4, for *circumstances which appear*, read *circumstance which appears*.

col. 1. l. 22, from bottom, for 70,000, read 80,000.

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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

IN our Volumes for 1810 and 1811 we gave a very copious view of the progress of the Protestant Missions on the coast of Coromandel, from their commencement in 1706 to the close of the year 1716. A work has recently appeared which enables us to continue this account, for the chief part of the time which has intervened between that period and the present day. The work is entitled, "An Abstract of the Annual Reports and Correspondence of the Society for promoting Christian Knowledge, from the Commencement of its Connexion with the East India Missions, A. D. 1709, to the present Day; together with the Charges delivered to the Missionaries at different Periods, on their Departure for their several Missions: published by Direction of the Board of the Society for promoting Christian Knowledge." The Editor of this work we understand to be the Rev. Archdeacon Pott. It was projected at the time that the great question of affording legal facilities to those who might be actuated by the desire to propagate the faith of Christ in India was before the legislature. It appeared too late to co-operate, as it would have done, in producing the wise decision which was adopted. It will serve, however, to demonstrate the wisdom of that decision, and perhaps to obviate the prejudices of many well-meaning men, who were led, by the ill-founded alarms of persons pretending to local knowledge, to regard with considerable jealousy any

attempt to convert the natives of India to Christianity.

"To pleas of insuperable difficulty," observes the pious Editor, "of danger, and alas! (for it is so said) of inexpediency, it is time to oppose the documents of plain facts, and the long course of experiment, pursued with unremitting efforts, and followed by none of the disastrous consequences which are now so anxiously predicted. Facts and experiments they are which have a tract of years beyond the customary life of man, to vouch for them as practicable, safe, and full of substantial benefit; and all this under weak encouragements, it must be owned, with limited and languid patronage, and with deficient means. It is in order to produce this evidence of fact, and these plain lessons of experience, that the following Abstract has been formed and put forth; by which it will appear that the Society for promoting Christian Knowledge, for above a century, has supplied its succours, when its means were least abundant, for the propagation and support of the cause, and interests of Christian truth, of religious knowledge, and of conversion in the eastern world.

"They who shall think fit to peruse the following statements will find indubitable proofs, that whilst many are debating concerning what is practicable or desirable, possible or safe, the work has, in one way at least, been reduced to practice, is found and acknowledged to be most beneficial, and has, for more than an hundred of years, been carried on without risque or inconvenience.

It will be found, that this has been done publicly and openly without hatred, ill-will, or revolt, but with the gratitude, the good-will, and esteem of thousands, of whom many, through the blessing of Almighty God, have profited effectually in the chief concern upon which the present hope, and the future welfare of mankind, have their dependence.

"Are there those, who, without the thoughtless courage of direct opposition or hostility, remind us only that a cautious and a gradual course must be pursued? the counsel is most salutary: but such persons may learn here, that the course has been thus cautious, the progress gradual, and the increase also such as has grown up by degrees. It has advanced, under the good Providence of God, with little more than the succours of a Society which exerted its endeavours to this purpose when its powers were limited and scanty, and would gladly now enlarge them to the same end, when its hands are strengthened. Had the encouragement been as hearty and effectual from other branches of the community, it seems probable, from past success obtained with very slender means, that the progress would have been less gradual indeed, but more prosperous and happy."

"It remains but to add here, that no one testimony has been omitted or disguised, by which the merits of the general question respecting the propagation of Christianity in India, can stand affected. It may be right to make this declaration, and to rest the credit of this work upon the truth of the assertion, *since it will be found, with some surprise perhaps, how destitute of all solid grounds, those clamours and objections are, which have been so industriously excited on the subject of diffusing the knowledge and profession of the Christian faith in that country.*"

The History of the Missions prior to the year 1734 is exceedingly meagre. The period from 1706 to 1716 occupies scarcely three pages. The

readers of the Christian Observer, however, will find the scantiness of this account to a considerable degree supplied in the pages of that work. (See Vol. for 1810, pp. 329, 401, 465, 529, 593, 661, 733, and Vol. for 1811, pp. 1, 66, and 137.) With the exception of a letter from the Rev. William Stevenson, Chaplain of the East-India Company at Madras, which was received in the year 1717, and which contains much important information and many valuable suggestions, there does not appear any trace of the history of these missions in the records of the Society, from the year 1716 to the year 1734. We should be greatly obliged to any correspondent who would point out to us where we might obtain an authentic account of their progress during this long interval. From Mr. Stevenson's letter we shall make a few extracts, which seem no less suited to these times than to those in which they were written.

"Having thus pointed out to you the chief hindrances to the propagation of the Gospel in this part of the world, and the great encouragements we have to attempt it;—I shall now propose to you those methods; that I think might be most effectual in prosecuting this necessary work."

"To begin then at the very source and foundation of it; it will be thought proper, I suppose, and practicable, so to unite the hearts and endeavours of the several societies in England, Denmark, and Germany, who have engaged to support the Protestant Mission, that laying aside all distrust and jealousy of one another, concerning the point of national honour in carrying on this design, and all partiality and prejudices in favour of their several schemes and opinions, they may agree to promote the glory of God, and the conversion of the Heathen, by all proper methods and persons, without disputing about rights, precedence, or superior direction. Such an union may be begun and con-

tained by frequent correspondence, and friendly communication of advice and assistance to each other; and by such regulations as they shall agree upon, for the most speedy and successful management of their affairs.

"When one common Society for promoting the Protestant Mission is thus happily formed, one of the first things that can fall under their consideration, is, how they may raise a sufficient fund for carrying on so great a work; towards which, it is but reasonable to expect that all charitable Christians will readily contribute."

"Besides this fund for expenses, it were to be wished that there were colleges erected in Europe for training up Missionaries; and teaching the languages that are necessary for them, viz. the Malabar, Gento, Moorish, and Portuguese tongues; in each of which they might be somewhat instructed, before they come abroad; but chiefly in the Malabar and the Portuguese, which is the *Lingua Franca* used throughout the coast of Coromandel.

"From such seminaries the Mission must be supplied, from time to time, with at least eight well-qualified Missionaries to reside in India; and if a greater number could be sent out, they might be very usefully employed in so great a harvest as here offers itself.

"Two of these Missionaries will always find sufficient employment at Tranquebar; where a college might be erected for training up catechists and schoolmasters for the service of the Mission. There will be occasion for another Missionary to reside at Fort St. George, (and perhaps for one at Fort St. David,) to educate schoolmasters; take the charge of the schools, to be erected in and about these settlements; and to facilitate a correspondence among the other Missionaries; whose business it must be to travel up into the country with catechists and assistants; there to preach to the natives, settle schools in their villages, and distribute among them abstracts of the

Christian religion, engraven or written on the most durable materials.

"For the better management of the whole work, the Missionary who shall reside at Fort St. George, and one of those at Tranquebar, might be invested with some authority over the rest; to direct their progress and stations; determine their differences, and negotiate the affairs of the Mission: and it seems no less necessary, that one of them be empowered to ordain *Gentile* proselytes to the ministry.

"To prevent all disputes about religion, and further the propagation of it among the natives, it will be necessary that not only a short abstract of the Christian doctrine, but likewise a larger catechism, containing all proper (especially practical) instruction, be composed by some judicious members of the Society in Europe, for the use of the Mission: and that no sort of books be printed, or used by any of the Missionaries, but such as shall be approved and recommended by the Society.

"That the itinerant Missionaries, Catechists, &c. may not be molested nor interrupted in their work, they must be powerfully recommended to the favour and protection of the governors at Fort St. George and Tranquebar; who by their letters testimonial and recommendatory, may procure not only protection from the governors of the inland provinces; but likewise their favour and good will to the Missionaries and their assistants.

"Seeing the whole success of the Mission must depend upon the abilities and good conduct of the persons to be employed in it, the greatest care must be taken in choosing them; that so none may be sent out but such as are not only learned and laborious, but likewise remarkable for their prudence, good temper, and Christian zeal.

"It will be necessary for the Missionaries to hold a punctual correspondence, and frequent conferences with one another, on any

particular emergency: and that the itinerant Missionaries keep exact journals of their progress, and transmit copies of them from time to time, both to Fort St. George and Tranquebar, to be thence forwarded to the Society in Europe.

"One of the most effectual ways the Missionaries can take to propagate the Gospel among the natives, and procure their good will, is to begin charity-schools in their villages, and to stay several days at one place among them, in teaching and instructing the more advanced in age; they must leave a school-master in every considerable place, to teach their children to read, write, and cast accoupts after their own way; to which villages the Missionaries ought to return again and again, to visit, instruct, and encourage, such as seem inclined to embrace the Christian religion; and may leave a catechist among them when they make converts; or ordain him a minister, and settle a church, in any place where they meet with sufficient success.

"It being absolutely necessary, that they who undertake the conversion of the Heathen live strictly according to that pure and holy religion they teach and profess, the Missionaries must not only set a shining example of piety and all heroic virtue, but they must keep up the strictest order and discipline among those that assist them; lest any disorder in their lives should give offence and scandal to the natives, and obstruct their conversion. And therefore none ought to be employed as catechists or school-masters, till they give sufficient proofs of their sincerity and steadfastness."

It is in the Society's Report for the year 1734, that the first distinct and particular account of its efforts in favour of these Missions occurs. It is there stated, that, "in the year 1710, the Society undertook the management of such charities as were or should be put into their hands, for the support and enlarge-

ment of the Protestant Mission, then maintained by the King of Denmark, at Tranquebar, in the East Indies, for the conversion of the Heathen in those parts. Accordingly they from time to time assisted the Missionaries there with money, a printing-press, paper, and other necessities; (as they were enabled) till the year 1728, when, upon a proposal made by the Rev. Mr. Schultze, one of the Danish Missionaries, to remove to Fort St. George, and there begin a new Mission, for the conversion of the Heathen at Madras, the Society engaged for the support of that new mission, though at an expence that did then far exceed their ability; and which has been considerably increased since by the addition of two Missionaries, and such other extraordinary charges as have necessarily arisen from the enlargement and prosperity of the Mission. Their casual benefactions to it have hitherto fallen very short of the expence, amounting one year with another to little more than 146*l*. whereas their disbursements have, communibus annis, exceeded 280*l*. These disbursements must have run the Society into a great debt, had they not been enabled to discharge them, by the rents and sale of an estate that was left by will many years ago to propagate the Gospel in the East Indies, as likewise by annual remittances sent thither by Professor Franck, from Halle, and by a charitable gentleman from England, who desires to be unknown. But all these were not sufficient, so that the Society have been obliged to apply 233*l*. to this use, out of the interest due on Mrs. Eliz. Palmer's most generous legacy of 4,000*l*. left by her to the general designs of the Society, in 1728.

"It is thought requisite to be so particular in this account, that the world may know the real necessities of this Mission for the present, and be excited to relieve them. Besides the expence of it will be growing every year, and there will soon be need of a larger place of Divine

worship, and for more school-houses. However the Society cheerfully rely upon that good Providence which has hitherto prospered this and all other their undertakings, to raise up such a true Christian spirit in this rich and trading nation, as will abundantly supply whatever money shall be wanting to carry on so charitable and glorious a design, as that of enlarging the kingdom of God and of his Christ upon earth."

The Missionaries of the Society at this period, were the Rev. Benjamin Schultze, John Anthony Sartorius, and John Ernest Geisler, and their principal station appears to have been Fort St. George. In the course of their correspondence, which is dated in the year 1733, they remark, "that notwithstanding the great prevalency of irreligion and Popery there, as the principal impediments to propagating true Christianity, they have the comfort of being under the protection of God's good providence, which enables them to surmount all obstacles, and to carry on the difficult work of converting the heathens: that their congregation more and more increases; that they faithfully instruct and catechize the Malabarian and Portuguese schools, in both languages; that the translation of the Bible in the Gentoo language is now finished, for the benefit of those heathen that use that language, which gives them ground to hope that God will graciously bring his good work to perfection: that hitherto they have the Bible only in the Malabarian tongue, as printed at Tranquebar; but if they should have the pleasure to see it printed in the Gentoo language also, according to the wish and desire of many people, they doubt not to have an opportunity of communicating the Gospel more clearly and fully to another nation of heathens, who, for want of instruction in a language they understand, are withheld from the knowledge of Jesus Christ:" "that the number they have christened last year amounted to 30;

that the Portuguese school daily increases, and Providence has directed them to a man very capable of instructing them; that the number in both schools is 28; of which 22 are victualled and clothed."

Their Journal contains the following information:—

"The prayer of Manasses was translated into the Warugian or Gentoo language, and thereby was finished the whole Bible, as well the Hebrew as the Greek text. Mr. Schultze received a letter from the Mission College in Copenhagen, wherein they gave leave that the Warugian Bible might be printed in Tranquebar. We invited the Armenian preachers, having before made an acquaintance with them. They were just beginning their evening prayers, which we, at their request, heard. They gave an account of the feast the Papists celebrate upon the mountain of St. Thomas, which being observed with heathen ceremonies and very scandalous doings, the wiser sort of the Papists would fain abolish it, but the Roman people are in general so fond of it, that they would much rather part with the Christian religion than with the feast.

"This year were 30 baptized, 6 couples married, 4 persons buried. On Sundays, in the morning from 9 till 11, they preach in the Malabarian language. In the afternoon, from 3 to 4, they preach in German; and from 4 to 5, in the Portuguese language: and in the mean time is repeated the Malabarian morning sermon. Wednesdays from 4 till 5, they preach in the Portuguese. Fridays the same, with prayers for the Malabarian children and servants. Every day there is catechizing in Portuguese and Malabarian, between the scholars, schoolmasters, and catechists, one of which in the evening repeats it to the children, as they do likewise all the sermons."

The Danish Missionaries at Tranquebar, at that period six in number, state, "that by the grace of God the Gospel in that country is every day

more established; that formerly the Christians were confined to that city only, but now in the whole province there is scarcely a place to be found where God is not worshipped, and even in the land of the king of Tanjore Christ's kingdom is much enlarged: that in the year 1732, 381 proselytes by the Divine assistance have been added to their communion; so that now their congregation consists of 1478 persons, viz. 287 Portuguese, 596 Malabarians, and 645 inhabitants of the kingdom of Tanjore; in all, 1478: that they have 3 Malabaric, and 2 Portuguese schools, of both sexes, containing 190 children, whose board, clothing, and learning, are given to them gratis: that last year the Dutch of Negapatnam, and the Catechist, by their direction, began to form a Malabaric congregation; and they have reason to hope that God will prosper their laudable undertaking: that this year they hope to settle a correspondence with the St. Thomas Christians, by means of a friend of theirs, at present treasurer of Negapatnam, who is going to take upon him the government of Cochin."

The Society's Report for the year 1735 states, that the Society had given directions for building a church at Fort St. George, 40 feet square, so contrived, that it might be easily enlarged; and that the congregation of new converts was increasing by degrees, fifty heathens having been converted during the preceding year. Mr. Sartorius had made a journey to Tranquebar. "In his journey thither, he had the opportunity of seeing many of the principal places and pagods of the Gentiles, and to converse with them about their worship. He stopped eight days at Fort St. David's, and lodged at Governor Hobart's, who was desirous to detain him, and who, with others, were pleased to offer their assistance for settling a new mission there; and if there were many more Missionaries upon the coast, he is sure they would find

labour enough, and, by God's help, meet with good success."

The Missionaries at Tranquebar "acknowledge the Society's presents, particularly that of a complete set of new types for printing the Portuguese Bible, with 50 ream of paper, and all the other implements: they printed, last year, in Portuguese, the 12 Minor Prophets; they have likewise prepared the remaining books of the holy Scriptures, and are now working off some sheets of the book of Joshua."

The Report observes, that "as the light of the Gospel, by the grace of God, has diffused itself to the adjacent heathen countries, to the dispelling of idolatry and superstition, so the Missionaries have conceived new hopes, that by degrees it will spread itself farther than the neighbouring colonies of the Europeans: for the Dutch, employing a catechist bred at Tranquebar, have gathered from among the Gentiles a small congregation at Negapatnam, who by baptism were received into the church of Christ. This makes them hope that the fountain of life opened at Madras will flow into the neighbouring deserts, by which means the salvation of many souls will be owing, through the grace of God, to the pious endeavours of the Society's Schools." These schools "being the seminary of the Church in which young people are educated in all those virtues which render them capable of promoting the glory of God, they think the education of children deserves their utmost care, and therefore they have five schools for their instruction in our holy religion; viz. two of the Portuguese congregation, one for boys, the other for girls;—and three for the Malabaric natives; viz. two in Tranquebar for boys and girls, and another for the boys in a village called Poreiar. In the Malabaric schools there are 108 children, not only educated, but wholly maintained, and in the Portuguese schools there are 52 educated, of which 25 are

wholly maintained, for which service they have 6 masters and mistresses."

In the Society's Report for 1736 is the following statement of the progress of the Missions:—

"The number of persons christened the last year is 73, including 9 new-born children, whose parents are members of the congregation: the rest are adult people, who, with their children and families, are come over from the heathen. Amongst these last, about a dozen people were brought to Madras by a Catechist from Calliacatta, a Dutch settlement, where there is a church and a small congregation of Portuguese and Malabar Christians, with their Catechists, who once in a year or two are visited by a Dutch minister from Negapatnam. As to the present state of the Mission, there has been last year an increase of 319 persons, viz. 22 to the Portuguese congregation; 107 to the congregation of the natives of Tranquebar; 190 to that of the natives of the kingdom of Tanjore. Of this number 159 were adult heathen, and they have still in town and country 150 catechumens. The whole number of those who through the Divine blessing have for 29 years past embraced our holy religion, is 3,239, of which 2,222 are still living, viz. 259 in the Portuguese congregation; 874 natives of the town of Tranquebar; and 1069 of those that live in the country of Tanjore. The Missionaries had given in their diary an account of several conferences with Pagans and Mahometans, together with some account how the Rev. Mr. Pastor Aaron, and Mr. Rajanaken, the Catechist, exercised their ministerial functions in their district of Tanjore. They have this year printed two small tracts, and one large one. The first tract is a Grammar in the Malabar and German languages, for the use of those who learn the German tongue, and the second is a short account of the Mission in Dutch, for the use of the Dutch in India and those of the

Cape of Good Hope. The large book is an Ecclesiastical History in the Malabarian tongue, the title of which will give some idea of the contents of it, viz. 'A Sacred History of what has happened in the Church from the beginning of the world to this present time, giving a summary account, through seven periods, of the origin, progress, straggings, and vicissitudes of the kingdoms of light and darkness: with the discipline and government of the Church, and the rise of particular doctrines and ceremonies; expounding also the prophetic oracles from historical records. To which are added, Chronological References to foreign history, particularly that of India, for the use of the mere learned in the church of Malabar,' consisting of about 30 sheets in octavo; the design of which is, that those people might be able from thence to judge what foundation there is for the Romanists' boast of antiquity, whereby they impose upon the ignorant, as the Gibeonites of old did, by their mouldy bread and tattered garments. In the account of their Missions, and of the propagation of Christianity, they were very much assisted by the Rev. Mr. Millar's History of the Propagation of the Gospel."

The Missionaries at Tranquebar state, that the Malabarian congregation in that place, including the increase of 96 converts, consisted of 928 souls; and in the adjacent country, including 57 new converts, of 1140.

The Society's Report for 1739 contains the following statements:—

"The Malabarian children learn the Gentoo language from Mr. Schultze's instruction so well, that they can read, write, and speak that language, as also perform the office of writers of what he dictates. By their assistance, he has been able to collate the Gentoo Bible with the original. The Gentoo translation of the Bible meets with many in that place who love and admire the Divine contents of it."

"Mr. Schultze informs the Society, that the Heathen who have examined into our religion, do, with one accord, acknowledge the doctrines contained in it to be divine, but despair of living up to its precepts, concluding it is impossible so to do from the wicked lives of the Christians: that this is one of the chief difficulties attending the conversion of the heathen to Christianity, notwithstanding which, it has pleased God to add 56 persons to the number of those christened in the year 1738."

The death of Mr. Sartorius is then mentioned with great regret. His death was the more to be lamented on account of his perfect skill in the Malabaric language; the learned of that nation acknowledging that he talked it like a Brahmin.

In a letter from Mr. Geisler, the Society is informed, that "some years ago the Missionaries at Tranquebar published a new edition of the book of Malabar hymns, with several amendments and additions; that about the fourth part of these hymns are made in short portions of prose, fitted to a very plain tune, which the most unlearned, or even children, could soon learn; that there are two or three of these hymns upon every main point of the Christian religion, some by way of doctrine, others of exhortation, and others of prayer, that other hymns are fitted to metre, and composed with more elegance as to the language."

He remarks in another letter, that "so many and so great are the impediments to be surmounted by the natives of that country, before they can resolve sincerely to embrace Christianity, that had he no other strength to depend on but his own, he should despair of success: but as he knows that God's grace is sufficient for those that rely upon it, he resigns himself, and trusts the success of his labours in the mission to the blessing of his Providence, and the conduct of the Holy Spirit."

The Danish Missionaries at Tranquebar write, "that it has pleased

God to take to himself their dear colleague, Mr. Christian Frederic Pressier, after twelve years labour in a faithful discharge of his functions, whose death, however, had been happily repaired by the arrival of three new Missionaries, Messieurs Obuch, Kolhoff, and Wedebroeck. They further inform the Society, that the Church there was augmented last year with 609 persons, viz. at Tranquebar, 155; in the country adjacent, 474; an increase that they had never had before in any one year."

The whole congregation amounted to 1892; and the number converted from the beginning of the Mission, to 4610 souls.

"They add, that the political affairs of the kingdom of Tanjore have had some influence on those of religion, which they hope, by insensible steps, may providentially make way, for the destroying the heathen idolatry, and establishing Christianity; and that they continue to cultivate their correspondence with the Dutch settlements, who confer many favours on the Mission. Baron Van Linthof, governor of Ceylon, has set up a printing-press at Columbo, where the New Testament is translated into the Cingalese language, and is now in the press; the author of this praiseworthy undertaking, has published two small books in that language, copies of which they have presented to the Society, one containing the Lord's Prayer, the Creed, and the Ten Commandments; the other, the abridgment of the Protestant Confession and Creed, designed for such as are about to learn Christianity, and go to the Communion. They have sent to the Governor a large quantity of the books of Moses, and other historical books of the Old Testament, printed there in the Portuguese language, and also to Batavia 150 copies of the same books for the use of the Portuguese congregation there, which is numerous. They labour much, and pray for nothing

more than that every tongue may confess that Jesus Christ is Lord, to the glory of God the Father, and that all the undertakings of the Society to that end may be attended with success."

(To be continued.)

To the Editor of the Christian Observer.

THE letter of your correspondent S. J. p. 143, respecting the expression *double*, has induced me to examine the different expositors within my reach. His assertion, that "it signifies *remission or forgiveness*" was new to me, and I was desirous of ascertaining what authority we have for the existence of the custom from which that meaning is deduced. But my researches have hitherto been unsuccessful. In Vitranga, from whom he thinks that his friend adopted it, I have not been able to find any traces of it. Neither Calvin, nor the Lowths, nor any of the Commentators quoted in Poole's Synopsis allude to it. As the word translated *double* at Is. xl. 2. (כפלים) is quite distinct from the word translated *double* at Is. lxi. 7. (משנה), and as I do not see how this interpretation can be applied to the latter obscure text, I shall confine my observations to the former.

Calvin informs us, that two expositions are given of this passage; viz. first, That the people of God, whose sins deserved a double punishment, had received on the contrary a double portion of grace: second, That their punishment was ample, because God was unwilling to punish them farther. He acknowledges the soundness of the doctrine, couched in the first, but, with Jerom and others, adheres to the second; and he guards against the blasphemous conclusion, which your correspondent notices, by adding, That we must not accuse God of injustice, as if he inflicted too severe a punishment on offenders; for what adequate punishment can be

inflicted on the smallest sin? but we must refer this expression to the mercies of God. He chastises his children with the unwillingness of a tender parent, and is as desirous to limit the term or the measure of his chastisements, as if they had already more than satisfied the demands of justice. Such is the substance of Calvin's note. Our translators seem to have followed his sense of the passage.

Parkhurst says, that the punishments inflicted on God's people for their sins are not *double* of what they deserve, but *double* of what, or *much greater* than, would have been inflicted on the heathen for the like offences. Comp. Jer. xvi. 18, xvii. 18, and Rev. xviii. 6. For "it is to be observed," says the learned Daubuz, on the passage last cited, "that the method or rule of the Divine Justice towards men is such, that he is *more severe* upon his own people in their transgressions than towards strangers or heathen: the reason of which is given in those words of our Saviour, Luke xii. 47. On the other hand, when they repent, a *double reward* is promised for their sufferings, as in Is. lxi. 7, Zech ix. 12, Job. xlii. 10."

But notwithstanding the decisive tone of Calvin, I venture to incline to the first interpretation: nor is this an act of temerity, for I merely side with Vitranga, the prince of commentators. The remaining part of this paper will be little more than an abridgment of his note, which is too long for insertion.

The consolatory declaration, which the ministers of God are ordered to make to Jerusalem, consists of three distinct members, each commencing with the particle "that." The last clause therefore is more correctly translated, "that she hath received *," &c. Each particular of

* Bishop Lowth reads, "that she shall receive;" although the verb is in the past tense here, as in the two preceding clauses. Arbitrary changes in the tense are repeatedly made by most translators without adequate reason: and surely in the present in-

these glad tidings seems to rise in importance above the preceding. "Cry unto Jerusalem, that her warfare is accomplished;" that the time of trouble and conflict, which the decree of God had prescribed to his church, is fulfilled; that is, the time during which she was in bondage under the elements of the law. See Mark i. 15, Gal. iv. 3, 4, 5, "that her iniquity is satisfactorily expiated." There is a boldness in the verb נָצַח, "to be expiated," which is very striking. It includes the idea of being pleased or delighted with; and it appears to intimate, that the atonement is so complete, so abundantly complete, that the very nature of sin is, as it were, changed; that not merely punishment is remitted, but that the sinner is taken into favour. The preachers were to declare, that the time of her warfare being accomplished, the church was now perfectly reconciled to God through the atonement for sin made by his Son; the handwriting which was against her was blotted out, and her sins should be remembered no more. Acts xiii. 38, 39. The church could not be freed from her bitter bondage under the service of the Law, but by the expiatory blood of the Saviour: these are connected as cause and effect, and therefore are thus closely united by the prophet, "that she hath received of the Lord's hand *doubles*" (the noun is plural) "for all her sins." *Doubles*: Is it meant that she hath received double blessings or double punishments? Surely a confession that God had already exacted too severe a punishment, would not be very consolatory to his people. But a declaration that the chastisement, which conscience told them that their sins deserved, was changed into a double measure of blessing—there is no greater necessity for using the future than in the two preceding clauses. All these blessings were indeed yet to come: but the prophets perpetually apply the past tense to the counsels of God respecting future events. It marks in a most emphatic manner their immutability and certainty.

ing, was calculated to excite the greatest joy and gratitude in their hearts. And such was the wonderful work of Divine grace which was exhibited on the coming of the Messiah. "Where sin abounded, grace did much more abound," as St. Paul declares, probably with a view to this passage. Thus the three consolations rise above each other in magnitude: the slavery of the church is terminated; her sins are pardoned; and abundant blessings are vouchsafed to her—the blessings of illumination, sanctification, joy, peace, love, and access to God by faith.

I am conscious that I have by no means done justice to Vitringa's exposition. I therefore recommend the perusal of it to all who feel interested in the elucidation of the passage. With regard to the interpretation adopted by S. J. it seems that even if the existence of the custom on which it is founded be established, a tame, spiritless sense only will be obtained. It will merely repeat in other words what has already been more nervously declared in the preceding clause, "Cry unto her, that her sins are completely, satisfactorily expiated." I should therefore still hesitate to accede to it.

I am, &c.

T. B.

EXTRACTS FROM THE WRITINGS OF LUTHER.

(Continued from p. 145.)

Tell ye the daughter of Zion, Behold thy King cometh unto thee.—Mat. xxi. 5.

Do not fly. Fear not. He cometh not as he came to Adam, to Cain, for the deluge, to the Babylonians, to Sodom and Gomorrah; not even as he came to the people of Israel from mount Sinai. He comes not in anger, he will not enter into judgment with thee, nor demand an account of thy sins; he has laid aside all his anger; he is more benignity and goodness. He will only

require of thee that thy heart's desire, love, and whole confidence be fixed upon Him; and that thou henceforth cleave to Him, and seek refuge in Him as much and more as thou hast before opposed Him and fled from Him. He shows himself to thee as one who is grieved that he once alarmed thee, and made thee to tremble at his punishment and anger; and He now wishes, on the contrary, to make thee blessed and peaceful, and to bring thee to himself with joy.

Christ of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—1 Cor. i. 30.

This you will understand when you know that all your wisdom is a condemned folly, your righteousness a condemned unrighteousness, your sanctification a condemned impurity, your redemption a miserable condemnation; when you feel accordingly that you are before God and all creatures a fool, a sinner, a man impure, a man condemned; and when you show, not in words only but with your whole heart and by deeds, that there remains to you no consolation nor hope, except that Christ is given to you of God, on whom you may believe and rejoice, seeing His righteousness alone is made over to you.

Let ours learn to maintain good works for necessary uses, that they be not unfruitful.—Tit. iii. 14.

It amounts not to a good work, to give our alms merely or pray, except thou givest thyself to thy neighbour, and assistest him, when he has need of thee and thou art able, together with alms, by praying, labouring, fasting, advising, comforting, teaching, exhorting, chastising, blaming, clothing, feeding, and finally even living and dying for him. You say to me, Where are now such works in Christendom? Would to God I had a voice like a thunder-clap, to sound through all the world; and

either to cause that word *good-work* to be taken away from the hearts, mouths, ears, and books of all men, or to give them a just understanding of its meaning.

And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.—Eph. vi. 9.

Elders, if they have no other means of relieving the distressed, may labour after the salvation of their children; in which, if they educate them for the service of God, they will indeed find both their hands completely full of employment. For what are the hungry, thirsty, naked, prisoners, sick, strangers, but, so to speak, your own children's souls? In this view, God has made a hospital of your dwelling, and placed you as the keeper of it, that your children may be healed, may learn to trust in God, to believe and fear him, to place their hopes in him, to reverence his name, not to curse or swear, to mortify themselves with prayers, fastings, watchings, labours; to observe God's service and word, to keep his sabbaths, to despise temporal things, to bear afflictions with patience, and not to fear death.

FAMILY SERMONS. No. LXXV.

Gal. ii. 20.—*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*

I MEAN to confine my attention to the latter part of this verse, and would merely remark on what goes before, that the man who is crucified with Christ must be considered as dead to the world, as having no enjoyment in worldly pleasure, and no regard for worldly wealth or honours. He still lives indeed; he still dwells on the earth; but the life which he lives in the flesh is a

spiritual life. He still has senses, affections, passions; but the hand of God hath wrought mightily in him, and changed their character. He possesses a life more exalted than that of nature: he lives on other food: he breathes another air: he walks as in the light of a purer day, and beholds the glories of a brighter sky. He walks by faith, not by sight. The life which he now lives, he lives by the faith of the Son of God, who loved him, and gave himself for him.

If we would understand the nature of this life of the Christian, we must accompany him through the whole of his earthly pilgrimage; we must examine his dispositions and his conduct; we must visit him in the hour of retirement; we must attend him in his intercourse with mankind; we must mark the tempter in his assaults, and the Holy Spirit in his Divine aids; we must observe the enemies that are without and the Saviour that is within him. In short, we must become Christians ourselves indeed and in truth, if we would form any right notion of that state which is the privilege of the children of God. "The life which I now live in the flesh, I live by the faith of the Son of God."

I. Let us consider the nature of this life.

1. First, then, the life of the Christian is a life of *peace*; of peace with God and man. We have no need to be told, in these days of conflict, how desirable a thing it is to lead a quiet and a peaceable life;—but how much more desirable is it to be at peace with God; to have a settled conviction that he is our friend, and that he will not forsake us. Such was the language of consolation with which our Saviour cheered the hearts of his disciples. "Peace I leave with you: my peace I give unto you." The legacy of Jesus to his followers is a peace which passeth understanding, and which keeps their hearts and minds in the knowledge and love of God, and of his Son Jesus Christ.

Being at peace with God implies the answer of a good conscience, and the mastery over those lusts which war against the soul, as well as that spirit of charity which banishes discord from the heart: it produces the desire, and, in a certain sense, the power, of living peaceably with all men. For what saith David? "Great peace have they that love thy law, and nothing shall offend them." Nothing which can arise shall disturb that inward harmony, that principle of peace, which, coming directly from the God of peace, is by his grace implanted in the heart, and by the power of the Holy Ghost sheds its influence on every side. But as this state of peace with God cannot exist while we are living in opposition to his will, I observe, in the second place,

2. That the life of the Christian is a life of *holiness*. Armed with the same mind that was in Christ Jesus, he no longer lives the rest of his time in the flesh to the lusts of men, but to the will of God. He is dead unto sin, but he lives unto righteousness. "For this," saith St. Paul, "is the will of God, even your sanctification." It is his will that his children should be "holy in all manner of conversation." He giveth them a new heart and a new spirit; and, being thus renewed by the power of the Holy Ghost, they are required to live unto God, and to walk in the way of his commandments.

And here let us not be deceived by the persuasion, that the will of God is to be satisfied by a few occasional acts of piety; or that sanctification exists merely in the outward conduct. There must be a principle of holiness within; the heart, the source of action, must be purified, must be prepared and directed by the Holy Spirit. By our natural corruption, we are alienated from the life of God: by having his image impressed anew on our hearts, we are to live unto him a life of spiritual obedience. The very expression "to live unto God," which is used in the verse preceding

the text must imply the cherishing of all the affections, and a regard to all the duties of a holy life. It is true, that some of these may be more opposed to our inclinations than others; but if the Spirit of God be with us as a sanctifying Spirit, he will incline and dispose us to fulfil every obligation. He will suffer us to engage in no pursuit which is inconsistent with the fear and love of Christ. He will lead us to lay aside every weight, and the sin that most easily besets us; to mortify every desire, and to subdue every passion, which is at variance with his will; and to walk in the constant and habitual regard of that law which the finger of God has now written in the heart. If on some occasions, through the deceitfulness of sin and the revival of our corruptions, these holy dispositions should decline, yet in its own character the life of holiness is uniform. If, from these causes, our vigilance should be relaxed, and spiritual slumber come upon us; yet let us keep in mind that if we live unto God as we are required to live, we must set the Lord always before us; we must be ready to show all diligence unto the end. So long as we permit the Holy Spirit to rule in our hearts, our dispositions and affections will be continually purified, the fear of God will be in us, and we shall not depart from him.

3. The life of a Christian is a life of contentment. "I have learned," says St. Paul, "in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." This was the language of a man who was called to submit to many things which were painful to flesh and blood; but every where and in all things he preserved a cheerful and contented spirit. The words do not describe a momentary or occasional feeling. His was a life of contentment; he possessed a settled prin-

ciple of acquiescence in the will of God: this was the frame and habit of his mind. The very nature of the Christian profession requires us to be resigned under all circumstances to God's disposal, and in all to acknowledge his fatherly care; resolving every event into the good pleasure of his will. This spirit is closely connected with being crucified to the world. Those who are delighted with the things of time and sense will be dissatisfied when these things are withheld: if they set their affections on the world, they will feel pain when the world ceases to smile. But the Christian is dead to the world. He submits without a murmur to every dispensation of Providence, with the thought, The Lord gave, and the Lord hath taken away: shall we receive good at the hand of God, and shall we not receive evil? He looks with composure even to that awful decision which determines the limit of our years, and brings us to the dust. The influence of this happy temper may be felt alike in the cottages of the poor and in the palaces of kings: it was no less the principle of Job when cast upon the ground, than of Solomon seated on the throne of Israel.

4. Further, the Christian life may be considered as a life of hope. Indeed, the life of every man may, in some sense, be viewed as a life of hope; much of his happiness being drawn from prospects of future good, that which we enjoy seeming to vanish in the expectation of what is yet to come. This is, in a higher sense, the condition of the Christian. The God he serves is called the God of Hope, and he has the promise of every good which can excite his desire and expectation. If questioned as to the extent of his hope, he might justly ask, what is the blessing which it does not comprise? If benefits are to be valued by their true worth, he is persuaded that even in this life, he shall receive an abundant measure of blessing. The hope of the worldly is for the things

of the world: the hope of the Christian relates to every blessing of which he stands in need; and it is the excellence of this hope, that its views are unlimited. It looks for the Divine favour here, and eternal happiness hereafter. It is a hope full of immortality. Nor is this a principle which operates only under peculiar circumstances. It pervades the whole life of the believer. Even under the old covenant, the Psalmist, in a season of deep distress, could say, "I will hope continually." And if we turn to the apostles of Christ, we shall find that their whole practice agreed with the exhortation of St. Peter; "Be sober, and hope to the end." Had it been possible for hope to have been destroyed, while the love of God was in the heart, we might have expected this effect to have been produced in them; but it remained with them as "an anchor of the soul sure and stedfast." They were in deaths often, but the life which they lived was a life of hope: they could still say with St. Paul, "For me to live is Christ, and to die is gain."

5. The life of the Christian may also be viewed as a life of joy. The very existence of hope, of that hope which contemplates the glories of immortality, must be attended by delight. When we think on the excellence of the present condition and of the future blessings of the Christian, and can entertain a scriptural persuasion that that is our state, and that these blessings will be our portion, is it possible we should not rejoice? If we should feel pleasure in acquiring, or in the prospect of acquiring, worldly good, how much more must this feeling be awakened by the treasures of the Gospel; by reconciliation with God; by the gift of his Spirit; by his peace in our hearts; and by the view of the paradise which he has prepared for them that love him?

Were we to enter into detail on this subject, it were easy to show from Scripture that joy is a grand feature of the Christian character.

The gaoler at Philippi trembled before his prisoners, and fell at their feet: and what followed? In that same hour, he became a disciple of Christ, and rejoiced. St. Paul frequently speaks of the joy which animated him in the whole of his course; and it was never more remarkable than in the time of suffering. He fixed his attention on other scenes, and rejoiced in hope of the glory of God. Nor was this disposition confined to the Apostles. St. Paul's address to the Philippians is, "Rejoice in the Lord always; and again I say, Rejoice." We know from St. Peter, that such were also the feelings of the Christian converts scattered through the provinces of Asia. They were kept by the power of God, and, even in persecution, they "greatly rejoiced."

6. The life we are to live, as Christians, is, lastly, a life of communion with God. "Our fellowship is with the Father, and with his Son Jesus Christ." It is our privilege, like Enoch, to walk with him; to partake of his nature; to behold and to reflect his image; to receive from his fulness the communication of spiritual strength; and to partake in all the gifts, and graces, and consolations which proceed from the Father of mercies, and which fill the largest capacity of the human mind. And here we are led to the source of that spiritual life: "I live," saith the apostle, "yet not I, but Christ liveth in me." He liveth in me by his Spirit, by that quickening power which hath raised me from a death of sin to a life of righteousness. "The life which I now live in this flesh, I live by the faith of the Son of God." Without faith in Christ Jesus we are, in respect to spiritual life, absolutely dead. It is faith in the Son of God, which kindles our affections, strengthens our faculties, enables us to walk in newness of life, and fixes our attention on the realities of the eternal world. It was through faith that the saints of old endured, as seeing him that is invisible. It was faith which, dispersing the dark

clouds that surrounded them, opened to their longing eyes the glory of future days, the pavement of the city of God.

II. But not to rest this doctrine on general remarks, it may be shewn from Scripture, that every branch of the divine life to which I have adverted grows out of the faith of the Son of God. The particulars I have mentioned as descriptive of the spiritual life, viz. Peace, Holiness, Contentment, Hope, Joy, and Communion with God, may be shewn to comprize every privilege and grace which belongs to the child of God. Let us consider whence they are severally derived.

1. *Peace.* "Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access by faith into this grace wherein we stand." Thus also, St. Paul prays to the God of hope, that he would fill the converts at Rome "with all joy and peace in believing." He entreats in behalf of the Thessalonians, that "the Lord of peace himself would give them peace always by all means;"—that the Lord Jesus Christ himself would impart this blessing to his faithful people on all occasions and by every mode. It is, therefore, by faith in the Son of God that we live a life of peace.

2. *Holiness.* "Having boldness," saith St. Paul, "to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith." And St. Peter, speaking of the Gentiles, observes, that "God had given to them the Holy Ghost, purifying their hearts by faith." The operation of this faith is twofold: it purifies the heart, and it works by love. Hence the same Apostle addresses those to whom he wrote as persons, "who by Christ do believe God raised him up from the dead, and gave him glory, that your faith and hope might be in God; seeing ye have purified your hearts in obeying the truth through the Spirit unto unfeigned love of the brethren." By

faith we experience the cleansing efficacy of the blood of Christ: "according as his Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

3. *Contentment.* "Every where and in all things," saith St. Paul, "I am instructed both to be full and to be hungry, both to abound and to suffer need." The word which we here translate *I am instructed* literally means, "I am initiated in the art, I have learnt the mystery, of contentment." The word was used in reference to the sacred mysteries so famous among the Greeks. The knowledge of them was not given to men in general: it did not belong to rank or station, but was confined to those alone who were admitted to an acquaintance with the sacred rites. The lesson which St. Paul had learned was not to be acquired at the feet of Gamaliel or in the groves of philosophy; it was to be found only in the teaching of Christ. By dependance on him the believer learns both to be abased and to abound; to abound with thankfulness, to be abased with resignation: With the knowledge that Christ liveth in him, and with the belief that all things shall work together for good to them that love God, he cannot but consider himself rich, whatever the Disposer of events may give, and whatever he may take away.

4. *Hope.* "Christ," St. Paul tells us in his epistle to Timothy, is "our hope"—the only foundation on which our hope is placed. By faith in him we learn to "rejoice in hope of the glory of God." It is by the grace of God enabling us to believe, that we are made to "abound in hope through the power of the Holy Ghost." If faith be "the evidence of things not seen," it is also the "substance of things hoped for." It imparts such a conviction of their reality, and conveys such a demonstration of their truth, that

the Christian is armed with a lively hope which no changes can destroy or injure.

5. *Joy.* I have already stated the close connection between hope and joy; and they are sometimes joined in Scripture as the common fruit of faith. Thus the God of hope is said to fill us with *joy in believing*. St. Paul describes those as belonging to the household of God, "who hold fast the confidence and the rejoicing of hope firm unto the end." And in other places joy is more expressly mentioned as the fruit of faith. Thus the terror of the gaoler at Philippi was converted into joy: he "rejoiced, *believing in God with all his house*." And similar to this is the testimony of St. Peter; "whom having not seen ye love: in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory."

6. And lastly, whatever be the nature of our *communion with God*, this also is the fruit of faith. "No man cometh unto the Father but by me." Such are the words of our Lord. "Through him," saith the Apostle, "we have access by the Spirit unto the Father;" and in him "we are builded together for an habitation of God through the Spirit." It is thus that we hold intercourse with the Father, "having boldness and access with confidence by the *faith of Jesus*."

But here let it be carefully observed that the faith of which we speak is that faith which appropriates the benefits of the death of Christ. The Apostle points this out in the concluding words of the text: "The life which I now live in the flesh, I live by the faith of the Son of God, *who loved me and gave himself for me*." He believed on him for his own particular salvation. He considered the Saviour as having died for him, and having assured him personally of the love wherewith he loved him. This forms the life, the vitality, of the Christian state. If we would walk as the apostles

walked, we must believe as they believed.

The suggestions now offered do but touch on a few points of this great subject; yet I would venture even from them to appeal to every man, on the excellence and importance of the Christian life. How noble is its source! How excellent are its motives! How pure are its enjoyments! It is true, indeed, that the life of faith must come to an end. The time will arrive, when that sacred principle, which even now seems to bear us up as on the wings of an eagle to the light of the eternal throne, will fail: but the life of faith will issue in a life of glory; when the things now seen through a glass darkly will be fully revealed, when the consolations of this lower world will be lost in fullness of joy, and the faint and distant prospects of heaven will be merged in the visions of God.

Let these thoughts be often in our minds. Let us learn to realize to our view the things which are not seen; to live as if heaven were even now open before us, and the day of God were at hand. If we live the life of the righteous, we shall be enriched with their blessings, and shall finally enter into the rest of those who by faith and patience inherit the promises. Amen.

To the Editor of the Christian Observer.

A COUNTRY VICAR has undertaken, in your last Number, (p. 223), to prove the *illegality* of the practice "of substituting other lessons for those appointed to be read in churches." The argument is briefly this: It is true, "the second part of the Homilies," "set out by the authority of the late Queen Elizabeth in 1560, and to be read in every church agreeably," does distinctly admonish "all ministers ecclesiastical" that "where it may so chance some one or other chapter of the old Testament to fall in order to be read upon the Sundays or holidays, which were better to be

changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand, whereby your prudence and diligence in your office may appear, so that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences and their own." But then this admonition, not having been sanctioned by Parliament, cannot be considered as of force to supersede the orders of the Liturgy, which were confirmed by the Act of Uniformity passed in the year 1559; and still less to justify a departure from our present Liturgy, which was made a part of the law of the land by the Act of Uniformity of 1662; this last statute declaring the former to be in full force and strength, and the statute of Elizabeth, denouncing severe penalties against a wilful non-conformity to the Liturgy.

Now I must confess, that I do not think this reasoning of your correspondent by any means conclusive. I admit that our present Liturgy is made in a certain sense a part of the law of the land; but so also are our Articles. The thirty-fifth Article, however, gives its express sanction to the second book of Homilies, of which the above admonition forms a part, and that without any exception or reservation whatsoever; and directs the two books of Homilies to be diligently and distinctly read in churches by the ministers, "that they may be understood by the people." And in order to this the eightieth canon lays an injunction on churchwardens to provide, at the charge of the parish, the books of the Homilies, allowed by authority, in such parishes as are yet unfurnished with them. I think, therefore, it would be difficult to shew that the law, in thus adopting the second book of Homilies, intended to nullify the Admonition, which forms a prominent part of it; still

less that it could have in contemplation to punish by severe penalties (forfeiture of profits—deprivation—imprisonment for life), as alleged by your correspondent, a compliance with that Admonition, solemnly urged as it is on the attention and consciences of "all ministers." So far, indeed, am I from agreeing with the "Country Vicar" in his view of the subject, that I conceive the admonition in question to be as much a part of those orders of the Church which are sanctioned by law as the Burial or Baptismal Services; and that they only act up to the full measure of their obligations, as Ministers of the Church of England, who obey that admonition. If it had not been intended by the Legislature to be obeyed, we may presume that it would have been expunged, when the second, as well as the first, book of Homilies was declared, without qualification or reserve, to contain godly and wholesome doctrine, and when a copy of them was ordered to be provided for every parish church in the kingdom, and the minister enjoined diligently and distinctly to read the same. Under these circumstances, it appears to me, that a compliance with this admonition cannot be *illegal*.

I trust that you and your readers will excuse me if I venture, before I conclude this letter, to touch for one moment on a kindred subject. Every minister of the Church of England, before he enters upon the duties of his office, declares, that he does willingly and ex animo subscribe to an acknowledgment that "all and every" of the Thirty-nine Articles, including the ratification, "are agreeable to the word of God." Now one of these Articles states, that the books of Homilies contain "a godly and wholesome doctrine," and therefore directs them "to be read in churches by the ministers, diligently and distinctly, that they may be understood by the people." This injunction is somewhat qualified in the preface to the Homi-

lies. The minister is there *charged and commanded* to read the Homilies to the people on every Sunday and holiday in the year, "except there be a sermon." Still when these injunctions are duly weighed, in connection with the eightieth Canon already referred to, it does appear to me that every minister of the Church of England is laid, both by his subscription and by his ordination vows, under as strong an obligation to make the people among whom he ministers acquainted with the Ho-

milies, as can be laid on the conscience of any man. And to me it is utterly inconceivable by what species of reasoning so many ministers continue to deliver themselves from the force of this obligation. Leaving this hint for the candid consideration of the Clergy of the Church of England, and trusting that you, Mr. Editor, will take some early opportunity of enlarging upon it, I subscribe myself your constant reader,

A LAYMAN.

MISCELLANEOUS.

To the Editor of the Christian Observer:

It has happened to me to meet with one of the books on the list of the Society for promoting Christian Knowledge, to which I think very serious objections may be made; and as the members of that and similar institutions must be deeply concerned in a subject of this nature, I trust you will allow me to offer to your readers some view of the case as it has occurred. The title of the work is, "A Practical Exposition on the Offices of Baptism and Confirmation, and on the Communion Service, of the Church of England, &c.; by Edward Yardley, B. D. Archdeacon of Cardigan. Third Edition. 1811." In the part of this work entitled the Rational Communicant, p. 70, we are told, that the Lord's Prayer was anciently used by the primitive church at the celebration of the Eucharist, "amongst other reasons, on account of the petition, *Give us this day our daily bread*, which they thought referred to this holy Sacrament, and therefore translated it to our *super-substantial bread*; because it *confirms the substance of the soul, and is distributed through our whole person for the benefit of body and soul*."—It ac-

tainly may be said, that this passage only records the sentiments of others; but I think it cannot but appear highly dangerous to present it thus to the eye of the common reader without one single mark of disavowal, standing, as it does, as a part of the author's instructions on the subject of the Communion Service.—Other objectionable passages follow.

Page 102, we read ; " As it is the privilege of the priesthood to bless the sacrifice ; as it belongs to *that* order to consecrate the elements of bread and wine, that from common food they may become the *body and blood of Christ* ; as this is an *authoritative* act, it is to be performed by the priest *standing*," &c. . Again, p. 103, we are told, that in the Consecration Prayer, we " petition God the Father that he would *hear us* of his mercy, and make the bread and wine lying before him the *body and blood* of his Son ; not by the *perishing* of their substance and *substitution* of a new ; not by a *change* of their *name* ; not by any *concomitancy* or annexing of the substance of Christ's *natural flesh and blood* to the bread and wine ; but his *body and blood* in *virtue and effect*, his *sacramental body and blood* ; entered with a

quickening and life-giving power. But as this must be the work of God; as the elements cannot be changed even as to their effects, but by the operation of his *Holy Spirit*; it becomes necessary for us to make our addresses to God, that He would exert his power to make them *the body and blood of Christ*."—To this language I decidedly object, as involving an error, scarcely less dangerous than that of transubstantiation; that "a life-giving power" is communicated to the elements when consecrated, by which they of themselves become something more than the representation of the adorable Saviour's body and blood, and are described as operating, in a sort of physical and miraculous manner, that which it is the prerogative of God alone to produce. Whether I have formed a right judgment or not of this quotation, I leave your readers to determine when they have read the following extracts:—Speaking of our Lord's institution of the sacred Supper, the Rev. Author says, "The *sacrifice* began when he instituted the Eucharist; but was not finished till he expired on the Cross," p. 105. Further, on the same page: "If it be here demanded, to what words" (I give throughout the parts in Italics exactly as they are printed by the author) "the consecration of the elements ought to be ascribed? I answer, to the *prayer* of the faithful offered by the priest, and to the words of institution repeated by him. This was the sense of the ancient church of Christ, which used them both in their eucharistical offices; and never held that the elements were changed from their common to a more sublime use and efficacy by the bare repeating of the words, *This is my body*, and *This is my blood*, as the Papists absurdly held. To bring about this change must be the work of the Holy Ghost; and therefore it is requisite that we should pray to God to endue the elements with this life-giving virtue."—"Though the *virtue* of those words once spoken by Christ doth

still operate towards making the bread and wine *his body and blood*; yet, as now used and spoken by the priest, they do not contain in them any such power, unless they be joined with prayer to God." On the words of distribution, p. 111, the communicant is directed to pray, "that he receiving, with due dispositions, the means of grace now offered to him, namely, the *sacramental body and blood of Christ*, may thereby have the merits of Christ applied to him, and partake of all the benefits of his passion; that the consecrated bread and wine may exert the life-giving virtue with which the Holy Ghost hath endued them, and be to him the principle or seed of an happy immortality."—This last sentence I must think to throw light on the whole hypothesis of the author, and to be as broadly and dangerously erroneous, though in a different manner, as any I ever read in any Popish writer.—In an eucharistical office which follows, p. 132, the communicant is directed to pray, that God would send his Holy Spirit, "the Witness of the Sufferings of the Lord Jesus, on this Sacrifice, that he may make the bread the body of thy Christ, and the cup the blood of thy Christ; that all who partake of it"—"may be worthy of thy Christ, &c."—"At the breaking of the bread, say: The Lamb of God, the Son of the Father, is broken and divided: He is divided, but not diminished; He is always eaten, but not consumed; but sanctifies all who are partakers of Him," p. 132. "Before the elements are distributed;"—"vouchsafe to impart to us thine immaculate body and most precious blood, for the remission of sins, and life everlasting."

I might easily enlarge on the fatal effects of circulating amongst our people such grossly-superstitious doctrines; but I leave the passages for the consideration of your readers, in order to mention to them a further circumstance or two connected with the publications of the same

292 *On the Tracts of the Society for promoting Christian Knowledge.* [MAY, Society, which I have long entertained a design of laying before you, though I might probably never have executed the intension but for this additional discovery, which I have just detailed, and which is now, I confess, warm upon my mind.

I was present, a year or two back, at the ordinary meeting of the Society, when a motion was submitted for expunging certain expressions from some of their tracts; expressions so objectionable that the mover declared he could not give any of the tracts away so long as they remained. I really expected that some alarming heresy had crept into an edition of the tracts in question (for at that time I was but little acquainted with them). Judge then of my surprise when the objection was made to an advice given to young women to sing Psalms and Divine Songs when at their work! "Be constant," says the writer, "in repeating [and singing] your Morning and Evening Hymns. Get by heart several Psalms and Divine Songs, [and let it be your daily practice to sing them when at your work]; this will tend to spiritualize your affections, will give you a relish of Divine things, and root out the very hurtful inclination many young women have to singing of foolish songs, tending to corrupt the mind and give it a wrong turn." p. 11 of "The Young Woman's Monitor." The words which were censured I have enclosed in brackets. The mover and his friends represented them as leading to enthusiasm, as inviting to a neglect of duty, as tending to expose religion to contempt, and especially as lessening the solemnity of the public Psalmody of the Church. A member very properly observed, in reply, that the Psalms of the Old Version were expressly directed to be sung in the place of ungodly ballads; but to this it was answered that the times were changed, and that the exhortation prefixed to the Old Version could only apply to solemn music. The points seeming to be felt pretty

generally in one way, an inquiry was made of the Secretary as to the regular mode of expunging the words. He replied, that it could only be done by a committee of four persons, who must take the motion into consideration, and make a report. Four of the gentlemen present immediately, without rising from their seats, formed themselves into this committee, made what was considered as their report immediately, and the words were ordered to be expunged.

An objection was then urged against various expressions in "The Young Man's Monitor, by Josiah Woodward, D. D." which recommended to young persons "that excellent method of *Religious Society* which has of late years been happily set on foot, &c." p. 29. This language was considered as leading to enthusiasm and separation from the church, as it was well known there were no religious societies now conducted in a safe and proper manner. Observations were then made on the general bearing of this tract, which was described by a person in office in the Society as one of the worst on their list. In a word, before the meeting broke up, so many remarks were made on the enthusiastic expressions in many of the old tracts, that a motion was proposed and carried, that, previously to the reprinting of any tract, the Printer should give notice of it to the Board; for the purpose, as it was perfectly understood and indeed professed, that a committee of revision should sit for the suggestion of such alterations as might be deemed advisable.

These circumstances pressed; at the time, I must acknowledge, a good deal on my mind. I could myself see no especial harm in a young woman singing to herself a Psalm during her work, nor in a young man joining himself to such religious society as might supply the place of those more worldly associations which it is his duty and interest to avoid. It occurred to me, that this

licence of altering and expunging might very quickly lead to dangerous results; results affecting both the doctrines and precepts of Christianity. It seemed to betray also a difference of feeling and sentiment, in some of the present members and officers of the Society, from those of the persons (especially Dr Woodward) who were among its early patrons and ornaments. These reflections were greatly strengthened by the information which I received, some months afterwards, from a friend, who related to me that he had just been present at a meeting of the Society when a motion was made, in pretty warm language, for altering the title of one of the Collects in "the Directions for a devout and decent Behaviour in the public Worship of God." In the Table of the Collects, the following were the words objected to: "Regeneration. A Prayer for it. Collect for Christmas-day," p. 21, edition 1812. The objection rested on their containing false doctrine, since we were regenerated in baptism only. The motion was carried, the necessary forms gone through, and the sentence of condemnation immediately passed. I need scarcely observe how important a point of doctrine this alteration immediately affected, and the astonishment I felt at so material a step being taken towards changing the sentiments and tendency of the tracts and books of the Society. The impression of what I had myself witnessed was so strongly recalled to my mind by this fresh information, that I have long been anxious to determine whether it were not my duty to endeavour to call the attention of the public to the subject, when the book of Mr. Archdeacon Yardley, from which I have given such copious extracts, fell in my way. Whatever doubts I might before have indulged were at once removed, when I discovered that, whilst sentiments of pious devotion were to be expunged from the older tracts, those of a superstitious and dangerous

nature were to be introduced into the new ones; and that thus it might be possible for the entire character of the publications of the Society, if some active measures were not taken, to be insensibly and fatally transformed. It would be an important service if some of your correspondents, who have the leisure, would take the trouble to look through, with care, the books and tracts on the list of this institution, for the purpose of ascertaining to what extent this process of alteration may have been already carried, and what is the comparative character of the old and new part of the series of publications. Such an inquiry would be attended with no inconsiderable benefit. It would serve to excite the attention of the members of the Society generally to the conduct of this division of its affairs. It would enable us especially to estimate the weight of the argument used in favour of the exclusive claims of the Society, as compared with others, so far as the tracts are concerned. It would lead us to observe, and endeavour to correct or prevent, that tendency to decline which almost necessarily accompanies those parts of an institution which are left to the management of its existing members. It would assist us in judging how far the tracts and books are to be exclusively recommended to our national schools, our prisoners, and other persons under the direction of public bodies. And it would serve to recommend to us those simple and defined societies, where nothing is left to the caprice of those who may happen to conduct them, but every effort is employed in distributing the authorized version of the Scriptures, or the admirable formulæ of our Church. L.

To the Editor of the Christian Observer.

THE time seems very near when the wonderful changes lately effected in Europe are to end in a general peace. Many must be the important

objects that must engage the attention of a congress assembled in circumstances such as the world never before saw. Among all their discussions may it be hoped that the great subject of religious toleration will arise? Possibly the governments under which the principal churches of the continent are established, may not be unwilling to grant this noble boon to their Protestant subjects; to grant them a deliverance from all compulsory participation in the observances of the religion of the state, and a perfect liberty of conscience in exercising the tolerated modes of worship.

At this unprecedented juncture, Protestant states, with Britain at their head, hold a most elevated place in the scale of nations. This is a very favourable circumstance—such as seems indeed to impose an evident duty on them all, each with respect to its own subjects resident in other lands. And in a lesser, but still an important, degree, the duty appears to extend to the using of their intercession in behalf of foreign brethren. The worldly politician will throw contempt on all such ideas. But every Christian in every communion knows and feels the importance of worshipping his God, and of training up his family in the knowledge of their Creator and Redeemer.—Yes, and are there not already eminent advocates for the sacred cause? The crowned heads who have lately distinguished themselves not more by their magnanimous conduct in the cabinet and in the field, than by their humble and public obeisance before the God of heaven in the midst of their victories; these great sovereigns have shewn themselves to be men who know how to appreciate the value of religious worship. Surely our Government will not be behind them. It will be worthy of Britain to come forward, not only with stipulations in behalf of her own subjects abroad, and their churches, but with friendly suggestions in favour of all individuals and churches in similar cir-

cumstances. And her voice will be heard. The nations are impressed with a considerable feeling of love and respect for her at this moment; such, indeed, as, perhaps, never existed towards any country so generally before. The cause which has produced this the politician may possibly not perceive, but it is as noble as its effects are valuable. A spirit of Christianity has been happily infused into our public system, and it has created quite a new tie between our Island and the Continent. In former times the connection was between courts only; and it cannot but be remarked here, that never probably was even this sort of connection characterised by such genuine and practical friendship as at this moment. But there has sprung up also between our various continental neighbours and ourselves a sort of national intimacy, a mutual interest, a good will uniting man and man. Christianity has done this.—While these countries endured all the horrors of war and the ravages of death, the Bible Societies of Britain laboured to diffuse among them the consolations of life and peace everlasting; and now, in the conclusion of the mighty struggle, of which she has had so great a part to sustain, she is pouring her remaining treasures into their bosom for the relief of the suffering multitudes of whom she knows nothing but the woe. Before the warmth of a national and individual union like this, the ancient jealousies of governments must melt away. We see them doing so. Britain has abolished her own slave trade. She has since asked other states to follow her example; and we have had the happiness of witnessing the signature of treaties to that effect. She has lately compelled the governors of her own remote dominions to become the protectors of Christian instruction through the vast extent of the Indian Peninsula. The instruction is imposed by no power—it is disgraced by no persecution—it is merely offered to the heathen, and

offered with mildness. Surely she may ask a similar privilege of opinion for Protestants among Greek and Roman Catholic churches. I persuade myself the idea is not new to his Majesty's Government. When Asia and Africa have received blessings at their hands, when under their counsels the fallen independence of Europe has, through the favour of Providence, been again raised up, it cannot be but that they would rejoice to behold a day of Religious as well as Civil Liberty open its benign dawn on the European Nations.

I am sure, Mr. Editor, this important subject must be much on the minds of all Christians in the present times. Let it be an object of prayer without ceasing. I would humbly suggest this through your widely circulated publication, to all who in every place call on the name of the Lord. Let them entreat that He who turneth the hearts of men as the rivers of water, would now incline the great ones of the earth to allow to every man, in tranquillity, the shade of his own vine and his own fig-tree, none making him afraid. Surely, under it he will pray for the good of the government which protects him, while he kneels to put up the universal petition, "Thy kingdom come."

CARITAS.

To the Editor of the Christian Observer.

PERMIT me to remark, that your excellent work, always interesting, is still more so when it furnishes, from time to time, biographical notices of pious persons who are but little known amongst Christians, yet who, when upon earth, eminently adorned the "truth as it is in Jesus." Such information as you sometimes afford respecting ancient Christian churches, is likewise, a source of great pleasure to many of your readers; indeed, I hope, to all. For this reason I beg leave to suggest, that if you repeat & extend a portion of your

work expressly and immediately to the subject of "Christian Researches," the circumstance might be of considerable use. Some of your readers, who may be in possession of scarce and valuable documents, might be induced to transmit them to the Christian Observer, that they may be more generally known. Milner's learning, industry, and piety, have combined to render his Church History inestimable; but it is not to be supposed that any individual has it in his power to collect all necessary documents, or to read them (especially when they do not exist in any *learned* language) if collected. To illustrate this, I would just observe, that many valuable, ancient records, published in the Welch Archaeology, the Cambrian Biography, and other works, would probably throw great light on the history of the British Church before the time of Augustine and his fellow-missionaries. Mr. Milner, however, appears to have consulted comparatively late writings, and not the ancient British records. If any of your judicious correspondents, who have leisure for the undertaking, would read the works above-mentioned, Rowland's "Mona Antiqua," Lloyd's "History of the Church," and the Rev. Peter Robert's Works, comparing Usher, Stillingfleet, Spelman, &c. and transmit to you now and then the result of their inquiries, it would be rendering great service to the Christian cause. Much genuine piety would probably be brought to light; illustrious characters rescued from oblivion; and strong arguments found against the antiquity of the Church of Rome, and her usurpations in this kingdom. A clergyman, I recollect, once told me, that he had in his possession much important information respecting the Waldenses which does not occur in modern works. If he or any other gentleman were so obliging as to furnish such information, I am sure it would more than gratify it would improve your numerous readers. I confess I should for one

be exceedingly pleased to find the Christian Observer of passing events, the Christian Antiquary likewise as to the past. If I may take so great a liberty, I would just hint that it is highly desirable that those who may offer communications under this head, should attend to the few following rules amongst others:—1. *Compress* the information, especially when not very important. 2. Cite, in general, the words of the original authors. 3. Name books to be referred to on the subject, and where the works, if scarce, may be found. 4. Chiefly regard in the notices sent to the Observer, not collateral circumstances, unless very interesting, but what bears upon vital religion.

Sir, I sensibly feel how incapable I am of illustrating these rules; but having met with a very pleasing life of one whose name is more generally associated with learning than with piety, and who appears to have escaped Mr. Milner's notice, I venture to subjoin a few particulars respecting Picus, prince of Mirandula; happy if this sketch should be found only a preface to many, and more important communications from abler pens.

CL———.

John Picus, prince of Mirandula, was born A. D. 1462. His father died, probably, when he was very young, for his mother had the care of his education. She sent him early to the schools, where he soon distinguished himself as an orator and poet. His fancy was brilliant, and his memory so strong that what he once read or heard he never lost. At fourteen he began to read the Canon Law; at sixteen, abridged and published a large book of the Decretals, greatly applauded by the learned. He collected the works of superior authors with great assiduity; visited the universities of France and Italy; before he was twenty went to Rome, and there challenged the learned of all Europe to dispute on nine hundred propositions in philosophy and divinity, selected from distinguished Latin, Greek, Hebrew, Chaldean, and Arabian authors. This

challenge, though not accepted, raised many enemies to his fame. He was accused of introducing novelties, but was ably defended by some great scholars, and a bull was issued in his favour by Alexander VI. Mortified that his challenge had not been regarded, he was led to see his vanity in its proper light, and that reports to his disadvantage were permitted with a view to his correction. Before this disappointment, he had indulged in libertinism as well as pride; but afterwards abstained from the society of the vicious, and through the remainder of his life served God with humble mind. The learned and good visited him; some proposing deep questions in philosophy and divinity, others asking what they should do to be saved. He destroyed a juvenile work of an immoral tendency that he had written, and devoted his time to the study of the Scriptures, and wrote treatises which are still extant, evidencing piety as well as erudition*. He was well acquainted with the fathers and schoolmen, and, like Pascal in a subsequent age, preferred Thomas Aquinas's system; but at this period of his life he disliked public disputes, especially when quibbling and sophistry were substituted for manly argument and sound sense. To enrich his library was an object of particular attention. He was very benevolent; gave away part of his estate, plate, and richest utensils to the distressed; and commissioned his friend Jerome Beninevies of Florence to assist the poor there, especially young women, with a view to secure their honour and virtue.—Though once ambitious, he now declined honours. He died in 1494 at Florence, after three days' illness, aged 32. His stature was large, complexion fair and ruddy, eyes grey.

* It may be in the power of some reader of the Christian Observer to state whether his works, so esteemed in a former age, are worthy (at least some of them) of being reprinted in the present day. They are said to be filled up with names of his nephew John Francis Mirandula. From a copy of the latter in Queen's College library, Cambridge.

hair yellow; his temper sweet and cheerful.—Further particulars concerning this extraordinary character may be found in his life by Sir T. More; his life, with that of Pascal, by Mr. Jesup; his life by his nephew, in Dr. Bates's *Vitæ selectiorum aliquot Virorum*. Mr. Jesup refers also to the works of Leander Albus and Francis Pius; (probably John Francis Picus, his nephew, is meant, the mistake originating with the printer). He is mentioned likewise in Dr. Johnson's works, vol. II. p. 273, and in Roscoe's *Lorenzo de Medici*. Moreri, in his Dictionary, may perhaps refer to other authorities.

Proofs of his piety (piety in some instances tinged with the superstition of the Roman Catholic Church) will be seen in the following extracts.

1. In a work of his, dedicated to Angelus Politianus, he says, "O! my beloved Angelus, what is it that prevents our love of God? It is easier to love than to know or describe: therefore, in loving him we labour less, and serve him more. And why should our curiosity lead us after a knowledge which it is impossible for us to arrive at, whilst we neglect the means: for we shall never know God, nor the works of his creation till we love him."

2. "A truly religious life is a life of industry; for sloth engenders all sorts of evils, and will even make an industrious sinner."

3. "Destroy sin in the very suggestion: the parleying with sin is death, for the devil is a most ungenerous enemy, and uses fraud when force fails. One of his most successful artifices is, the reaching our passions with pleasing insinuations of our own perfections. But this may be a rule in the case; when any idea of your perfections is suggested as your own, abstractedly from the dependance upon the Source of perfection, be assured it is a vapour that arises from the pit, and suspect it as a snare: but if you conceive a pleasure from a harmony and beauty in your works, imputing all to Him from whom every good

and perfect work proceeds, and esteem yourself no more than an instrument he has used in their production, the suggestion may be cherished."

4. "In peace expect war, as you hope for victory in conflict; for the disposition may confirm the victory, and keep the enemy from further action."

5. "Withstand temptation in the very passage, and trust not an enemy within your gates; for he enters like a cancer, which usually brings death with it. Be your conflict never so severe, yet the pleasure of conquering sin, and triumphing over Satan, is infinitely preferable to all the enjoyments that can be found in this life; for it is to the soul what the manna was to the suffering sons of Jacob."

6. "There can be no victory without conflict: nor can the devil make any conquest upon us without our own consent; for those tracks of his foot that appear in most of our actions, had never been, if the watch had not opened the gate of the city to him."

7. "What the licentious call the pleasures of this world, give more pain in the pursuit, than pleasure when obtained: whence I conclude it easier to be virtuous than vicious; for it always occurs that the wicked have a time in which they acknowledge themselves wearied of their sins; but it has not been known that Virtue has sat heavy on the shoulders of his disciples."

8. "Always suspect an opinion that anchors on things temporal; for it is here those truths have been called in question which the voice of apostles proclaimed, the blood of martyrs planted, the miraculous credentials of Heaven proved, reason confirmed, the world witnessed, and devils confessed."

9. "The sentence of the world being only for time, and that of God for eternity, it is better to be condemned by the world and justified by God, than justified by the world and condemned by God."

10. "If He, in comparison with whom the utmost wisdom of man is but folly and his strength weakness, was a stone of stumbling to the Jews, and folly to the Gentiles, shall we be impatient under the reproach of the ungodly? If you live not with them, they will reproach you; and if you live with them, you will not follow our Lord; and he that gives his soul for their favour will purchase it at too dear a rate. If any of them be asked, what is the common end or direction of all their actions, I am persuaded there will be no similitude between their practice and their answer; which shews their inward man approves what the outward ridicules, so that their consciences give their tongues the lie, when used against you."

11. "A man's day being as a moment, forget not the approach of death. All the fine things propounded to the body are poison to the soul: for when things flow according to our wishes, their pleasure is but imaginary; but the pleasures are real where the King is God, the law is charity, and the measure eternity."

12. "If you have always an eye to the painful death of the Redeemer, and think upon your own, you will never sin mortally."

In his sickness, the person who administered the Sacrament of the Lord's Supper to him, presented a crucifix to him, and asked if he firmly believed the Person it represented to be very God and very Man, equal to God the Father in all things; that the Holy Ghost is God; and that the Sacred Three make but One God? "Yes!" said he, "I believe and know it to be so." His nephew, seeing him in pain, spoke to him of death as the end of all pain? "No!" said he, "I would not desire the death of this body, but for the death of sin; for when life ends I shall sin no more, and that makes death desirable." Then, calling his servants, he requested their pardon in all things he had done by which they might have received offence, and told them

he had considered them in his will in proportion to their rank and merit. In all his agonies he had an easy smile, and thanked and saluted those around him who offered to assist him. The lands that remained to him he gave to the hospital of Florence; and soon after finishing his will, he expired, to the grief of all Italy.

To the Editor of the Christian Observer.

Dr. Johnson, in one of his moral essays, somewhere says, that all trifling levity and laughter should cease at the grave, where every surrounding circumstance claims consideration and seriousness. This is a sentiment which must approve itself to every considerate mind; but I think it is scarcely possible for any one, even were he possessed of all the inflexible gravity of the learned lexicographer himself, to read the ludicrous inscriptions on some of the tomb-stones in most of our village burying-grounds without smiling.

On recently perusing several of these rustic and ridiculous epitaphs exhibited within fifty miles of the metropolis, I could not help wishing that some means might be devised, at least to correct, if not cure, this corrupt custom. We may reasonably hope, that the numerous schools now happily establishing throughout the United Kingdom, for the instruction of the rising generation and others, will in the course of time introduce a better taste among our humble peasantry, and eventually banish from every corner of the land all such palpable instances of vulgarity and ignorance as the subject in question and others too frequently discover. It is highly probable, that many country clergymen never trouble themselves to inspect these foolish inscriptions, and therefore are not aware what absurdities they perpetuate; neither have they, I apprehend, any legal controul over these rude com-

positions; but their influence and advice would have great weight. I have been credibly informed, that the late Rev. Mr. Venn, during his rectorship, invariably revised all the monumental inscriptions, prior to their being placed in the church or church-yard at Clapham. In many instances, the relatives of the deceased write nonsense, because they have nothing better to adopt. If somewhat *must* be adopted, which I suppose affection or partiality will always demand, what is said ought certainly to be expressed in words of truth, and soberness, and common sense. Should not the Christian pastor, therefore, seize this occasion to convey some suitable and important truth, calculated to leave a serious impression on the reader's mind: and surely, the solemnities of death, the grave, the general resurrection, final judgment, and the eternal world, furnish many appropriate and solemn sentiments which are of personal and universal application. Let these truths, therefore, be briefly expressed in plain good language, with a view to awaken the careless, alarm the guilty, and animate the pious reader. Thus, an occasional walk in our village church-yards might be rendered instructive and profitable, instead of

exciting, as it too often now does, ridicule or disgust. I am aware that the correction of this evil, would be attended with some little trouble and difficulty: but if only a partial remedy can be obtained, some good end will be answered; and when it is known that an improvement has been introduced, the amendment will gradually extend till the barbarisms, of which we justly complain, are known no more. With a view to this, I beg leave to recommend, unless any better plan can be suggested, that the minister or clerk of every village church preserve a MS. book of moral and religious epitaphs, to be lent, or inspected, free of all expense. These need not be original compositions; a sufficient variety of appropriate sentences may be easily selected from approved pious poets, who have written on the brevity of human life, the swiftness of time, the certainty of death, &c. Additions, both original and collected, might from time to time, as occasion offered, be continually made to these MSS., which, to preserve purity of language and evangelical sentiment, should always be subject to the minister's correction.

G. B.

REVIEW OF NEW PUBLICATIONS.

A Charge, delivered to the Clergy of the Diocese of St. David's; in the Month of September, 1813. By the Right Rev. THOMAS BURGESS, D. D. F. R. S. & F. A. S. Bishop of St. David's. 2d edit. Durham: Walker. London: Rivingtons.

It is at all times with pleasure that we hear of any publication of the Bishop of St. David's. The labours of his early life gave evidence of a mind richly stored with the treasures

of sound learning, and afforded a sure pledge and promise of future distinction. There are few subjects to which powerful talents, when directed by knowledge, and taste, and judgment, can be applied without benefit to mankind: but the benefit is then most important and extensive, when they are consecrated to the service of God; when they are employed in that cause which involves the best interests of the present world, and the dearest

hopes of the world to come. With what zeal and fidelity and success the Right Reverend Author of the Charge before us has long devoted himself to those high objects, which are so intimately connected with his rank and situation in the church of Christ, there is no need for us to tell. Would to God that every minister of truth, whether he be ordained to the cure of a parish or to the superintendence of a diocese, were influenced by the same pious and liberal spirit; by the same chastized zeal, the same integrity of purpose, the same love for that venerable Establishment which the Providence of God has established in this kingdom, and the same charity for those that dissent from it!

The Bishop of St. David's is of the class of high churchmen. The intemperate warmth of some persons, who claim that honourable title, has done much to bring the term into disrepute: and so strange has been their spirit, and so indefensible their conduct, that the only idea which numbers entertain of a high churchman is, the idea of a man, whose zeal and knowledge are in opposite extremes; a person of small talents and great talk; mainly distinguishable by his vehemence in private, and by his hat in public; who will affirm any thing that suits his purpose, and believe nothing which bigotry tells him to deny; who loves the Church indeed, but will even disavow its doctrines to maintain its authority; who has a respect for the Bible, but dares not trust that Bible in this naughty and sectarian world, unless he may travel by its side; who is loud in the praise of Christian charity, when that charity is to be exercised upon himself, but is ever ready to attribute the most base and detestable motives to those who labour, in common with their fellow-Christians, to diffuse the pure light of Revelation to all men.—Far different from this class of high-churchmen, if such a class there be, is the Bishop of St. David's. With a due veneration

and regard for the authority and rites of the Church of England, with a love for her Liturgy, second only to that love which he bears to the Revelation of God, he combines the noblest views of enlarged benevolence; and, which is no mean praise, he has the spirit to avow his principles, and to take a decisive part in promoting whatever is generous and good. If indeed we should designate any one feature as peculiarly characteristic of a mind, cast in no ordinary mould, and adorned with no common excellencies, we should be inclined to fix upon this integrity of heart, this simplicity of purpose, which is stamped upon every thing that bears his name. To differ from such a man on any point, to which his talents have been directed, is at all times painful. Such, however, in this state of conflicting opinions, may sometimes be the case. It is the condition of human things. Where our views coincide, we shall feel ourselves mightily strengthened by his authority; if they should differ, our first impulse would be not to censure his principles, but to suspect and examine *our own*.

Such is our feeling on perusing the Charge now to be examined. It comprehends subjects of great importance, on some of which there is considerable diversity of judgment, even among those whose integrity is unquestionable, and who are eminently qualified to form a decision. But no man will blame the introduction of them on this occasion, or object to the spirit in which they are discussed. The argument is uniformly maintained with mildness and candour; and where it fails in producing conviction, it will not fail in exciting a sentiment of high respect for the Right Reverend Author.

The principal topics are thus arranged; "The Repeal of the Act against Blasphemy, &c. considered; the Benefits of the Curates' Act illustrated; the Bible Society vindicated; and the Grounds of the Roman Catholic Claims disproved."

After asserting the right of the civil magistrate to take cognizance of matters of religion; a right which no man, who respects the laws of all nations and all ages will dispute; the Bishop justly observes, that the blessings, which we have lately received from the hand of God call for redoubled care of his religion and the support of our national church. Among the securities provided by our ancestors for the preservation of the true faith of the Gospel, were the laws enacted for the punishment of notorious offences against God and religion. In the class of offences are included *apostacy* and *blasphemy*; "that is, the total renunciation of Christianity, and the denial of its essential doctrines and contumelious reproaches of God and Christ." (p. 7.)

"What then are the essential doctrines of Christianity, as they concern the truth of our holy religion? The existence of God, as revealed to us in the Scriptures; that is, the existence of three persons in one God; and of course the divinity of the three persons existing in the Godhead. To deny therefore the doctrine of the Trinity, is to deny the divinity of Jesus Christ, and the personality of the Holy Spirit, which are parts of that doctrine; it is to deny the atonement of Christ, and the divine agency of the Holy Spirit; it is to deny those revelations of Divine truth, which most peculiarly distinguish the Gospel from all other religions. It is therefore to deny the truth of the established religion, and, ultimately, the expediency and legal rights of the establishment which upholds it.

"If this enlightened age had discovered any insurmountable difficulties, unknown to our ancestors, in the doctrine of the Trinity, there would have been some reason for repealing a statute, whose object was to protect a doctrine which could no longer be maintained. But the reverse of this is the truth. The more the peculiar truths of Christianity are investigated, the more clearly and fully is their evidence established.

"As Christianity is a part of the laws of England, and the doctrine of the Trinity is an essential part of Christianity, it is difficult to discover the expediency of removing any of the guards, which were intended for the protection of our common Christianity, as well as of the Established Church. The

removal of the penalties against blasphemy, and the denial of the Trinity was not necessary on the ground of grievances complained of, nor as a proof of the tolerant spirit of the Church of England, nor on account of any new-discovered difficulties in the mysterious doctrines of Christianity. Nor was it necessary to repeal the restraining disabilities of the English law, because the Scotch law, enacting the penalty of death, required amendment and mitigation. In proportion, then, to the loss of the guards intended for the legal protection of the essential doctrines of Christianity, should be our zeal in maintaining and inculcating them. Their truth and their importance may well demand our best exertions. A few observations will serve to show both their importance and their truth." pp. 9—11.

Concurring most perfectly with the learned and excellent prelate in the truth and importance of the doctrine of the Trinity, as delivered in Scripture and adopted by our church, we are somewhat disposed to doubt the utility of the laws which have now been abolished. We suspect that they did little to prevent the growth of Socinianism. The leaders of that school have long promulgated their doctrines against the Lord Jesus Christ, with a boldness of manner and an offensiveness of language, which demanded severe animadversion. But the law was suffered to sleep: it could in truth do little to restrain them: and blasphemy can still be punished, wherever it can be fairly proved. Had the existence of the law effectually prevented or greatly lessened the evil which it professed to punish, we should have thought long and seriously before we could have consented to the removal of so powerful a check. But, in fact and in practice, the case, we believe, is not materially altered. Many of the socinians, indeed, appear to value themselves much upon the change; and in sermons, and advertisements, and by every artifice which may catch the public eye, they exhibit themselves in all the insolence of triumph. Having suffered no injury, they vociferate like men who have escaped from per-

secution and oppression: their minds, in some instances, appear almost to be turned by the grandeur of their imaginary elevation; and while their doctrines are exactly the same, and their language not a whit more rational or refined than it formerly was, they deliver their old creed in tones somewhat louder, and with a dogmatism still more dogmatical. Their felicity is that of Goldsmith in his elegant coat, or of a child with its rattle and toys.

Should any evil be likely to result from the repeal of these laws, we hope and trust that the zeal and vigilance of the clergy will do more than compensate it. Socinianism is a cold, dead, dull, unscriptural, and uninviting system: to the poor it has nothing to propose, and very little beyond the meagre pride of sophistical reasoning to the rich: it is a fabric without a foundation, a miserable fungus of modern days: it is opposed alike to Scripture and to the concurrent voice of all antiquity. Let the clergy be vigilant, and it never can prevail.

"Let us, then, do our duty as stewards of the mysteries of God—as watchmen of the house of Israel—as ministers of the New Testament; and be it our special care, *ne quid detrimenti capiat fides Christiana*; that the truth of Christianity may not suffer by the loss of any of those guards which the piety and wisdom of our ancestors provided for the protection of its essential doctrines." p. 15.

The Act, for augmenting the salaries of stipendiary curates, is mentioned with warm approbation.

"Its probable operation will be to lessen the number of pluralities, to increase the number of resident incumbents, to provide a recompence worthy of the labourer, to raise the character of the Clergy employed in the inferior ministries of the church, and, by promoting the improvement of parochial duties, to increase the usefulness and personal influence of the Clergy; and so to promote the credit, and to strengthen the hands of the Established Church." pp. 15, 16.

We were somewhat surprised at the opposition which this bill experienced, as we believe it calculated

to produce the very important effects which have just been mentioned. The question, in such cases, is not one of *particular* interest; it respects *general* good. The measure might easily be shewn to interfere with the future stipends of many persons officially resident in the two universities, and as the colleges have certainly not more than a just proportion of patronage, its adoption may thus far affect individuals: but this evil is trifling indeed, when contrasted with the large and permanent benefit which will accrue to many useful and laborious clergymen, and through them to their parishes. The very circumstance of holding a living implies an engagement that the spiritual wants of the people shall be supplied, and the state has a right to demand the performance of it.

We proceed next to the vindication of the Bible Society.—Our own sentiments have been so often and so fully delivered, that we shall do little more than cite the very admirable observations contained in this Charge. We trust that it is unnecessary to apologize for the length of our quotation: it is the testimony of a prelate, and *that* prelate the able, and learned, and respected Bishop of St. David's: it was delivered to the Clergy of his Diocese, and published at their request.

"The unexampled success of the British and Foreign Bible Society is very interesting to us as Christians and Protestants. Auxiliary Societies continue to multiply throughout the united kingdom. A great accession has been very lately made to it, both of numbers and credit, by the establishment of an Auxiliary Society at Oxford. Its only object, the promotion of Christian knowledge, it has in common with the old national Society. The old Society pursues this end by various means: the new Society by one only; but that is one, in which all Christians can concur.

"The Bible Society, in forming a general association of Christians of all denominations, differs most materially from all other mixed associations of Christians. In uniting for the one single duty of distributing the Scriptures

there can be no compromise. A duty which is common to all forms of spiritual government and discipline (except the Roman), requires no sacrifice of principle. There are in such an association no accommodations of the Episcopalian to the Presbyterian, nor of the Presbyterian to the Quaker or Independent. The only Christian that cannot associate with distributors of the Bible without note or comment is the adherent of the Church of Rome. He cannot trust the Bible by itself in the hands of the people. It must have its guards against Protestant truths; its antidotes to Protestant principles.

"Popish writers, who concur with the opponents of the Bible Society, say, that the Gentiles were converted by preaching, not by sending Bibles to them. But in this they are greatly mistaken, as far as the spirit of the objection goes. The first Christian Church which was settled at Rome was instructed by the Epistles of St. Paul, without note or comment, before the Apostle had preached amongst them: and, long before their days, a great revival of religion among the Jews, after their return from Babylon, was effected by the Bible, by the reading of the book of the law to them. During their long stay at Babylon the Hebrew language was greatly corrupted in its vernacular use. The language of the law was become a strange language to them; it was therefore rendered, where necessary, into language that they understood. But it was still the book of the law, the Scripture, that was read to them, and read to them in a language which was understood by the people. It was by the diligent reading of the Scriptures that the Bereans were converted to Christianity. In the Scriptures they sought for evidences of Christ, and with them they compared the preaching of the Apostles; to see 'whether these things were so;' whether the prophecies, to which the Apostles appealed, were as they reported them. They made the Scriptures their rule of faith, and in this followed the direction of our Saviour: 'Search the Scriptures, for they are they which testify of me.'

"The objection to the distribution of the Bible without the Prayer-book is, in its principle, of so anti-protestant a complexion, that the Roman Catholics claim the chief supporter of it as their friend, and have congratulated him on renouncing the great principle of the Reformation. The learned objector to the Bible Society has, indeed, rejected the insidious congratulation, but in vain; the Popish writer, in his second

address, still maintains that the objector has abandoned the ground on which the Reformation was established; namely, the authority of the pure Word of God.

"But if the objection were not of an anti-protestant complexion, it would, nevertheless, be very unjust; for what right have our objectors to say, that the church members of the Bible Society do not distribute the Common Prayer Book with the Bible? They belong, indeed, to a Society which prints no other book but the Bible; but it does not, therefore, follow, that the church members of the Society are not as active and liberal in the distribution of the Common Prayer Book as the most uncharitable of their traducers: and, even were they less active and liberal, it would be no fault of the Bible Society, for the constitution of the Society lays no restraint on the distribution of the Common Prayer Book.

"The repository of the Bible Society is a great dépôt for the sale of Bibles. No other book is issued from it but the Bible. The great company engaged in this most important object limits its concerns to the Bible. Like many other great companies, it has only one object, by which the strength of the company is immensely increased, as there is no denomination of Christians but what is interested in its success.

"The Bible Society undertakes to distribute the Bible: it confines itself to the Bible; but it neither obstructs nor discourages the circulation of the Common Prayer Book (for every member of the Society is at liberty to give the Prayer-book with the Bible); but if the Society had refused to sell the Bible without the Prayer-book, it would certainly have obstructed the circulation of the Bible. By leaving the distribution of the Prayer-book to the Society for promoting Christian Knowledge, and to other Societies, it has been enabled to associate, with members of the Church of England, in the service of the Bible, a large number of persons, who, from education and principle, could not be expected to concur in the circulation of the Prayer-book; and therefore, to print, for the use of foreign nations as well as of our own, a much greater number of Bibles than would otherwise have been practicable. The Society is constituted on this simple and comprehensive principle, that it may not exclude the aid of any persons professing to be Christians. Indeed no contribution for the distribution of the Bible can be unacceptable, whether it come from a Churchman or Dissenter, from a Christian, Jew, Mahometan, or Heathen.

"Connection with the Bible Society communicates no aversion to the Prayer-book. Some of its most zealous members have formed themselves into a Society for the 'distribution of the Common Prayer Book and Homilies.' It gives no countenance to the peculiar doctrines of the Presbytery, or of Socinus, or Fox, or Whitefield. The pure language of the Bible uninterpreted, un-commented, unglossed, is adverse to their peculiar doctrines. Their errors, as well as those of Popery, are founded on misconception, misinterpretation and false glosses, and by such aids they are propagated. The pure text of the Bible is the true Protestant standard of truth, and the Church-of-England-man's authority. Papists know this to be the true Protestant principle, and the great instrument of our blessed reformation from Popery. They therefore maintain, and I think justly, that this principle is abandoned by those who condemn the Bible Society for not distributing the Common Prayer Book with the Bible.

"The union of Churchmen and Dissenters for the distribution of the Scriptures, is not more likely to render Churchmen favourable to sectarian principles than it is to reconcile Dissenters to the Church. The Dissenters from our Church, who join the Bible Society in this career of truth and charity, are, in this respect, more just to the cause of Protestantism than our objectors. For if 'evil communication corrupt good manners;' if the religious principles of either are likely to be affected by communication with the other, the principles of Dissenters are more likely to be affected by communication with the Church, than ours are by contact with the Presbytery or Conventicle; and we must have very little confidence in the truth or justice of our cause, if we do not see that we are likely to gain more than they are by this charitable co-operation. For we make no accommodation to the Dissenters, while they candidly and liberally consent to distribute no other English version of the Scriptures but the one authorized by the Established Church." p. 20—27.

"Nothing but inattention to the great principle upon which the Bible Society is conducted, or ignorance of the Society's proceedings, or of the members, who compose it, could induce any one to suppose, that a believer in Christ's atonement can lose any of his veneration for that evangelical doctrine, because Socinians and Quakers unite with him in distributing the pure text of the Gospel, from which it is derived. We may justly challenge our ob-

jectors (let them be Papists or Protestants) to the comparison whether they or the defenders of the Bible Society, are most zealous in maintaining the doctrine of Christ's atonement; and whether connection with the Bible Society has, in any one instance, exhibited the slightest proof of diminished respect for the Christian Sacraments. We may challenge them further to the comparison, whether they or the defenders of the Bible Society, on those public occasions, in which the safety of the Established Church has been endangered, have employed their time and faculties most anxiously in the defence of her doctrines, her discipline, and constitutional rights; whether, in laying the foundations of Christian knowledge and church fellowship, by the education of the poor or rich in the principles of the Established Church, they, or the calumniated church-members of the Bible Society, have taken most pains by their own assiduity and instruction to inculcate in the first lessons of 'Christian Erudition' the true nature of Christ's Church, the true principles of our own Establishment, and to guard young minds against all temptations to dissent and schism. We say not this, as 'stretching ourselves beyond our measure, nor boasting of things without our measure, that is, of other men's labours,' but in the pure simplicity of ingenuous expostulation, in reply to the unjust and unwarranted charges against the conduct and principles of the church members of the Bible Society." pp. 29, 30.

The sentiments of the Bishop are strongly opposed to the Roman Catholic claims. In stating his objections, he gives a concise but forcible view of the reasons which lead him to consider it as incumbent upon the Ministers of the Church of England to resist them; and examines a few of the principal arguments, which have been advanced on the other side. The "stronghold, the sum and main argument, of his objections to the claims" he states to be this: "they are contrary to the King's prerogative, and to the fundamental laws of our Protestant Constitution in Church and State." p. 40. It would be foreign to the general pur-

"Especially in the recent publication of the Reverend H. Norris, of which see more in the Appendix."

pose of the Christian Observer, to enter into this or any other topic of grave political discussion. Upon a question of such magnitude and importance as the Roman Catholic question, involving so many interests, and embracing so wide a field of argument, it was hardly to be expected that unanimity should prevail even among the wisest and the best of men. All that we can reasonably demand, is, that it be discussed with moderation and candour: and whatever may be thought of the conclusion to which the reasoning of the Bishop of St. David's directly points, to *this* praise at least he is eminently entitled.

Toward the close of the Charge, his Lordship impresses upon his Clergy the duty of upholding the Establishment to which they belong; and on this ground he inculcates the necessity of "disseminating true principles of church government," of "maintaining an active spirit of church union," and "establishing right and appropriate means of church education."

"The true principles of church government derived from the Scriptures, and from the primitive history of the church, will provide a powerful armoury against the unfounded pretences of Popery and Sectarianism. An active spirit of church union will serve to counterbalance the zeal of all who dissent from us; and will enable us, as far as in us lies, to excite and retain the good will and affections of our own people. And the right means of church education will restore to education its true Christian character; will connect and systematize the elements of religious instruction; and will give to the instructors of youth, that appropriate learning which is best calculated to vindicate the purity of evangelical truth, and to detect and refute the insidious arts of Socinian and infidel innovation." pp. 42, 43.

If our limits could admit so copious an extract, we should be glad to place before our readers some of the following pages: they well deserve the attention of all the Clergy in the land; and we are quite certain that a general adoption of the principles and plan which are here recom-

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mended, and in the spirit with which they are recommended, would do more to build up the cause of religion and to secure the great sanctuary of our national faith, than all the harsh language and uncharitable suspicions and controversial misdemeanours, which this prolific age has scattered through the world. If we select a brief extract from this part of the work, it is not because we think it more important than the rest, but because it seems peculiarly appropriate to the present season, at least in the vicinity of the metropolis; and it will not be unprofitable, wherever it is read.

"Confirmation, by a public profession of faith, is one of the most interesting and useful examples of the decency and order by which the episcopal form is distinguished. Its connection with the two Sacraments of Baptism and the Lord's Supper, gives it great value as an act of voluntary admission into the Church of God. The use of Confirmation, as

"1. Fulfilling the intention of Baptism; as

"2. A public profession of Christianity;

"3. A voluntary act of covenant with God;

"4. An act of confessing Christ before men;

"5. An act of conformity to the established Church;

"6. A preparation for the Lord's Supper;

"ought frequently to be inculcated, explained, and enforced, to parents, to children, and their instructors. Without Confirmation infant-baptism is indefensible. Sponsors make a profession of Christianity in the infant's name, of which he is unconscious, and which he never makes an act of his own but by a declaration of the same faith before the Church. Without this public profession of his faith, he is a member of Christ's Church only by proxy. The Church is a society; and no one can become a member of any well-ordered society without covenants and conditions, to which he engages himself in his own name. The Scripture lays great stress on the open declaration of our faith. 'If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession

is made unto salvation.' To be members of Christ's Church, and to be entitled to its privileges, we must not only believe in Christ, but we must confess him before the Church.

"Parents and children should also be taught that confirmation is indispensable, as an act of conformity to the Church established by law, which it concerns us to fulfil not only as good Christians, but as good subjects; that it is a duty, which we owe to the Church, and to the laws of the land. Christ earnestly prayed for the unity of his disciples. By conformity to the Church we promote such unity. By neglecting her rules and discipline we become practical dissenters from the Church.

"Every thing should be done by personal inquiry and exhortation to bring children to this duty. And great pains should be taken with those who are of age to be admitted to the class of catechumens, to give solemnity to the duty by much previous instruction, and by a certificate of their fitness, which, in fulness of attestation and decency of form, may aptly correspond with the duty.

"Children should be constantly catechized throughout the year, with a view to Confirmation. And for this purpose they should be carefully and distinctly informed, that they are taught the Church Catechism in compliance with their Sponsors' promise, that they should be brought up in the knowledge of the Christian faith, and of God's commandment; and to enable them to fulfil their duty of publicly professing their faith." pp. 44—47.

The Postscript contains an account of the establishment of a Proclamation Society in the diocese of St. David's, "for the encouragement of Piety and Virtue, and for the preventing and punishing of Vice, Profaneness, and Immorality." The purpose is highly laudable; and we sincerely wish that its success may correspond with the views of those who promote it. Institutions of this sort, when conducted with attention and judgment, must certainly be productive of good, and we wish they were universal.

The Appendix referred to in the Charge, is reserved for a separate publication. We anticipate much, both of instruction and pleasure, from the perusal of it.

Among the minor subjects of commendation which occur to us on the perusal of this pamphlet, we shall beg leave to mention its style. We have frequently been offended at the loose and slovenly manner in which some authors of name condescend to give their opinions through the medium of the press: we have met with compositions which would disgrace a school-boy. The style of the Bishop of St. David's is simple and perspicuous: it is without pretension, and has no need of apology: it exhibits manly sentiments in a manly way. Here is no ambition of metaphor, no confusion of images, no halting of detached half-sentences. We never stop to inquire of a feeble and ill-sorted period, for what purpose it was introduced, or how it came there: we see that all the clauses of a paragraph are in their proper places; that they have a mutual connection and dependence; that they say just what they mean to say, and the reasoning proceeds without effort and without intermission. The style itself seems forcibly to remind us of that independence of character and simplicity of purpose which distinguish the Right Reverend Author; and it is possible that this association of ideas may render it still more pleasing. It is refreshing to turn from a race of low and abject spirits—and they frequently cross our way—to a mind of high feeling and generous enterprize. It is by men of this class that great objects are effected: while others are calculating possibilities, they are performing the work: while others are doubting whether a parish-school can be established, and a country village be reduced to order, they are founding colleges and enlightening a diocese. Whether the example, which this excellent prelate has set on so many occasions, will have its just influence in exciting other persons "to love and to good works," we presume not to say. His reward is independent of such considerations: it is to be found in the blessings of those, who derive

benefit from his pious and charitable labours, in the testimony of a good conscience, and in the approbation of Heaven.

Church of England Missions. By J. W. CUNNINGHAM, M.A. Vicar of Harrow on the Hill. London: Hatchard. 1814. price 2s.

THE object of this able and well written pamphlet, which is addressed to his Grace the Archbishop of Canterbury, is to recommend to the adoption of our civil and ecclesiastical rulers, a plan for increasing the missionary energies of the Church of England. It has hitherto been matter of just reproach to that Church, that she has done so little in this important field of Christian exertion. Missions, indeed, have been supported at different times by individuals or associations within her pale. In this respect, the Society for promoting Christian Knowledge deserves much praise; for although her missionary efforts have been very limited in their extent, yet, for near a century, she stood almost alone, as far at least as England was concerned, in her evangelic labours among the heathen. Another society (the Church Missionary) has recently entered on the same honourable service, with a zeal which promises, under the blessing of God, to produce important results. But still the reproach has not ceased. The Church of England has to this day furnished few or no missionaries to the heathen. With the exception of a solitary individual in the island of Antigua, we do not believe that there is at this moment, a single minister, or even a single member, of the Church of England employed, under the designation or in the character of a Missionary, in extending the knowledge of Jesus Christ among Pagans or Mohammedans in any part of the world. Is not this a most opprobrious fact, especially when we take into the account the vast extent of our extra-marine possessions? And is it not of the last

importance to ascertain the cause, and to apply a remedy?

Mr. Cunningham has justly remarked, that in Englishmen there is no indisposition to exchange their own for a foreign climate. Not a year passes in which there are not numerous emigrations from this country to all the quarters of the globe. Neither the distance of the place, nor the difficulty of communication; neither the cold of the frozen, nor the heat of the torrid, zone; neither the unhealthiness of the situation, nor the privation of comfort which attends a residence in it, seems to present any decisive obstacle to the acceptance of office, or the pursuit of commercial enterprize. Nor is this readiness to encounter the hazards of emigration confined to those among us who are stimulated by secular motives to expatriate themselves. We find among our Dissenters and Methodists no invincible reluctance to embark on foreign missions. The missions of the Methodists in the Antilles, and more recently to the East; those of the Baptists in Bengal; and those of the London Missionary Society in various parts of the world, sufficiently attest this fact. How then shall we account for it, that, within the pale of the Church of England, so few should have been found disposed to offer themselves for the work of missionaries to the heathen? The fault we conceive to be chiefly, if not exclusively, attributable to the rulers of our church. They have neither endeavoured to excite a zeal for missions in those under their charge, nor have they provided the necessary facilities for engaging in them; on the contrary, they have rather discountenanced and discouraged all such undertakings. If it be asked, What could they have done? We reply, without hesitation, They might at least have called the public attention to the subject: they might have pressed, and might have urged the Clergy generally to press, the solemn and imperious duty of endeavouring to diffuse the know-

ledge of the Gospel throughout the world, on the consciences of all committed to their spiritual rule and direction: they might have invoked their earnest prayers for the conversion "of all Jews, Turks, infidels, and heretics;" and they might have called upon them to contribute liberally, as God had prospered them, to this good work. That it was their bounden duty to have done this, no one can deny; and yet so lamentably has this duty been neglected, that if we were called upon to specify the circumstance which, above all others, has clouded the glory of the Church of England, we should name her apparent indifference to the eternal interests of a world lying in darkness—her apparent want of that true evangelic zeal, and of that love to souls which animated the primitive churches in their missionary labours, which have so honourably distinguished the Church of the United Brethren in modern times, and which have begun to impel to exertions of no mean character our fellow-Christians of other denominations. Until the Church Missionary Society arose, no voice was heard in any corner of our vineyard, either from the pulpit or the press, calling upon the members of the Establishment to extend their Christian regards to other lands. And to this day, little disposition has been evinced by those who bear the chief rule in the Church, to repair the past neglect of which we have been guilty. We know not of a single effort which has been made by our bishops, nor yet by our clergy generally, to influence the public mind on this subject, and to excite a missionary spirit in those over whom God has given them the oversight. The only effort of this kind which has been made, has been confined to a small but, we trust, a growing number of the Clergy*, who, for

about fourteen years, have laboured with zeal and assiduity in kindling and fanning the missionary flame. But even that effort, limited as it has been, would have produced, we are persuaded, much larger results, had it not been for the positive and peculiar discouragements with which the Church-of-England Missionary has to conflict. He must regard himself as destined to meet not the smile, but the frown of his superiors. He must expect not to receive their applause for his ardour in this best of causes; but rather to encounter on that very account the suspicion of enthusiasm, and to be classed with the Dissenters and Methodists whose missionary zeal he emulates. Above all, he will find that there is no provision made for his ordination as a missionary; and that however well he may be qualified for the office by his piety, intelligence, and discernment; by his intimate knowledge of Scripture; by his facility in acquiring and speaking foreign languages; and by the competency of his literary attainments; he cannot indulge the hope of being allowed to gratify the wish nearest his heart, that of "preaching to the Gentiles the unsearchable riches of Christ," until, at an expense which he may be wholly unable to meet, he shall have passed three years at an university, and obtained a designation to a particular cure in this country; on which, also, it will be necessary for him to labour for several years; as on no other terms could such a designation be obtained. To these unfavourable circumstances chiefly, are we disposed to attribute it, that while the Church Missionary Society has been able to procure a large supply of Lutheran Missionaries,

projected and formed that Society, was our dear friend and fellow-labourer the Rev. John Venn. We doubt not it is one of those works which have followed him into the realms of light; and the recollection of which, as he marks its growing importance, will heighten the fulness of his joy.

* It is with no slight emotions, that we are reminded, by this allusion to the Church Missionary Society that the person who

only two have yet presented themselves who belong to the Church of England. It seems, indeed, utterly impossible, that under the chilling influence of such a system, the Church of England should take any but a secondary part in the glorious work of evangelizing the world. Her members may give their money for the support of Lutheran, or Moravian, or Baptist, or Methodist Missionaries; but she never can hope to see her own sons entering on this field of service, marshalling for this "good fight of faith" and love, while things continue as they are. This, we repeat it, seems to us, in the nature of things, impossible. What then is the remedy? Mr. Cunningham's project is simply this:—

"That an Act be passed, empowering the Archbishops or Bishops to admit to the order of Deacon or Priest, persons offering themselves as Missionaries; provided always, that persons thus ordained shall be subject to the inspection of the chief officer of the Establishment in India; and shall not be entitled, in virtue of this ordination, to exercise the office of Deacon or Priest in Great Britain or Ireland; nor be admitted to exercise such office, unless on re-examination his competency for the same be determined.

"Let the advantages and alleged disadvantages of this scheme be for a moment considered.

"The advantages are these. By connecting the Missionaries in a regular manner with the Establishment, this scheme would assist to remove any sectarian or enthusiastic imputation now adhering to them;

"By providing a distinct way of approach to ecclesiastical offices for a peculiar object, it would admit into the missionary body a class of men qualified for that office, though not always for the instruction of a highly civilized society;

"By subjecting them to the general inspection of the resident ecclesiastical authorities in India, all dangers from irregular zeal would be checked;

"By denying them any title to ecclesiastical functions in this country, all the apprehended evil of a deteriorated order of Clergy would be removed;

"By vesting in the Bishops a discretionary power of admitting the ex-missionary,

on his return, upon re-examination, to ecclesiastical functions at home, a refuge would be provided for that part of the body whom various circumstances might bring home, and whose inherent claims were the strongest to such privileges.

"As to the disadvantages of this plan, it must remain for those who discover them to point them out. It is indeed not impossible that the measure should at once be condemned as an innovation. But to this objection it might be sufficient to answer, that time is the greatest of all innovators; and that new circumstances demand an enlarged, or even a different, economy." pp. 35—37.

"But the fact is, that a strictly analogous measure to that now proposed presents itself in the history of our own Church. It is not generally known, that an Act of Parliament was passed in the year 1784, the object of which was the very same with that projected in this essay—viz. the extension of the Church of England in foreign countries—and which has a considerable correspondence with the projected measure. The Act is thus worded: 'An Act to empower the Bishop of London for the time being, or any other Bishop to be by him appointed, to admit to the order of Deacon or Priest, persons being subjects or citizens of countries out of his Majesty's dominions, without requiring them to take the oath of allegiance as appointed by law.

"Whereas, by the laws of this realm, every person who shall be admitted to holy orders is to take the oath of allegiance in manner thereby appointed: and whereas there are divers persons, subjects, or citizens of countries out of his Majesty's dominions, inhabiting and residing within the said countries, who profess the public worship of Almighty God according to the Liturgy of the Church of England, and are desirous that the Word of God, and the Sacraments should continue to be administered unto them according to the said Liturgy, by subjects or citizens of the said countries ordained according to the form of ordination in the Church of England: Be it enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal and Commons in this present Parliament assembled, and by the authority of the same, that, from and after the passing of this Act, it shall and may be lawful to and for the Bishop of London for the time being, or any other Bishop by him to be appointed, to admit to the order of Deacon or Priest, for the purposes aforesaid, persons being subjects or citizens of countries out of his

Majesty's dominions, without requiring them to take the oath of allegiance.

" II. Provided always, and be it hereby declared, that no person ordained in the manner herein-before provided only, shall be thereby enabled to exercise the office of Deacon or Priest within his Majesty's dominions.

" III. Provided always, and be it further enacted, that in the letters testimonial of such orders, there shall be inserted the name of the person so ordained, with the addition of the country whereof he is a subject or a citizen, and the further description of his not having taken the said oath of allegiance, being exempted from the obligation of so doing by virtue of this Act."

" Now, in this instance, it is obvious that not merely university degrees and local designation are dispensed with, but the oath of allegiance; and that the sole check provided for any contingent evil, is the refusing to persons thus ordained, all title to exercise ecclesiastical offices in this realm. With this Act, then, the proposed measure completely harmonises; and Parliament is supplied at once with a precedent and a model. All objection, therefore, grounded on the novelty of the scheme, is removed; and no other objection of any moment appears to have been adduced." pp. 37—40.

Perfectly concurring with Mr. Cunningham in the expediency and even necessity of such a parliamentary enactment as he has proposed, there is nevertheless one part of his plan which seems to us to require a guard. It is very properly intended that all the Missionaries of the communion of the Church of England should be subjected to "the inspection of the chief officer of the Establishment in India," with the express view of checking the "dangers from irregular zeal." Now in conveying to the chief ecclesiastical officer in India this right of inspection, we conceive that it would be highly important to direct and limit it by precise and definite rules. We know how widely different is the estimate which, even in this country, well-meaning and intelligent men will form of "irregular zeal;" and we should think we were entrusting a most hazardous discretion in the hands of a bishop, if we gave him the power of silencing or suspending

any clergyman in his diocese, whose "zeal" might to him appear to be "irregular" or excessive*. If by "inspection" be meant no more than the establishment of that species of subordination, already existing in every department of our Anglo-Indian administration, by which the heads of each department are empowered to inquire and report to the Government, respecting the conduct of all subordinate officers, who nevertheless are finally responsible not to their immediate superiors but to the supreme governing power in India, we should think such an inspection highly salutary. When the whole proceedings, both of the inspector and inspected, must appear in writing, and be submitted to the view of an enlightened government, acting on its responsibility and by fixed rules, accustomed to look to facts and to weigh evidence with minute attention, and elevated above the personal jealousies and prejudices which cloud the judgment, and lead to dissension among persons placed more nearly on the same level, and coming more frequently into contact with each other; we should rest satisfied that the ends of substantial justice would, in general, be well secured. But we should not have the same confidence that this would be the case if the inspector were also the judge;—if the man who discovered, or thought he had discovered, a delinquency, instead of having to prove his charge before an impartial tribunal, which would require from him satisfactory evidence of its truth, and also patiently weigh all the exculpatory evidence the accused might produce; had merely to consult his own discretion in passing a sentence of suspension or removal on the supposed delinquent. We have no reason to apprehend that Mr. Cunningham would not fully agree with us in these views of the subject; but not knowing how soon the proposed

* See much which in principle applies to this subject in our Volume for 1803, pp. 212, 236, 289.

measure may be carried into effect, we feel anxious to point out to the promoters of it the importance of framing, with the most provident care, so material a clause as that which goes to vest in an individual the superintendence and controul of all our missionaries in India.

Much as the Church of England is indebted to Mr. Cunningham for having brought this subject before the public, and anxious as we are to see the above plan carried into full and immediate effect, we should feel that we were only deceiving them and ourselves, if we regarded it in any other light than as the removal of an obstacle *in limine*—as a preliminary step to farther measures. It will avail but little, comparatively, that a way is thus opened for sending Missionaries of the Church of England into heathen lands, if pains are not also taken to excite a missionary spirit in the Church. This can be *effectually* accomplished only by the instrumentality of the Bishops and Clergy. If they, and particularly the dignitaries of the Church, should manifest the zeal which becomes them for the great object of evangelizing the world; if episcopal charges and pastoral addresses should so far partake of the spirit of primitive Christianity, as to be employed in exciting amongst us that love to perishing souls which, for *their* sakes and for his sake who bought them with his blood, shall impel many to become the heralds of the everlasting Gospel to remote regions; if those who thus devote themselves to their Master's cause,—

For him cross cheerfully tempestuous seas,
Forsaking country, kindred, friends, and
ease,—

are no longer regarded by their superiors with suspicion and distrust, but are held in the esteem they merit, as the “messengers of the churches and the glory of Christ;”—*then* may we hope that the United Church of England and Ireland will take the place to which she is

in every view entitled in this honourable warfare; and that, waking from her long slumber—from her state of opprobrious indifference to the commands of her Great Head, and to all the affecting motives by which those commands are enforced—she will buckle on her armour, and mingle in that better crusade which is to give to Christ “the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

We confess, it does grieve and astonish us to think that there should be those who profess to believe in Christ, and to be actuated by a regard to his authority, and especially within the pale of our own apostolical church, who, nevertheless, are cold, and hesitating, and doubtful, with respect to the obligations they are under to make known the glad tidings of salvation to all the kindreds of the earth. What was the end of His coming into the world whom they call their Lord and Master? What was the end of his life of toil and suffering, of ignominy and degradation? What “of his agony and bloody sweat, his cross and passion, his glorious resurrection and ascension, and the coming of the Holy Ghost?” Was it not expressly that he might redeem a world of perishing sinners from all iniquity; that he might rescue them from the power of Satan; that he might introduce them into the liberty of the children of God here, and exalt them to everlasting life? And how is this great object—that object for which apostles, and saints, and martyrs have laboured, and agonized, and died—to be effected? Is it not by the preaching of the everlasting Gospel? For “how shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?” If, then, we partake in any degree of the Spirit of our Blessed Master, and “if any man have not the Spirit

of Christ, he is none of his;" if we feel a single spark of the charity which glowed in the hearts of the Apostles and Evangelists; if we feel any gratitude for the blessings conferred on our favoured land by the communication of the Gospel; if we experience a becoming sense of the worth of our own souls, or any love for those of others; we shall no longer be lukewarm and indifferent to this great object, but shall unite our hearts and hands, our purses and our prayers, our time and our thoughts, in carrying it into full effect.

In reviewing a pamphlet, the main scope and tendency of which we so entirely approve, and which we are disposed so cordially to applaud, as this of Mr. C., it is painful to us to meet even with an incidental observation in which we cannot concur. In considering the causes he has assigned, and very fairly assigned, for the low state of Church-of-England Missions, we cannot help thinking, that the whole is simply resolvable into a want of Christian zeal and charity; and that he has specified no impediments to missionary efforts by the Church of England, which would not have vanished like the morning dew before the rising sun, had these essential qualities been prevalent and operative. It is under this impression that we are disposed a little to qualify the opinion expressed by Mr. Cunningham, that the low state of Church-of-England Missions cannot "be imputed to a general want of piety in the Clergy of the Establishment;" because we verily believe that, disguise it as we may, this is, after all, the real efficient cause of our inactivity. And we think it important that we should understand it to be so, not only that we may humble ourselves in the very dust before God for our past neglect, but that we may pursue the means which are adapted to apply a radical remedy to the evil. The proposed legislative enactment is in-

deed indispensable; little or no good can be done without it; and we earnestly call on all who have at heart the true interests of the Church of England, to aid in its accomplishment. Still let us keep in mind, that the value of this or any other subsidiary measure of a similar description will be in exact proportion to the piety which prevails in the church—to the strength of faith, the warmth of Divine love, and the expansion of Christian charity which characterize her bishops, her clergy, and her members at large. May the Almighty increase these a thousand fold! And may the glorious period at length arrive, when, through our instrumentality, and that of other churches engaged in the same holy warfare, "the kingdoms of this world shall become the kingdoms of our God and of his Christ!"

Although Mr. C. is mistaken in supposing that the Church of the United Brethren is connected with the Lutheran Church for any purpose that bears the remotest relation to missions, yet he appears to us to have formed a just and accurate estimate of the value of their Christian exertions. The following eloquent passage contains his tribute of applause to the missionary labours of these excellent men.

"In the prosecution of the great end of converting the Heathen, the Moravian Brethren are now dispersed to the four winds of heaven. In this sacred cause, they have fearlessly and triumphantly encountered all the perils and privations most formidable to our nature. Uniting the most practical art with the most spiritual religion, they have, under the Divine Blessing, at once converted and civilized the most barbarous people. They have, as it were, lighted up new suns at the poles; and taught the West-Indian slave to exult in the 'glorious liberty of the children of God.' Their 'praise is' not only 'in all the churches' of Christendom, but in many a desert spot, where a little circle of happy worshippers, 'casting their idols to the moles and bats,' are 'now worshipping God in spirit and in truth.'"

We shall extract only one more passage from this spirited and well-timed production: it is that with which it concludes.

"Those who believe in the superiority of our Church to every other religious society,"—"cannot but devoutly wish that the Church of England should be foremost in the missionary race; that her formularies should be displayed wherever the banner of our country is erected, and her name is known. We cannot be satisfied to have had the fire from Heaven fall on our altars, without endeavouring to carry a torch, lighted there, into the caves and dens of idolatry. We cannot be satisfied that our manners should enrich only a single plain. But we desire—and would, by all peaceful and pious means, give efficacy to that desire—to see our God the God of the whole earth; to see the temples of other hemispheres reared with stones dug from our native cliffs; to hear 'one song employ all nations,' and from pole to pole one general chorus arise to 'Him that sitteth on the throne, and to the Lamb, for ever and ever.'" pp. 42, 43.

We cannot but hope that this seasonable effort of Mr. Cunningham, to direct the thoughts of our Bishops and Clergy to an object so momentous as that which forms the subject of his pamphlet, will produce its due, and that a powerful, impression; and, we trust, he will one day enjoy the satisfaction of witnessing the fruits of this energetic and evangelical appeal to his brethren, in the growing prosperity of the Church which he labours to edify, and in the rapid extension, by her means, throughout the universe, of that Gospel which can alone bring spiritual life and light to the nations.

Proofs of the Misstatements of Facts contained in an Attack upon the Fidelity and Veracity of the Author of the Tour to Alet, which is inserted in the Christian Observer for January, 1814, illustrated by various Extracts from the Port-Regalists; with an Appendix. LONDON. CHRIST. OBSERV. No. 149.

don: J. and A. Arch. 1814. pp. 55. price 2s. 6d.

THE author of the *Tour to Alet*, so lately the advocate of exalted sanctity, stands forth to public view, in this new production of his pen, rather in a different character; and could we be so forgetful of what belongs to the office of a *Christian observer*, as to emulate the spirit which in many parts it displays, an impartial witness might justly apply to both parties, the keen remark of Johnson upon the controversy between Warburton and Louth; that they appeared to be contending which could call names best.

To the hard names, however, and harsh surmises, which the author has thought proper to deal out against us, we shall only reply in the spirit of the words addressed by the immortal Hooker to his opponent Travers,—“To your railing I say nothing: to your arguments I reply as follows.”

The pamphlet before us was destined by its author to appear in the pages of the *Christian Observer*, as an answer to our *Review of the Tour to Alet*, which appeared in our Number for January last. Its object is, to convict that article of a misstatement of the facts upon which its criticisms were founded. The author, in a Postscript, expresses great displeasure that this vindication of his work was not inserted; and he even complains of it as an unjust and dishonourable proceeding*. But he ought, on every

* In this Postscript, the author states, that he wrote a letter to the Editor, which must have been received by him on the 20th of February, announcing his intention to reply to us, on the ground of his understanding the remarks of the Reviewer to imply a moral charge. “We naturally expected,” he adds, “that had no such charge been intended, a few lines at the end of their next Number would have amicably explained their meaning, and have precluded the necessity of an answer. No such explanation, however, appeared.”—Now the fact is this: The author of the *Tour to*

principle, to have added, that his order was peremptory to print it verbatim, or not at all. Now it is quite ridiculous to suppose, that no option should be left us with respect to the insertion of a pamphlet of 55 pages. It is obvious, that if the editor of a periodical work be denied the liberty, if not of retrenching or altering the articles which are submitted to him for insertion, at least of wholly rejecting such whose spirit would discredit his pages, his censorial office would be rendered merely nominal.

The author chooses to *take it for granted*, that his vindication was not inserted because it convicted our Review of many "*blunders*." If the spirit of the pamphlet had not been strikingly at variance with that which seemed to breathe through the *Tour to Alet*, we certainly should not have objected to its insertion, merely on the ground of its convicting us of "*blunders*." Our blunders we shall always be happy to confess and amend, as the best reparation for having committed them. Whether their detection in the present instance will justify the author's triumph, may be seen in the sequel of this article.

In the construction of his pamphlet, the author appears to have profited by the maxim of Dr. Bentley, that to raise a cloud of dust around an opponent is one of the great arts of controversy. To no other cause can we attribute the variety of extraneous matter which swells his pages, and by means of which Alet first wrote to us on the 18th of February, stating, that an answer to our critique would be "forwarded in a few days or a week;" and, although the engagement was not exactly kept, yet the answer is actually dated the 28th of February. Is it then quite ingenuous to say, that an amicable explanation, which could not possibly have been seen by him before the 1st or 2d of March, would have precluded the necessity of an answer promised on the 18th of February, and actually dispatched on the 28th? Had he expected, as he would intimate, such an explanation, why did he not delay his answer for two days longer?

the main question is often greatly obscured. That an argument upon the faith of the Port-Royal writers should have procured us an erudite table of the relative height of the principal mountains of Europe (p. 27), and a sketch of the leading points of discrimination between various Protestant sects (p. 31); that it should have involved a censure upon fine ladies, smart chapels, gilt prayer-books, and the Church of England Liturgy (p. 28); that it should have conducted the imagination of our author up the craggy heights of Snowdon, while yet enveloped in wintry mist, or have suggested the more cheering ideas of the nymphs who wear immortal garlands around the Heliconian spring, may perhaps appear, to ordinary minds, no less incongruous than the taste of the painter whom Horace ridicules, because, *forsooth*,

Delphinum ailvis adpingit, fluctibus aprum.

As we profess ourselves, however, to be of that old-fashioned school, who prize the maxim of the same great poet,

— sit quid vis, simplex duntaxat et unum,

we shall make no apology for keeping close to the argument, leaving to more penetrating minds the task of pointing out the relations which may, perhaps, after all, connect the above subjects with the recluses of Port Royal.

All the objections which we urged against the *Tour to Alet*, may be considered as included in these two:—First, That it protestantized the Roman Catholic religion. Secondly, That the author had completely departed, not only from the letter, but even from the spirit of Lancelot's narrative, by framing a long series of conversations between the Bishop of Alet and others, which were not only in the main wholly fictitious, but also uncharacteristic of the Port-Royal School.

The author commences his an-

answer to the first of these charges, by censuring our use of the word "protestantize." Without trying the patience of our readers, by entering into a laboured defence of the term, we shall briefly observe, that we used it in reference to the doctrine of the first Reformers, which still continues, both in the Church of England and among the greater number of Protestants, to be the standard of appeal for the principles of Protestantism.

He next supposes, that in employing this term, we allude to "the use of the Scriptures, and the doctrine of justification" (p. 31). Instead, however, of restricting it to any one or two particulars, we would be understood as comprehending by it, not less what he has omitted, than what he has added. Not only has he maintained a guarded silence upon those absurdities and superstitions which prevailed even in the Port-Royal School, but he has been equally reserved on points of greater moment, and has not even hinted at the peculiar modification which the religious exhortations of the writers in question derived from their opinions upon penance, absolution, and the intercession of saints. He attempts to answer this charge by the plea, that he gave no expectation in his Preface of entering into such particulars. This material defect in his plan we noticed in our former critique; and it requires no argument to prove, that by their omission he has opened a wide door to mistaken views and false impressions, in the case of those to whom the original documents are not accessible.

The general impression likely to result from the *Tour to Alet*, (and such we know has, in more than one instance, been its effect,) is to excite the question; "*If this be the Roman Catholic religion, why are we Protestants?*" But sure we are that such a question could never have occurred to the same persons, had the portrait of that religion been faithful and characteristic.

In this large and comprehensive sense, then, we would be understood as accusing the author of protestantizing the Roman Catholic religion; and the line of conduct which we have in consequence pursued has been equally due to all parties.

We shall now consider the representation the author has given of the faith of the Port-Royalists upon the doctrine of justification; this being one important particular in which we conceived that his work was the vehicle of erroneous statements.

The natural and obvious inference to be drawn from the theological sentiments expressed throughout the *Tour to Alet*, would be, that the faith of the Port-Royalists, upon the important point in question, entirely accorded with that of the Church of England. In her XIth Article, she distinctly states, in strict harmony with the sentiments of the whole body of Reformers, that "we are accounted righteous before God *only* for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: wherefore that we are justified by faith only is a most wholesome doctrine," &c. &c. But the Port-Royal School, instead of maintaining, as our author by the tenor of both his works would lead us to believe, a similar doctrine, ascribes a meritorious efficacy to good works as uniting, with the merits of Christ, to place the sinner in a justified state.

In illustration of these assertions, we shall now present our readers with a few extracts from various Port-Royal authors; beginning with De Sacy and the celebrated Nicole, the two writers to whom our author especially refers on the subject of justification.

"Nothing is more essential to a Christian than the love of the poor, and the care with which we ought to assist them. Of this we may see an admirable example in the book of Tobit, where it appears that the

Holy Spirit refers all the virtues to this one : without which, indeed, the greatest would be useless, and by means of which we may obtain of God all the rest. We see also in the Gospel, that it will be charity to the poor which will at the last judgment open the gate of heaven; and that the kingdom of God will be the recompence of those who shall have assisted Jesus Christ himself in the persons of the poor, whom he calls his brethren, and members of his body."—*De Saey's Lettres spirituelles*, vol. i. p. 254.

"I doubt not you are carefully preparing yourself for the festival of the holy Virgin, which is the chief of all. It is the festival of her glory, the measure of which is that of her humility, which is only exceeded by that of her Son. She is the mother of chastity and mildness, and from her it is that we are bound frequently to ask for those great virtues which comprehend all the rest, by saying to her with the Church, 'Make us who are freed from sin mild and chaste.' " After some remarks upon the excellence of virginity, he adds, "How great, then, is this virtue (humility) which not only repairs the odiousness of the greatest vices, but which alone is the ornament of the most lovely of all the virtues!"—*Ib.* p. 161.

"As long as complaisance is merely a natural virtue in a person who is not of God, it is useless or injurious: because the principle or the end of action is defective. But when the person is of God, God sanctifies these human qualities: he then makes use of them to do good with the greater facility, and to increase the merit of our good works."—*Ib.* vol. ii. p. 341.

"You add, that you often open to God, in the bitterness of your soul, the most secret recesses of your conscience; and that you would be overwhelmed with grief, if his goodness did not give you an entire confidence in his mercy, which has never abandoned you, and if you did not address yourself to the saints with sentiments of respect, as though you saw with your eyes what faith obliges you to believe of their blessedness, in the assurance that their charity for souls will not refuse you the assistance you ask, to obtain the mercy of God by their intercession and merits."—*Ib.* p. 410.

"Jesus Christ humbled himself as bearing the sins of men, and we ought to humble ourselves as being in truth sinners. For Jesus Christ, in humbling himself for the sins of men, did not intend to exempt us from humility; but he chose to sanctify our humiliations by the merit of his, and to render them capable of being received by God as a satisfaction for our sins, being united to

his."—Nicolas, edition of *La Haye*, vol. vii. p. 148.

"It is nothing more than a duty common to the most innocent, to give their superfluities to the poor. But a penitent, beyond this duty, is obligated to give his superfluities to satisfy the justice of God, and to repair the abuse which he has made of his worldly blessings."—*Ib.* p. 205.

"But while this penitent purifies herself from her sins by the tears which her love causes her to shed on the feet of Jesus Christ, and by the good works which she practises, the Pharisee renders himself guilty by the unjust judgment both of her and of Jesus Christ, into which he is led by his temerity."—*Ib.* p. 207.

"The darts (of our spiritual enemies) are fiery darts, according to St. Paul, which are not only capable of piercing the heart, but of burning up and reducing to ashes all that it may have amassed of merits and virtues."—*Ib.* vol. viii. p. 5.

"The apostle Peter teaches us (1 Pet. iv. 8.) that the most efficacious method of providing against the decay of our virtues is the continual practice of charity towards our neighbours; because, this virtue covering our sins, it of course prevents these sins from injuring us, or from causing God to separate himself from us. Therefore the greatest mark of the love of God to a soul is, when he fills it with charity towards its neighbours. He may leave it subject to many faults, in order to humble it; but they who judge it to be imperfect, because of these faults, often judge rashly: because these faults exist not in the sight of God, being continually effaced by the charity which God leads it to practise."—*Ib.* p. 169.

It would be easy to swell the list of extracts similar to the above; but our readers will already be able to judge whether the Port-Royal divinity is the same as that of the Tour to Alet. They now can understand how far the sketches of its author are characteristic of the originals, and in what degree our assertions merit the confidence of the public.

Under this head, it may be well to mention, in allusion to a singular definition of Jansenism, (*Tour to Alet*, p. 122.) that "in doctrine" it was "the Calvinism, and in practice the Methodism, of the Romish Church;" that the great Arnauld

published, among many other pieces against the Calvinists, the two following:—1st, “The subversion of the moral law of Jesus Christ by the errors of the Calvinists upon justification.” 2dly, “Calvinism again convicted of impious doctrines.” The first of these works, as is clear from the title, would serve to confirm the proofs which we have already urged in support of our censures, though we can hardly suppose that our author will regard it as equally proving the first part of the above definition. As for the latter clause, we do not very clearly understand it.

That our readers may enter more fully into our meaning, when we ventured to blame the author of the *Tour to Alet*, for maintaining a guarded silence upon the Catholic peculiarities which occur in the Port-Royal writers; we shall now introduce a series of extracts, which will reflect light upon that criticism, and explain the modification which those peculiarities imparted to their sentiments respecting the doctrines of grace.

“I entreat Saint Luce, whose the Church this day honours, to do for you what she did for her mother, through the intercession of Saint Agatha, which is to obtain for you bodily health. But I further ask her to obtain of God for you, by her prayers, that you may be of the number of those concerning whom it is said, ‘they who live in chastity and piety, are the temples of the Holy Spirit.’”—*De Sacy’s Lettres spirituelles*, vol. i. p. 196.

“Therefore we ought to address ourselves to these holy virgins” (Saint Agnes and others) “who were the glory of Jesus Christ, of the church, and of their sex; and to say to them, ‘Give us, by your intercession, of the sacred oil which burns in your lamps, because ours are always in danger of being extinguished, not only by the tempest of afflictions, but also by the water of indifference, and by the wind of complaisance.’” *Ibid.*—*Ib.* vol. ii. p. 139.

“It seems, indeed, that nothing (he here alludes to preceding remarks) ought so much to excite us as the example of so many saints of each sex, of all conditions and ages. They were such as we are. They

had the same weakness to fear, and the same enemies to combat. Had they conquered them by their own force, we might have said, that they were strong, and we weak. But since it is God who did all in them, and who promises to do all in us, let us take them for our intercessors, and God for our refuge and strength; and let us hope all from him who can do in us all that to ourselves would be impossible, and who can do it with an almighty facility. But as it is very common to consider the saints rather (as examples) to admire than to think of imitating them, there are other saints more proportioned to us, which are those of purgatory.”—*Ib.* p. 265.

“One may say, that the conversion of souls was more the fruit of her” (the Holy Virgin!) “prayers and the ardour of her charity, than of the words and the labours of so many great saints.”—*Ib.* p. 330.

“The ashes of the bodies of the saints derive their principal dignity from that seed of life, which remains to them from their having touched the immortal and vivifying flesh of Jesus Christ.”—*Arnauld sur la fréquente Communion*, chap. xi.

“The manner of profitably offering up the sacrifice of the mass, which is the same as that of Jesus Christ upon the cross, depends not principally upon the devotional thoughts which are present to us during the sacrifice, nor on the prayers which we form. For even should we, by involuntary distraction, be deprived of these aids, provided God beholds in us the desire of those future good things, and of this eternal life, we co-operate in the sacrifice of Jesus Christ, and we sacrifice with the priest.”—*Nicole*, vol. vii. p. 126*.

* Though our censures of the *Tour to Alet* have principally related to its sketches of Port-Royal, we have to prefer against its author a similar charge, in having Protestantized the sentiments of the Abbé de Rancé and his disciples. Various works are before us, from which it would be easy, did our limits allow it, to illustrate this general remark; but we shall be content with requesting our readers to compare (*Tour to Alet*) page 59, 11th line, to the end of the page, with the spirit of the following extract from a work by the Abbé de Rancé, entitled, “*De la Sainteté*,” vol. i. p. 399:—“Ecclesiastical communities are assemblies of persons who, never having broken the sacred seal of the holy covenant which they have contracted with Jesus Christ, nor

With respect to the extracts from Fontaine, &c. relative to the Holy Scriptures, they certainly prove, WHAT WE NEVER DENIED, that the Bible was allowed by the Port-Royalists, to be READ without a commentary*. They prove also, that a few words, which we used (vide Christ. Obs. p. 34), expressive of the caution with which the Scriptures were put into circulation at the period in question, were too strong if applied to the sentiments of the Port-Royal writers. But the substance of our censure remains wholly unshaken. It was grounded upon this positive fact, that the Port-Royalists were all of one mind, in regarding the *writings of the fathers, and the decrees of the councils*, as "*the only legitimate interpreters of the Bible in all points of faith.*" We, therefore, conceived the passage commencing "May we all become more and more Bible Christians," &c. decidedly improper, because it was put into the mouth of the Bishop of Alet by the author, unaccompanied by any explanation, and therefore left his readers at full liberty to imagine that the good Bishop conceived every individual was permitted to model his faith and conduct *simply* by his own interpretation of the Holy Scriptures,

sullied the white robe which they have received in baptism from the hand of this heavenly Spouse, preserve themselves in his charity and love, by preserving this first innocence which they have never violated. They are children who, having always continued faithful in the respect and love which they owe to their Father, want not the help of their tears, nor of severe punishments, nor of humiliating mortifications, to appease his anger, since they have never irritated him."

* Had this been our assertion, we could have mentioned to the author of the *Tour de Alet*, a fact by which he might have triumphantly refuted it: viz. that the great Arnauld was engaged in a controversy, anno 1680, with M. Mallet, the object of which was, to prove that the Church never intended to withhold from the people the Holy Scriptures.

without any reference to the authority of tradition.

The authorities to which we could refer upon this question, are so numerous, that we scarcely know which among them to select.

"As to what you say about original sin (observes M. de Sacy, *Lettres spirituelles*, vol. ii. p. 218), it is necessary to do in this instance, as in relation to all the other mysteries inconceivable to the human mind; that is, to have recourse first to the authority of tradition. We must take pleasure in submitting the shallowness of our minds to the greatness of God, to the certitude of our faith, and to the immobility of that Rock upon which the church is established."

The Bishop of Alet may be introduced upon the scene, in support of his own orthodoxy. In the document which this prelate wrote, expressive of his approbation of the celebrated work by Nicole and Arnauld, "*De la Perpetuité, &c.*," he alludes to the work upon frequent communion, which he expressly praises, because it proves, "*by the Oracles of the Scriptures, by the sentiments of the fathers, and by the decrees of the councils,*" with what purity Christians ought to approach the holy Eucharist.

In a piece entitled, "*Quatrieme Factum pour les Curés de Paris,*" the joint production, according to the celebrated mathematician Bossu, of Pascal, Arnauld, and Nicole, the following passage occurs (*Cœuvres de Pascal*, tom. iii. p. 127).

"Our religion has firmer foundations. As it is wholly divine, it is on God that it rests; it holds no other doctrine than what it has received from him through the channel of tradition, which is our true rule, which distinguishes us from all the heretics in the world, and which is a guard to us against all the errors which may spring up in the church itself. Let us be tried by this rule; and should they wish to show that the church itself holds these maxims, let them shew that the fathers and the councils have held them, and we shall then be obliged to recognize them as our own."

The inferences, to be deduced from the preceding extracts, are, so

obvious, that to attempt to add to their force by any remarks of our own, would be quite superfluous.

It is rather a curious contradiction, that our author, after having declared in the Preface of the *Tour to Alet*, that his work does "not profess to be a history of Janzenism, formed upon a collation of *authorities on both sides*," but "merely a faithful abstract of the *Port-Royal* account of their own persecutions," should endeavour to refute the charge of error which we preferred, relative to his account of M. de St. Cyran's sentiments upon absolution, by the *testimony of his enemies*. He might, with equal ease, by a similar departure from his own professions, have proved that the great Arnauld himself was born a Huguenot*; that he went to nocturnal witch-meetings; that he was sent to command the troops of the Vandois, and a thousand such absurdities.

The defence he has set up proves, at least, that his *Port-Royal* friends are marshalled on our side, while he fights himself in the ranks of the Jesuits.

Having now stated the grounds on which we preferred against the author the charge of protestantizing Popery, we shall advert to our second general censure, which respected the substitution, in the place of Lancelot's narrative of the conversations which passed with the Bishop during his visit at Alet, a series of conversations framed in the author's own study. He has thought proper to say very little upon this charge; and we do not conceive it difficult to dive into the motives of his reserve. Yet, as he appears unwilling to allow, that the liberty in question was inconsistent with the professions of his Preface, we would inquire on what principle it can be reconciled with his promise (Preface, p. 11.) of "the most strict fidelity in point of fact?" The sim-

ple question is, Did these conversations actually take place between the Bishop and Lancelot, or did they not? If not, and this, speaking of them generally, is our unrefuted position, ought not the readers of the *Tour* to have been distinctly apprized that they were fictitious; since, after the promise in question, they would naturally regard them as genuine and authentic? Seldom have we had occasion to censure a more dangerous and unwarrantable liberty than this mode of giving speech to the dead.

Far from wishing, however, though truth compels this protest, to fasten a moral charge on the character of our author by any thing we have said, we can readily frame an excuse for him by supposing that he conceived his Preface to claim a greater licence than it actually does claim.

That the conversations are uncharacteristic, as well as fictitious, is still our decided opinion. But as our general remarks upon the charge of protestantizing have already explained the grounds of this sentiment, we shall forbear to enlarge upon it.

The greater part of the passages the author has adduced to support the credit of his description of Lancelot's approach to La Chartreuse, which he now avows was "*manufactured*" in his own closet, (p. 15), do not appear to us to confirm the more incredible parts of his statement. That which is quoted from Lancelot, (p. 21), and on which he places so much reliance, has scarcely any reference to the read in question, but relates to the *situation* of the monastery. But the best reply to his long list of authorities, even had they been more satisfactory, would have been a reference to Lancelot's own short and simple narrative, as quoted in our former critique (p. 34); by which it is very evident, that he had no just ground for the numerous embellishments he has thought proper to introduce.

What shall we say about our

* Vide the collection of Tracts published in reply to the Jesuit Bouhours, 12mo. 1700. p. 87; also Bayle's Dictionary, article Arnauld.

320 *Review of the Animadversions of the Author of the Tour to Alet.* (May, figurative allusion to Pelion and Ossa? Surely our author cannot be so little read in those annals of extravagance, the wars of the giants, as to need a reference, with which any classical friend could have furnished him, to Homer, *Odyssey*, *λ'* 314.

Οὐρανὸν ἢ Οὐλύμπῳ μέμνηται θεῶν ἑνὸς
ἢ ὅσων,

Πάρεστι ἀποσιφύλλον.

How'd on Olympus, tot'ring Ossa stood;
On Ossa, Pelion, rode with all his wood.

POPE.

We, therefore, really regret that so much labour and assiduity as are exhibited in his catalogue of mountains, and their relative heights, should be so unprofitably applied.

As to the few lines of animadversion with which we noticed the author's narrative of the situation of Port-Royal while the civil wars raged at Paris, our justification must again involve him in a charge of contradiction. His narrative is introduced in these words: "On this occasion one of the recluses writes as follows" (*Tour to Alet*, p. 213). What can this mean, but that his readers are to prepare themselves for the perusal of an original letter written by one of the recluses? We really took him at his word, and simply gave credence to his own assertion. He would now convict us of injustice and inaccuracy, by departing from his first statement, and avowing the letter to be his own compilation, and to contain the spirit of forty-seven of Mere Angelique's letters, fifteen leaves of Fontaine, and five of Du Fossé! We forbear any comment.

Another mode which he has made use of to repel censure is to state, as a general answer to the charge of having departed from the spirit of the original, that he refers not to one, but to 314 originals. How is such an argument as this to be met? We can only meet it by shewing, as we have already done, that the portrait the author has drawn is altogether unlike what it

professes to represent; that, instead of the Popery of the Port-Royal School, we have the Protestantism of the Church of England.

We are much obliged to the author for his correction of a verbal inaccuracy into which we inadvertently fell, of putting *La* before the name of our old friend Fontaine; though, had he been possessed of weightier cause for triumph, we doubt whether he could have afforded so much of his paper to labour at giving importance to this trivial mistake. In return, we will present him with one or two historical inaccuracies in his work, which he will do well to correct should it ever reach a second edition.

The author has stated (in the *Tour to Alet*), that the Letters and Thoughts of Pascal were written in the seclusion of Port-Royal. Now, by his sister's narrative, and by that of Bossu, whose biographical sketch is much superior to any other; it will be evident that Pascal, though he occasionally paid visits to Port-Royal, never fixed his abode there (*Vie de Pascal*, p. 46). But Pascal shall be his own historian:—"You will not fail," he observes to his opponent, "to say that I am of Port-Royal; as if at Port-Royal only were to be found those who have zeal enough to defend, against you, the purity of Christian morals. I knew, my father, the merit of those pious recluses: I know their piety; for, although I never have had any settlement among them, I nevertheless am acquainted with some of them, and honour the virtue of all." (*Lett. Prov. Curres de Pascal*, tom. i. p. 326).

At p. 228, *Tour to Alet*, the author asserts, that the alleged miracle of the holy thorn was the cause of Pascal's conversion. This will be found to be quite a mistake. It will not, of course, be denied that his conversion was prior to the publication of the Provincial Letters: now the first of these was published in January, 1656; but the date of the alleged miracle is *March*, 1656.

Vide the *Life*, by Bossu, prefixed to *Œuvres de Pascal*, pp. 61 and 105. According to his sister, the event in question suggested to him the first idea of writing the *Thoughts on Religion*; but it is very obvious, from the evidence of the above dates, as well as from the tenor of her narrative, that our author is here entirely in an error.

Perhaps the public will now be of opinion, that the sympathy which the Author of "*Proofs of Mistatements*" expresses, towards the close of his pamphlet, for the errors which he would fasten on his Reviewer, might, with great reason, be reversed. We are disposed, however, to adopt a different tone; and rather to express a strong hope, that the influence on his future literary labours, of the present discussion, will be so salutary as to obtain for him, should it ever fall to our lot to criticise his promised works, the praises due to sound discrimination, strict accuracy, and a chastised imagination.

Having, in our former critique, paid the tribute most justly due to the eminent piety and superior ta-

lent which marked the Port-Royal School, we would not be understood as at all detracting from that praise, by any of the extracts which have been introduced in this article. Had the Author of the *Tour to Alet* exhibited a faithful picture of that establishment, we should have been spared the painful task, now imposed upon us by a sense of duty, of entering into a detail of those errors* and infirmities; which, though neither few nor unimportant, were greatly overbalanced by its eminent services, and by the exalted virtue which adorned it.

* The question between us and the author of the *Tour to Alet*, upon Justification, may be further illustrated by a reference to Lancelot's *Memoirs of St. Cyran*, vol. i. pp. 452, 456, 460, 467, 476. — Should further evidence, relative to our critique upon the *Tour to Alet* be required, it will be easy to give, in a few papers, a literal translation of the real *Tour*, which would enable the public to form its own opinion.

In order that we may not be considered to have acted an unfriendly part to the Port-Royal School in this article, it is probable that a few of the future pages of the *Christian Observer* will be devoted to extracts from some of their finest authors.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

§c. §c.

GREAT BRITAIN.

PREPARING for publication:—A Work on Egypt, Syria, Asia Minor, and Greece; by Mr. Walpole: taken from unpublished Documents, Journals, and Papers of English Travellers;—and, *The Elements of Hebrew Grammar*, by Mr. J. F. Gyles, of Bath.

In the press:—Under the direction and patronage of the African Institution, by Mr. Murray, *The original Journal of the second Journey of Mr. Mungo Park into the Interior of Africa, in 1805*; with the Particulars subsequently received of his melancholy Death, a biographical Memoir of Mr. Park, and maps and plates: in 8vo. uniform with Mr. Park's former travels*;—*Voyage d'un Fran-*

çois en Angleterre, avec des Remarques sur l'Aspect, les Arts, la Littérature, et la Politique de ce Pays;—A critical Analysis of Lord Bacon's Philosophy, with a Sketch of the Progress of Science from the Fall of the Roman Empire to the Time of Bacon, &c. &c.: by Mr. Alexander Walker;—An Account of a Mission to Abyssinia by Order of Government in 1809 and 1810, by Henry Salte, Esq. F.R.S.: in 4to. with maps, engravings, &c.;—*History of the University and Colleges of Cambridge*, in 2 vols. 8vo.;—*Essays,*

the work in 4to. are requested to send their names to Mr. Murray, who prints no more in this form than may be subscribed for. The price in 4to. is not expected to exceed 28s.

* Gentlemen desirous of having copies of
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moral and entertaining; by Edward, Earl of Clarendon;—An Inquiry into the Origin and Influence of Gothic Architecture, by the Rev. W. Gunn;—Discourses on the Evidences of Christianity connected with some of its practical Results, by the Rev. Sir H. M. Wellwood, Bart.;—Essays, illustrative of the Principles, Dispositions, and Manners of Mankind, by the Rev. W. Potter;—A Narrative of his Incarceration, and of the Massacre of his Family, in France, during the Revolution; and of his second Confinement, as a Prisoner of War; by Count O'Neil;—A Poem, descriptive of Greece, by Mr. W. Haygarth;—An Account of the Captivity and Death of Pope Pius VI.: by the Widow of General de Merck, the Governor of Valence, at the Period of the Pontiff's Captivity.

Account of the Weekly Amount of Bank Notes in circulation in the year 1814, distinguishing the Bank Post Bills, as well as the Notes under the value of five pounds.

1814.		Bank Notes of 5l. and upwards.	Bank Post Bills.	Bank Notes under 5l.
		£	£	£
Jan.	7	14,490,730	917,470	8,233,220
	14	15,882,440	1,027,870	8,361,070
	21	15,625,830	1,084,580	8,377,910
	28	16,130,780	1,090,560	8,346,410
Feb.	4	15,729,040	1,075,420	8,370,400
	11	15,482,260	1,125,910	8,349,420
	18	15,590,320	1,122,940	8,308,760
	25	15,678,310	1,087,820	8,341,310
Mar.	4	16,176,200	1,076,510	8,316,880
	11	15,352,730	1,074,540	8,308,110
	18	15,537,810	1,063,510	8,314,150

According to an account laid before Parliament, the number of three shilling tokens issued by the Bank of England, from the 10th of December, 1812. to March, 1814, was 3,008,983, and their amount in value 451,347l. 9s.; each token weighing 9dwts. 11grs., the silver of dollar standard. The number of eighteenpenny pieces issued in the same period was 1,510,440, the value 113,283l. 1s. 6d.; each weighing 4dwts. 17grs. of dollar standard. No dollars were issued in the same period.

At a late meeting of the inhabitants of Sheffield, it was resolved:—That this Meeting do thankfully accept of the offer made by the Society for bettering the condition of the poor in this town, of undertaking the establishment and conducting of a plan, somewhat similar to one which has been adopted with great good effect at Bath,

Bristol, and other places,—for detecting the impositions of vagrants and beggars, and for relieving the truly deserving, by furnishing the public with Tickets, at a low price, to be given instead of money to applicants of every description, which tickets will entitle the holders of them to such relief as their cases, after minute investigation, shall seem to require and admit of.

On Feb. 24, and March 3, a long but interesting paper by Dr. Herschell was read before the Royal Society, detailing the result of many years' observations on the sidereal and nebulous appearance of the heavens. The Doctor began by relating his observations on the relative magnitudes of the stars, considering those of the first magnitude to be equal to our sun; determined the magnitudes and changes in the appearance of a great number of fixed stars; gave a history of the alterations which he has noticed in the aspect of the sidereal heavens, during the last thirty years; and described those stars which have increased in magnitude, or brilliancy, have lost or acquired surrounding nebulae, or have had wings, tails, or other peculiarities. He seems inclined to believe, from his observations, that new sidereal bodies are in a constant and progressive state of formation; that nebulous appearances gradually assume a globular character; that the heavens are not infinite, and that stars have a "compressing power." He considers the origin and progress of sidereal bodies to be nearly in the following order: first, vague and indistinct nebulae, like the milky way; secondly, detached or clustered nebulae, which consolidate into clusters of stars; thirdly, these stars becoming more definite, appear with nebulous appendages in the different forms of wings, tails, &c.; and, lastly, that all are finally concentrated into one clear, bright, and large star. Dr. H. concludes that the progressive discovery of nebulae will be equal to the improvement of our telescopes, and that in proportion as we are possessed of more powerful space-penetrating instruments, will our knowledge of the sidereal heavens be extended.—Many of his latter observations directed to ascertain the absorption or condensation of nebulae were made on stars which he had before described in his numerous papers in the Phil. Transact.; others were made on those whose places have been determined by foreign astronomers.

EAST INDIES.

On the 20th of September, 1813, a public disputation of the Students of the College

of Fort William in Bengal, took place before the Governor-general, Lord Minto, in Persian, Hindoostanee, Bengalee, Arabic, and Sanskrit; when nineteen students were declared qualified to enter on civil service, in the following relative order of proficiency, viz. Glynn, Hobhouse, Lindsay, Boulderson, Cayley, Ker, Stuart, Hyde, Pigou, Harington, Valpy, Oakes, Wilkinson, Harding, Metcalfe, Marjoribanks, Chastenay, D'Oyly, Mainwaring. Honorary rewards were distributed to these gentlemen and some others.

We have much pleasure in extracting the following passage from Lord Minto's address on that occasion:—

"I feel particular gratification in reporting, at the end of the sixth year of my acquaintance with the college of Fort William, that its professors and all its officers, have continued to maintain the high reputation, which from its first foundation has enabled them at once to support and adorn the institution.

"A catalogue of the learned works executed since the last disputations, or now in progress, will be annexed as an Appendix to this Discourse; but I shall briefly notice here some of the more distinguished of those performances.

"Dr. Lumsden, the Persian and Arabic Professor, made a proposal in the course of the year, to publish in succession a series of the best writers on Mohummudan Law, and, in pursuance of that design, has made considerable progress in preparing a corrected edition of the Ashbalio Nuzair; but the proposal has been withdrawn, in consequence of the considerable expense attending the undertaking. I understand, however, that the College Council has it in contemplation to recommend the usual subscription for a hundred copies of a few of the most valuable works on Mohummudan Law, to be printed and published under the superintendence of Dr. Lumsden and the learned natives now attached to the college.

"Capt. Roebuck, the assistant secretary and examiner, is preparing to publish a new and augmented edition of Dr. Hunter's Hindoostanee and English Dictionary.

"The Bengalee and Sanscrit Professor, Dr. Carey, has just finished the printing of a Grammar of the Punjabee Language, and has now in the press Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Kshmeere, the Pashna, Ballochee, and Orissa Languages. In addition to these various and

extensive labours, this pious minister and indefatigable scholar will complete, in two years more, his Bengalee Dictionary, which I took occasion to announce in a former discourse.

"A Grammar of the Burmah Language by his son, Felix Carey, who already treads in the devout and learned footsteps of his father, is also in the missionary press of Serampore.

"Mr. Marshman and his young pupil, now become his associate, do not slacken in their pursuit of Chinese grammar and learning; by which, indeed, the public is about to profit.

"Mr. Marshman has composed a work under the title of *Clavis Sinica*, or Key of the Chinese Language. It was at first intended only as an augmented edition of his Dissertation on the Chinese Language, formerly published with the first volume of the works of Confucius; but the matter extending as he proceeded, the book has assumed a new form and title. Of this work, the first part is already printed, and consists of two Dissertations; the first on the Chinese Character, the second on the Colloquial Medium of the Chinese. The second part of the *Clavis* will be a Grammar of the Chinese Language. These two parts of the work will contain from four to five hundred quarto pages; and Mr. Marshman has it in contemplation to add, as an Appendix, a Vocabulary, containing the characters in the whole of the Confucius, which he conceives will render it a complete key to the language.

"The passages in Chinese Characters contained in these works, are printed from moveable metal types, which Mr. Marshman and his coadjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection perhaps not known before.

"I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman and the other reverend members of the Serampore Mission, to the notice of the public, and in bearing my testimony to the great and extraordinary labours which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

"I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes

presides in the various useful establishments which they have formed, and which are conducted by themselves.

"Mr. Colebrook has lately presented the College with a Dictionary of the Panjabee Language.

"Lieutenant Lockett is preparing a list of books purchased on his late tour to Arabia; and a faithful and detailed memoir of that tour, deeply interesting to the antiquary, the historian, and the scholar, is anxiously looked for by the public, from the authentic and learned pen of Lieut. Lockett himself.

"Of the Sanscrit and English Dictionary by Mr. Wilson, noticed in my last Discourse, the manuscript is in great forwardness, and some progress has been made in printing it. Two years more will, however, be required, for the completion of the work.

"The same author has presented to the public the valuable gift of a translation in verse of the Sanscrit poem, entitled the *Megha Duta*.

"The *Megha Duta*, or *Cloud Messenger*, is a work of high repute amongst the native professors of Sanscrit Literature, and is entitled, by beauty and simplicity of style, by rich description, just sentiment, and warm and tender feeling to the rank it holds. Calidasa, the author to whom it is generally attributed, is already known to European Literature through a prose translation, by Sir William Jones, of the drama of *Sacountala*, one of his most esteemed works; and he is beyond doubt the author of many of the most admired compositions in the Sanscrit Language.

"From one of the best authors, therefore, of that language, Mr. Wilson has selected for publication and translation, the *Megha Duta*, as a book equally calculated to gratify the Sanscrit scholar, and the cultivator of general literature."

Lord Minto speaks in the very highest terms of this translation.

LIST OF NEW PUBLICATIONS. *

THEOLOGY.

Sermons on various Subjects; by the Rev. Andrew Fuller, of Kettering. 9s.

An Original View of the Night of Treason; by the Rev. Frederic Thruston, M. A. 8s.

The Principles of Christian Philosophy; containing the Doctrines, Duties, Admonitions, and Comolations of the Christian Religion. 7s.

A History of the Propagation of Christianity among the Heathen, since the Reformation; by the Rev. William Brown, M.D. 1l. 5s.

Rural Discourses; by Wm. Clayton, 8vo. 10s. 6d.

Harmony of the Four Gospels; by John Chambers. 8vo. 1l.

Prophecy of Ezekiel, concerning Gogue; by Granville Penn, esq. 6s.

Novum Lexicon Græco-Latinum in Novum Testamentum; per Joh. Frieder, Schleusner. 2 vols. 8vo. 3l. 3s.—royal 6l.

MISCELLANEOUS.

Celsus Targæ, cura Adami Dickinson. 12mo. 9s.

De l'Esprit de Conquête et de l'Usurpation, par Benjamin de Constant-Rebecque. 8vo. 8s. 6d.

A Voyage Round the World in the Years 1803, 4, 5, and 6; performed by Order of his Imperial Majesty Alexander the First, Emperor of Russia, in the Ship *Neva*; by Urey-Listansky, Captain in the Russian Navy. 4to. 3l. 3s.

A Compendium of the Laws recently passed for regulating the Trade with the

East-Indies; the Duties of Customs and Excise on Goods imported and exported, &c. &c.; by Thos. Thornton, of the East-India Office Custom-house. 8vo. 7s.

The Principles of Practical Perspective, or Scenographic Projection; containing various Rules for delineating Designs on Plane Surfaces, and taking Views from Nature; by Richard Brown, Architect and Drawing-Master. Part I. 10s. 6d.

An Introduction to Arithmetic, on a System never before published; by George Gregory, of the Free Grammar School Repton. 3s. 6d.

Geographical Exercises in the New Testament, describing the principal Places in Judea, &c. with Maps, &c.; designed by Wm. Butler. 5s.

Some Account of the Life and Writings of Mrs. Trimmer, with Original Letters, and Meditations and Prayers, selected from her Journal. 2 vols. 18s.

Memoirs of a celebrated Literary and Political Character from 1742 to 1757, 8vo. 7s. 6d.

Letters of a Village Governess, descriptive of Rural Scenery and Manners; with Anecdotes of Highland Children: displaying the Drawings of Youthful Genius, and the Methods taken to improve it; by Eliz. Bond. 2 vols. 8vo. 18s.

Letters addressed to two absent Daughters; by Mrs. Rundell. 8s.

The Cambridge University Calendar for the year 1814. 12mo. 5s. 6d.

Hulsean Prize Dissertation for 1813; by Jas. Clarke Franks. 8vo. 3s.

Elements of Political Science; by John Craig, esq. 3 vols. 8vo. 11. 11s. 6d.

The New Annual Register, or General Repository of History, Politics, and Literature, for the year 1813. 11.

Enquiry into the Probability and Rationality of Mr. Hunter's Theory of Life; by John Abernethy, F.R.S. 8vo. 4s. 6d.

Clavis Calendaria, or a compendious Analysis of the Calendar, by John Brady; abridged by the Author. 12mo. 10s. 6d.

Some Account of the proposed Improvements of the Western Part of London. 8vo. 14s.

Public Disputation of the Students of the College of Fort William, in Bengal, before the Right Hon. Lord Minto, Governor-general of Bengal, and Visitor of the College; together with his Lordship's Discourse, Sept. 20, 1813. 8vo. 2s. 6d.

Travels at Home, and Voyages by the Fire-Side; for the Instruction and Amusement of Young Persons. 2 vols. 6s.

The Prospects of Africa, and other Poems; by Jas. Jennings. 5s.

Tixall Poetry, with Notes and Illustrations; by Arthur Clifford, esq. 4to. 21. 2s. —royal 31. 3s.

The Doge's Daughter, a Poem, in two Cantos; by Edward, Lord Thurlow. 8vo. 3s. 6d.

Orlando in Roncesvalles, a Poem, in five Cantos; by J. H. Merrivale, esq. 8vo. 8s. 6d.

The English and Latin Poems of Thomas Gray. With Critical Notes, a Life of the Author, &c. &c.; by the Rev. John Mitford, B.A. of Oriel College, Oxford. 8vo. 18s.

Specimens of the Classic Poets, in a Chronological Series, from Homer to Tryphiodorus, translated into English Verse, and illustrated by biographical and critical Notices; by Charles Abraham Elton, Author of a Translation of Hesiod. 3 vols. 8vo. 11. 16s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

ON Wednesday, May 4, the tenth anniversary of this Institution was held. At ten o'clock in the morning, the great hall of the Freemasons was overflowing with persons from all parts of the kingdom, who came to witness this scene.

At twelve o'clock, the Right Hon. Lord Teignmouth, President of the Society, took the chair. He commenced the business of the day by reading the Report of the Committee. It appeared from the Report that the exertions, patronage, and influence of the Society had been greatly extended during the past year, more particularly in Russia and Holland. Since the commencement of the Institution, there have been issued 390,323 Bibles and 595,002 Testaments; to which may be added, 17,585 Bibles and 23,940 Testaments, purchased and issued for the Society on the Continent of Europe. In addition to these, 73,000 Bibles and 49,000 Testaments have been printed and circulated on the Continent, by societies aided by the British and Foreign Bible Society: making, in one total amount, one million, one hundred and forty-eight thousand, eight hundred and fifty copies.

The total net receipts, exclusive of sales, has amounted to 62,441l. 8s. 10d. during the past year, being 4,438l. 7s. 3d. less than the receipts of the ninth year. The receipts

for Bibles and Testaments (the greater part of which has been paid by Bible Associations) amounts to 24,766l. 2s. 10d. being 15,241l. 4s. 7d. more than in the ninth year; making an excess in the total receipts of the tenth year over the ninth of 10,761l. 5s. 9d. The total net payments of the past year were 84,652l. 1s. 5d.

We had hoped to have had it in our power to have given our readers a full and authentic report of some of the admirable speeches which distinguished this meeting, but we are under the necessity of deferring our purpose. The speakers were, besides the noble President and the Secretaries, his Royal Highness the Duke of Kent; the Hon. the Dean of Wells; Mr. Paterson, and Mr. Pinkerton; the Chancellor of the Exchequer; the Count de la Gardie; the Rev. Mr. Burder; Mr. Wilberforce; the Bishop of Norwich; Mr. C. Grant, jun.; the Earl of Northesk; the Rev. Dr. Blackburne; Mr. H. Thornton; the Rev. Dr. Thorpe; Lord Gambier, and the Rev. W. Dealtry.

The following Imperial Ukase was read at the Meeting, by the Rev. Mr. Pinkerton, from Moscow, as evincing the lively interest which the Emperor Alexander takes in the cause of religion:—

“Beloved Subjects! A year has elapsed since we were called upon to return thanks to God for delivering our realms from the hands of cruel and powerful enemies.

Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now voluntarily marching with us! All the nations which lie between Russia and France follow our example; and, having united their arms with ours, turn them against the oppressor of the nations.

"So great a change upon earth could only have been effected by the special power of God. The destiny of nations and states rises and falls by the power of his Almighty Arm. Who is powerful without him? Who is strong and stable, unless by his will? Let us turn to him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might: but, without him, we are nothing. Let all the praise of man, therefore, be silenced before him. Let each of us present the sacrifice of praise to him to whom it is due. Our true glory and honour is humility before him. We are convinced that each of our faithful subjects always feels this, and especially after so much Divine goodness has been poured out upon us. Animated, therefore, by these sentiments of humility and zeal, we ordain, on the present occasion, that throughout our whole Empire, every temple of God be opened; that in every church solemn thanksgivings be presented, on bended knees, to the Maker and Disposer of all things; and that all present tears of the warmest gratitude to him, for the unspeakable mercy shewn us. By the power of his Almighty Arm he hath drawn us out of great deeps, and placed us on the pinnacle of glory. What shall we render unto him but tears of gratitude and joy!

(Signed) "ALEXANDER."

Given at the Head-quarters,
Carlsruhe, Dec. 6, (O. S.) 1813.

The following Letter was also read from Prince Galitzin, President of the St. Petersburg Bible Society, dated Jan. 20, 1814, addressed to Lord Teignmouth:—

"My Lord,—The Committee of the St. Petersburg Bible Society have charged me, on the occasion of the departure of the Rev. John Paterson for England, to write to your Lordship, in order to express their most unfeigned gratitude to the British and Foreign Bible Society, for having sent hither this worthy member, whose attention and cares have been so hearty and so successful for the benefit of the Bible Society in Russia.

"The first year of its existence, this our Society has been already signalized by very numerous and considerable enterprises and actions. Beside the distribution of the Holy Scriptures in different languages throughout several countries of this extensive empire, the Committee have partly begun and partly undertaken to print them in the Sclavonic, German, Finnish, French, Polish, Armenian, and Kalmuck or Mongol languages. The number of members and benefactors in this salutary work increases daily; the most distant provinces of Russia are emulating the nearest in active contribution towards the success of it; and the light of the Word of God begins to illuminate the cottages of the poor, the asylums of the helpless, the hospitals, and the prisons. The prisoners of war partake of it; even the Heathen and Mahometans begin to receive and to feel it. In the mean time, the happy effect of the establishment of the St. Petersburg Society and its Committee has been, the production of similar Committees, or rather parts of our General Committee, in several cities of Russia, such as Moscow, Riga, Yaroslaff, Dorpat, Reval, and Mitau.

"We entertain the most sanguine hopes from the co-operation of these Committees in our general undertakings.

"The Committee, while they prostrate themselves before the Almighty Giver of all good, who, with one hand, hath delivered Russia from her outward enemies, and, with the other, planted in her bosom an institution for disseminating more effectually his word, acknowledge with a heartfelt satisfaction the instruments of his Holy Decrees.

"The British and Foreign Bible Society have acquired a sacred right to the everlasting gratitude of the Society of St. Petersburg; which cannot at the same time but give a solemn testimony to the indefatigable co-operation of their member, the Rev. John Paterson, in their splendid successes.

"Accept, my Lord, of the assurance of my esteem and most unfeigned respect for your person.

"I have the honour to be, &c.

"PRINCE ALEXANDER GALITZIN."

EDINBURGH BIBLE SOCIETY.

This Society held its fourth annual meeting on the 31st of May, 1813. Its affairs during the preceding year appear to have greatly prospered. Considerable donations of the Scriptures had been made to the military and to schools, to patients in hospitals and to convicts, to poor Highlanders and to prisoners of war, and to various other destitute

persons. Three hundred pounds were given to assist in repairing the loss by fire incurred by the Missionaries at Serampore; and 50*l.* to the Naval and Military Bible Society; and 950*l.* were transmitted to the British and Foreign Bible Society. Eleven Societies, auxiliaries to this, had been formed during the preceding ten months in different parts of the country; making the whole number of auxiliaries twenty-five; whose contributions during that period have amounted to 886*l.* 5*s.* 7*d.* chiefly raised by weekly contributions of one penny. The Appendix to the Report contains much interesting matter; from which we can afford to make only a single extract of a letter from a correspondent in the Highlands, dated March, 1813. "After passing Fort-William, I entered on the parish of Kilmanuvaig. In one house I entered, in Glengary, I saw sitting round a fire no less than twenty persons, twelve of whom belonged to the family, hearing the head of the house reading a chapter of the Prophecies of Isaiah, which was the only part of a Bible they had remaining! He was a poor man; and by the condition the family were in, I verily believe he was unable, as he said, to purchase a copy of the holy Scriptures. The whole appeared remarkably attentive while he read. The chapter was the fortieth. After he was done, he pressed the few pages, and, with affection, consigned them to his bosom. I left the poor man's house; but not till I saw him in raptures, at my promising him a Bible should I chance to come that way again."

WORCESTER AUXILIARY BIBLE SOCIETY.

On the 23*d* June, 1813, an Auxiliary Bible Society was formed at Worcester, for that city and county, Lord Viscount Deerhurst in the chair. The Earl of Coventry was chosen President. The Vice-Presidents are, Viscount Dudley and Ward; Viscount Valentia; Viscount Deerhurst; Lord Foley; Lord Beauchamp; Sir T. E. Winstington, Bart., M. P.; Sir George Cornwall, Bart.; Hon. W. B. Lygon, M. P.; Hon. W. H. Lyttelton, M. P.; A. Roberts, Esq., M. P.; W. Gordon, Esq., M. P.; W. Manning Esq., M. P.; J. Martin, Esq., M. P.; E. Lechmere Charlton, Esq., High Sheriff of the County; and Thomas St. John, Esq., Mayor of the City.

Thomas Carden, Esq., and R. Spooner, Esq., were chosen Treasurers; and the Rev. Digby Smith, the Rev. S. Olduail, Mr. S. Pumphrey, and Mr. R. Gillam, Secretaries. The cause of the Society was ably advocated

by the noble Chairman; the High Sheriff of the County; the Rev. E. Burn of Birmingham; the Rev. C. F. Steinkopf; the Rev. Joseph Hughes; the Rev. Thomas White; John Richards, Esq.; James Wakeman, Esq.; S. Crane, Esq.; H. Wakeman, Esq.; the Rev. G. Gibbs; R. Hudson, Esq.; the Rev. Dr. Smith; R. Barney, Esq.; the Rev. Mr. Cottam; the Rev. John Cawood; the Rev. Dr. Booker; the Rev. I. M. Butt; R. Spooner, Esq.; Mr. S. Pumphrey; the Rev. I. Shaw; the Rev. I. A. James; the Rev. E. Lake; Mr. Alderman Carden, and the Rev. D. Pritchett.

The following interesting fact was stated by John Richards, Esq. in the course of his speech:—

"In the town and neighbourhood of Stourbridge, where an Auxiliary Bible Society, of which I have the honour to be a member, has been recently established, the number of poor families in want of Bibles was found to be far greater than would have been believed by any one, previously to the fact being ascertained. All of them who could be furnished with Bibles, received them eagerly and thankfully; many of them with tears. One hundred and ninety-six persons, between the ages of fifteen and forty-five, who, before the institution of a Bible Society in that neighbourhood, were unable to read, have voluntarily, between the hours of labour, begun to learn to read, in order that they may peruse the Scriptures. The places of public worship also are more numerously attended; and religious animosities are much softened, if not entirely subdued. This is no 'varnished tale,' but a plain statement; the truth of which I am ready to prove to any individual who wishes it."

The Rev. Dr. Booker, vicar of Dudley, observed, that "previously to the formation of a similar institution in my own parish, (the parish of Dudley, containing about 14,000 inhabitants), it was thought by some that such a society there was not absolutely needed:—few families were supposed to be so poor as to be without a Bible. But, upon an accurate survey of that parish, to ascertain the real wants of the poor in this respect, what was found to be the case? What proportion of its 14,000 inhabitants were found destitute of the word of God? Nearly one half. Yes; 6689 persons were there found 'sitting in darkness, and in the shadow of death!'

"Another circumstance, which I shall beg leave to mention, relates to the discovery of a fact somewhat of a singular nature. On going among the dwellings of

the poor, to make the survey of which I have just spoken, our Committee soon began to remark a difference between those families who possessed a Bible and those who were destitute of it; so striking a difference, that, on entering any house, we could generally tell, without making an inquiry, whether it contained a Bible or not. For, with few exceptions, where the Bible was not, cleanliness was not; but every thing, both in person and apartment, that is squalid and disgusting. On the contrary, in the neighbourhood, among persons of the same trade or calling, wherever the Book of God blessed the humble dwelling, every thing seemed sanctified by it: every thing was clean, every thing 'decent and in order.' He, then, must be a bad politician, and a worse philosopher, who has to learn what a close alliance there is between foul habits and religious ignorance. For, when 'gross darkness covers a people,' a grossness of manners and demeanour will distinguish them likewise: thus demonstrating the value of the Bible even in a temporal point of view. But, when to such minor considerations, which relate chiefly to the body, are superadded those weighty ones, those of eternal import, which concern the never-dying soul, the Bible must be deemed of unspeakable moment indeed!"

Soon after the formation of this Auxiliary Society, a Bible Association was formed among persons in the humble walks of life, resident in Worcester and its vicinity, to which near 500 individuals immediately entered their names as subscribers.

HACKNEY AND NEWINGTON AUXILIARY BIBLE SOCIETY.

The First Annual Report of this Society was made to a general meeting of the subscribers, on the 13th of December, 1813. The only allusion it makes to the vehement attack which had been made upon its character and proceeding by the Rev. Mr. Norris (see our Number for January), is the following:—

"It would have been truly agreeable to the Committee, to whom you entrusted the affairs of your Institution, if it had been their lot to propose its liberal and benevolent objects to the unbiassed consideration of the inhabitants of the district. But it has long been known to those acquainted with its local circumstances, and is now manifest to the public at large, that neither the pure benevolence of the plan, nor the unoffending manner in which your Committee acted upon it, has proved sufficient to avert from

your Society a hostility, which they will forbear to characterize further, than that it has been unceasing in its aggressions.

"Amidst many provocations, your Committee have judged it most consistent with the principles on which your Society is founded, to avoid controversy, and to leave your opponents to work their own defeat, by the self-condemning facility and intemperance of the charges which they have ventured to allege.

"This meeting will learn, with great satisfaction, that, notwithstanding the influence which this opposition may be presumed to have had, the general sense of the district has been decidedly in favour of your Society; so that your Committee have been enabled to contribute to the funds of the Parent Institution the considerable sum of 800*l.* Independently, therefore, of the benefits derived, and to be derived, to the poor of the district, from the distribution of the Bibles and Testaments which the moiety of this contribution will command, the members of the Society have the high gratification of knowing that they have applied the sum of 400*l.* to the noble purpose of sending the Word of God to countries yet destitute of it."

The Committee had distributed 631 Bibles and 344 Testaments; and they observe:

"It is but just to the poorer part of their neighbours, for your Committee to state, so far as their experience extends, that the Word of God is not generally held in less veneration among them than it is among those raised in circumstances above them. Indeed, your Committee can confidently assure you, that no instance of the abuse of the Bibles and Testaments, by any of those to whom they have been given, has come to their knowledge."

Five Bible Associations had been formed in the district.—The only speech given along with the Report is that of the Rev. John Owen; and it certainly is entitled to high distinction. After an able, ingenuous, and candid apology, both for the Bible Society and its advocates, he thus concludes:

"Sir, we are so far from presuming to have been all which our rigid opponents seem to think they had a right to exact, that we do not profess to have executed our own intentions. We have an arduous duty to perform, as advocates and conductors of this glorious Institution; and it is the wish nearest our heart, so to demean ourselves in the discharge of it, as to have always a conscience void of offence both towards God and towards man. With this view we are

willing to be put on our trial; and all we require is, that they who judge us would not forget the injunction—to 'judge righteous judgment.' To all who oppose us with decency and temper, I trust we shall know how to reply in the spirit of meekness. If they have misunderstood us, we will explain; if they have convicted us of error, we will concede; if they have accused us wrongfully, we will endeavour to confute them: exercising throughout that courtesy and forbearance, which no controversy should be permitted to banish, and least of all that controversy in which we are engaged. But if among our opponents there should be an individual, whom no explanations can satisfy, no concessions can soften, no forbearance can conciliate, no confutation can silence; if, in the restless prosecution of his purpose of hostility, he should be found to spare neither our private nor our professional character; if, not content with a life-interest in episcopal opposition, he should snatch the mitre from the hand of death, and tax the very see to furnish a contingent towards the war of extermination against the Bible Society; with such an individual we will have no communication: we will retire from him, as Michael did from his opponent, in a memorable controversy of old, not bringing against him any railing accusation, but saying—'The Lord rebuke thee!'

"Sir, I have spoken thus explicitly on the several topics to which I have considered it my duty to advert, because I think the measures pursued by our opponents have reached that crisis in which plain dealing is become an imperious duty; and because it is not probable, from my many avocations, that I may have another opportunity of delivering my sentiments among you. I confess, for my own part, I feel a growing attachment to the cause, under all the circumstances of fatigue, perplexity, and sacrifice, to which it exposes me; and I am desirous to promote its interest, both locally and generally, by all the exertions which it is in my power to command. I owe this zeal and constancy, not more to the intrinsic excellence of the Institution itself, than to the solemn injunctions of that amiable prelate, now united with the spirits of just men made perfect; under whose auspices I entered, and for more than five years continued in its service. I will not presume to say what would be the sentiments of that enlightened prelate, were he now upon earth; but I very well know what his sentiments were while he was upon earth, and in the moments which nearly preceded his removal to heaven. With his

dying accents, and, with a glow in his countenance which I shall never forget, he admonished me to give to the plans of the Society the widest possible circulation; and I should be unworthy of the confidence with which he honoured me while living, and of the satisfaction with which I cherish his image now that he is no more, if I did not derive from such a memorial an additional motive for adherence to a cause in which I have had the honour to labour for nearly ten years, and in the service of which I hope, by the blessing of God, to be found faithful unto death.

"To those whom I have now the pleasure to address, I have nothing to offer on behalf of the Bible Society with which the notoriety of its principles and its effects must not already have rendered them familiar. After all that has been said to depreciate its character, and all that has been done to prevent its success, it enjoys at this moment a larger measure of public estimation than any religious society has ever acquired; and it is adding continually to the stability of its reputation and the means of its usefulness, by fresh accessions of patronage and support, from the rank, the talent, and the opulence of the country.

"For yourselves—when you have found an object more worthy of your affections, your contributions, and your exertions, than that which the Bible Society proposes, transfer them all to that better object. When you have discovered, in any human composition, a surer guide, a wiser counsellor, and a more effectual comforter than the Bible, then take that better composition to your heart, and circulate it instead of the Bible. But if, as will I am persuaded be the case, you should find no object of superior or of comparable value: if, on every repeated perusal of the Bible, you should discover still more to admire in the majesty of its doctrines, the wisdom of its precepts, and the efficiency of its consolations, then let your zeal for its propagation keep pace with your discoveries of its excellence; and testify your gratitude for such a possession, by co-operating with those who, on so grand a scale and with such a prospect of success, are occupied in imparting it to others. Your attachment to the cause, and your exertions in its behalf, may expose you for a season to opposition and strife; but these difficulties will be only of temporary duration. We believe the cause in which we are engaged—and we do so, with some of the brightest ornaments of this country, both living and deceased—to be the cause of 'righteousness'; and we believe, on the authority of the sure word of prophecy, the

the work of it shall be peace, and the effect of it quietness and assurance for ever.”

LEICESTER AUXILIARY BIBLE SOCIETY.

On Thursday, April 14th, 1814, was held the fourth anniversary of the Leicester Auxiliary Bible Society, at the Guildhall, in Leicester. The attendance was unusually numerous and splendid. The Hon. and Very Rev. Henry Ryder, D. D. Dean of Wells, in the chair. The Report was read by the Rev. Mr. Vaughan. Encouraging and animated addresses were delivered by the Rev. Messrs. Owen and Steinkopff, two of the London Secretaries. The Rev. Mr. Paterson, just returned from Russia, gratified the company with an interesting detail of his labours in Russia, of the increasing circulation of the Word of God in that empire, and the warm patronage it receives from the Emperor. Various motions were put and seconded, accompanied with suitable and impressive speeches, by the Rev. Messrs. G. B. Mitchell, A. Macaulay, R. Hall, Fry, Story, Hartley, E. Phillips, T. Mitchell, Ryley, Messrs. Wood, &c. The zeal which was manifested, and the harmony which prevailed, will render it a day long to be remembered.

NAVAL AND MILITARY BIBLE SOCIETY:

Instituted in 1780.

On Tuesday, the 10th May, the first public anniversary meeting of this Society was held at the New London Tavern, Cheapside. A very numerous and highly-respectable company was assembled upon the occasion. His Royal Highness the Duke of York, patron of the Society, took the chair: supported by the Duke of Gloucester; Admiral Lord Gambler; Vice-Admiral Earl Northesk; Lord Calthorpe; the Hon. and Very Rev. the Dean of Wells; T. R. Kemp, Esq., Henry Thornton, Esq., and Wm. Wilberforce, Esq., members of parliament; Lieutenant-General Calvert, adjutant-general of the forces; with several general officers, and other naval and military officers of rank.

The scene displayed on this occasion was most gratifying to all, who felt the importance of affording religious knowledge to our valiant defenders. Every part of the room was crowded; and it is understood that above 500 ladies and gentlemen were unable to obtain admittance.

The object of the meeting was first briefly stated from the chair. A highly-interesting Report was then read by Major Close, one of the Secretaries. It was replete with en-

couraging facts, manifesting the earnest desire of our brave sailors and soldiers to possess the Word of God, and stating many instances of small contributions from associations formed in their private circles, to purchase copies at reduced prices. Many letters were also read, from officers of various ranks, proving the beneficial effects arising from the distribution of the Holy Bible.

It appeared from the Report, that the Society had distributed above 9,000 copies of the Scriptures, Bibles and Testaments included, during the last year; and about 100,000 copies, in the course of 34 years, since its formation.

His Royal Highness the Duke of Gloucester brought forward the first motion, and was successively followed by Admirals the Earl Northesk and Lord Gambler, Lord Calthorpe, the Dean of Wells, Mr. Kemp, Mr. H. Thornton, Mr. Wilberforce, Generals Borthwick and Neville, Colonels Burgess and Handfield. The following ministers also took part in the business of the day: the Rev. Dr. Thorpe, of Dublin; the Rev. J. Griffin, of Portsea; the Rev. J. Saunders, and Basil Woodd, of London. Every heart seemed deeply impressed with the importance of the Society, and highly gratified in contemplating the Commander-in-chief of the British forces and his Royal Relative countenancing, by their patronage and presence, its truly Christian objects. The royal visitors were pleased to express their entire approbation of the proceedings of the Society, their earnest wishes for its future prosperity, and their determination to continue to afford it their warmest support.

May every returning anniversary have to record the increasing success of the Society; and may all military and naval commanders throughout the world labour strenuously, after the illustrious example of his Royal Highness the Duke of York, to promote the distribution of the Word of God among those whom they command!

CHURCH MISSIONARY SOCIETY.

On the 3d of May was held the fourteenth anniversary of this Society. The annual sermon, preached by the Hon. and Very Rev. the Dean of Wells, was eloquent and devout, and made a most fervent and effectual appeal on behalf of the great objects of the Society. A collection was afterwards made, which amounted to £311. 15s.

At two o'clock the annual general meeting was held: the Right Hon. Lord Gambier, president, in the chair; attended by Lord Calthorpe, the Dean of Wells, Mr. H. Thornton,

Mr. Kemp, Mr. L. Way, upwards of fifty clergymen, and above a thousand members and friends of the Society. The proceedings at this meeting were particularly interesting; and we regret that our limits prevent us from doing more, in this Number, than express our satisfaction, that this Society is daily attracting such an increased share of the pub-

lic attention and support that the income—which averaged 2,000*l.* for the preceding 13 years, and was only 3,000*l.* in the thirteenth—has amounted, in the fourteenth year, to between 11,000*l.* and 12,000*l.*; an income still very inadequate to the extensive means of usefulness now opened to them.

VIEW OF PUBLIC AFFAIRS.

We had the satisfaction of announcing in our last Number the occupation of Paris by the allied sovereigns, and the disposition in favour of the Bourbon Family which had been manifested by the Senate and the People in the metropolis. We also mentioned the abdication of Bonaparte, and his intended destination. We have now the pleasing task of conducting through another month the brief history of these great foreign transactions.

Louis XVIII. having left London on the 20th of April, arrived at Paris in about a fortnight, after a slow progress from Calais. On his entry into the capital of his forefathers, he was preceded by his provisional ministers and by the Archbishop of Rheims, his grand almoner, &c. &c. In his majesty's own carriage were seated the King, the Duchess d'Angoulême his niece, the only surviving child of the late Louis XVI., the Prince de Condé, and the Duke de Bourbon. By the right door of the coach rode Monsieur, and by the left the Duke de Berri. The Marshals and Generals of France accompanied them. A suit of carriages filled with ladies was then seen. The Prefect of the Seine presented to Louis the keys of the capital, and was handsomely complimented on the occasion. "Domine saluum fac Regem" was solemnly chaunted at the cathedral of Nôtre Dame. His majesty reached the Thuilleries about six, and the crowd filled the Carousal and the court of the palace. The King, Dukes d'Angoulême, and Princes shewed themselves at the windows. The day was fine, and the people of the king's "good city of Paris" shone forth in all their native gaiety. An illumination took place at night.

We confess that the professions of zeal and devotion to the cause of Louis XVIII., though less in some quarters, were also greater in others than we should have desired. The marshals, in their address to their new sovereign, declared, that they

"have been carried by all the movements of their souls to second this spring of the national will." "You have always been good Frenchmen," replied the king. It is doubtless expedient, we mean according to the ordinary principles of earthly policy, to do honour to those who are in power; but there is a certain measure of caution and moderation which, even on the worldly ground of consistency of character, would well become the mouth of various parties in France, now fairly entitled to unite in their endeavours to build up the new French Constitution. It is honesty which begets confidence, and confidence is necessary to the joint prosecution of every great work, and more especially to that of giving new stability to an empire.

Most of the great marshals have declared their adherence to the new order of things; and the abdication of their former chief enables them to rally round the throne of the present monarch of France with undiminished honour; while the liberty infused into the Constitution may fairly be considered as a justification of the allegiance of even the more democratic surviving leaders in the French Revolution. The Marshal Duke of Dalmatia, the Prince of Esling, &c. &c. have declared their adherence. The Duke of Albufera (Suchet) addressed his army in favour of the new order of affairs. Even Davoust, the savage defender of Hamburg, at length yielded to the stream. We were happy to find that he was superseded in his command. A few such proofs as this, of consciousness of strength as well as of moderation and love of justice and humanity in the new government, seem to us absolutely necessary.—Caulincourt has endeavoured to shew, and we conceive successfully, that he was not the real perpetrator of the murder of the Duke d'Enghien; and the Emperor of Russia has admitted the truth of his representation. "I know," says his imperial majesty, "from my

ministers in Germany, how much a stranger you were to the horrible affair in question. The papers you have communicated cannot but add to that conviction." He appears to have been content, however, to be *reputed* instrument of that murder, in compliment to his murderous master, who had his political reasons for wishing to give this impression to Europe. Cambaceres, Sieyes, and Savary have resigned, or in other words retired, as well as Cardinal Maury. The king in such cases has intimated, that he can dispense with their presence in "his good city of Paris."

We are sorry to state, that while these happy events were taking place, the war, through some negligence or treachery of messengers, was protracted in one extremity of the empire. At Toulouse, a great battle was fought, in which the British lost about 400 killed and 1,700 wounded; the Spanish loss being nearly equal. It was on the day after this battle, that Col. St. Simon arrived from Paris. A loss of 150 English killed, and 400 wounded, was also sustained at Bayonne. Among the killed was Gen. Hay; and among the wounded the gallant Sir John Hope, who, we are happy to understand, is likely to recover. The British army appears to have been taken by surprise; they having, perhaps, too much confided in the disposition of the French commander to abstain from further contest, in consequence of the recent events which had taken place at Paris.—Lord William Bentinck, not yet fully informed of the happy consummation of affairs, possessed himself of Genoa, by a bold military step, and with a loss extremely trifling.

Lord Wellington arrived at Paris on the 5th of May. He met Blucher for the first time at a great ball, who was there presented to him. They are said to have bowed, and looked for some time at each other, without speaking, and afterwards conversed for ten minutes. His lordship returned, after a week's stay, to his own army.

Quarrels are said to have existed between the allied and the French forces; but we conceive them to have been much exaggerated. In particular, the Austrian Grenadiers and the Royal Guard of Paris appear to have had some jealousies. A proclamation of Prince Schwartzenberg, explaining the grounds on which the Austrians wore green leaves in their caps—a circumstance which seems to have been construed into an assumption of superiority—shews at once that there has been some real jealousy, and

that there has been a strong disposition to remove it on the part of the generals of the victorious army. This decoration had been common among the Austrian troops when in their own country.

Monsieur has been appointed Colonel-General of the National Guards.

A service has been performed in the metropolitan church for the late Kings Louis XVI. and XVII., for the late Queen Maria Antoinette, and for Madame Elisabeth. The King attended incognito, in a tribune prepared for him. The Duchess d'Angouleme was by his side; the Duke de Berri, and the Prince de Condé sustained the characters of chief mourners. A deputation from the Senate and the Legislative Body attended. The Marshals were present; and the Abbé Duval is said to have delivered a very impressive sermon. Thus, after the lapse of rather more than twenty years, the minds of the volatile people of France have come round to that very point of the compass from which they had departed, and the Royal Family is honoured in the very place where their names had been so signally execrated.

We specified in our last Number, the general principles on which it was proposed to settle the French Constitution. The King has, on his arrival, given only his general and qualified consent to them. He observed to his Senate, that he wished for "a liberal constitution," but one which, should also be wisely combined; that the bases of the plan of 6th of April were good; but that many articles, bearing the appearance of precipitation, could not become fundamental. The Senate and Legislative Body have been, on this account, summoned for the 10th of June, which has since been changed for the still more early period of the 31st of May.

The following are the ministers whom his majesty has appointed:—

Monsieur d'Anbray, chancellor; M. Barentine retaining the honours of that post.

All the members of the Provisional Council are Ministers of State.

The Prince de Beauveto, minister and secretary of state for foreign affairs; Monsieur Abbé Montesquieu, minister and secretary of state for the interior; Count Dupont, minister and secretary at war; Baron Louis, minister and secretary of state for finance; Baron Malouet, minister and secretary of state for the marine; Count Eugène, director-general of police; Monsieur

Bernabé, director-general of posts; Monsieur Berenger, director-general of internal taxes.

We understand, that the department of Baron Malouet includes that of the French Colonies; and we look with anxiety to this gentleman, as one to whom the interests both of Africa and of the West-Indies seem to be peculiarly committed. He is author of an extended work on West-Indian subjects, which, though indicating knowledge and diligence, is not conformable to our own views on some points of primary importance.

We are now anxiously expecting to hear of the signature either of preliminaries or of a definitive treaty of peace. In the mean time, a Convention has been signed, bearing date 23d of April, by which it has been agreed, that hostilities shall every where cease, and that the allied armies shall evacuate the French Territory in fourteen days from that date; the boundary line which they are to observe being that which constituted the limits of France on the 1st of January, 1792. Fifteen days are allowed for mutual evacuations in Piedmont, and twenty days in Spain. The fleets are to remain in their present stations; but all blockades are raised, and fisheries and coasting trade are permitted. Ships are to be restored, if taken in the Channel or North Sea, after twelve days from the date of the Convention; in one month, if captured beyond those seas; within the Canaries and the Equator; and in five months, if in remoter parts. All prisoners are immediately to be sent back.

It has been declared, that when Preliminaries of Peace shall be signed, only thirteen armed ships of the line, twenty-one frigates, and twenty-seven sloops, &c. &c. shall be kept up, and that only two vice-admirals shall be employed. We must wait with anxious expectation for intelligence on the momentous subject of the reduction of the French armies, upon which no sentiment has yet been expressed; the difficulties of the New Government will, probably, consist chiefly in that part of their arrangements.

The terms on which a definitive treaty of peace is thought likely to be concluded have been stated in some of the public papers, and, so far at least as Great Britain is concerned, with some appearance of truth. It has been said, that we are to retain the Mauritius and Tobago, but are to restore the other Dutch and French West-India Colonies—the Cape of Good Hope and

Maka remaining to us. The Scheldt, it has been added, is to be open, and the ships at Antwerp to be divided between France and Holland. We do not depend on these statements; nor shall we enter into the speculations respecting other new distributions of European Territory which have been announced in our public prints. We shall content ourselves, with observing, that we trust the abolition of the trade in slaves will not fail to be the condition of the supposed transfer of West-Indian possessions.

The arrival of the Emperor of Russia and the King of Prussia, in this country, is expected in the course of a few days. The Duchess of Oldenburgh, sister of the Emperor, has been for some time in our capital.

We have now to turn to another part of our narrative, which forms a contrast to that on which we have been dwelling.—Bonaparte, after some delay and many marks of hesitation and disquietude, has proceeded to the little island assigned to him. On his road, he was made to feel some portion of that hatred of his name and person which has so long subsisted in every part of Europe; and especially in the country which he has governed. We do not give full credit to all the stories which have been related respecting his reception in the several towns through which he has passed; but we have no doubt either of the state of apprehension, in which he continually travelled, or of the animosity against him which was generally manifested. The following account of the manner of his passing through Avignon seems worthy of notice, as we have little hesitation in believing that it is in substance true, and as it may furnish some example of the occurrences to which he was subject. Care, it is said, was taken to prevent any knowledge of the exact time and place of his arrival: his carriage, nevertheless, was surrounded; men and women demanded their children. One man laid hold of the carriage door; whereupon, a valet on the coach-box drew his sabre in defence of his master. "Fellow!" said an officer appointed to attend the carriage, "do not stir;" and he gently pushed aside the man who held the door. Bonaparte drew down the glass, directed his valet to be quiet, and thanked the officer. The people now grew more and more inflamed; but a troop of horse came up and cleared the way; and the postilions drove off in full gallop.

It has been stated, that the people of Milan demanded the heads of the ministers

of Bonaparte, and that the Minister of Finance was put to death. A party in the Senate wished to proclaim Beauharnois King; but he fled to Mantua, and then to Munich, the capital of his father-in-law, the King of Bavaria.

Bonaparte passed over to his island in a British ship; and, on his arrival, after going to church, he proceeded to view the fortifications.—His mind is represented as having been much enfeebled. This man, who so lately made the world to tremble, whose will was the law of almost all the civilized part of Europe—the stroke of whose pen called innumerable armies into being, and the word of whose mouth could send all those armies to destruction—appears now to have become himself subject to constant trepidation. He is said, during his journey, to have sometimes trembled like a child, or wept like an hysterical woman, and to have been often so incoherent and extravagant, as to excite reasonable doubt of his sanity. How wonderful is it, that Providence should make use of such a being as this to overthrow so many nations; and how obvious is it now become, that the times and the seasons are in the hands of the Almighty, and that the men, who are admired for their wonderful exploits, are only that sword of the Lord which he has pleased to employ in order to chastise a guilty world, and to fulfil his own purposes. The designs of Bonaparte were great; they probably were nothing less than the subjugation of the whole world; and he has had the reputation of generally employing means bearing some proportion to his ends, and likely, according to human estimate, to secure their ultimate accomplishment. But there is One higher than the highest, and he taketh the wise in their own craftiness. His purposes are still more great. They are the subjugation of this sinful world to the Prince of Righteousness; and we trust, that the lapse of a few years will more fully reveal to us the tendency of the late visitations of Providence upon the nations of Christendom to produce the accomplishment of this Divine plan of mercy to the human race.

We ought to notice, that the Empress Maria Louisa is constituted Duchess of Parma, Placentia, and Guastalla. She is said to have been desirous of accompanying her husband to his place of retirement, but is obliged to reside upon her duchy.

The expectations which many pious persons in this country had formed, of the downfall of the Papacy, seem likely to be disappointed for the present, by the restoration of the Pope to

his own country, and to a great part at least of his ancient dignity. Joachim Napoleon, king of Naples, is said to have written to him in the following terms: "It is my wish to see the head of the Church soon resume in the capital of Christendom both his honours and the exercise of his power, so necessary to the happiness of the world. The chance of war has made me master of the States which you possessed when you were forced to quit Rome. I do not hesitate to replace them under your authority, renouncing in your favour all my rights of conquest to these countries." The insignia of the holy see, which had been carried to Paris, have been restored by Monseigneur. However contrary our wishes may be to the re-establishment of the influence of Popery in Europe, we were gratified by a paragraph in a French paper, saying, that the Catechism of Bonaparte was no longer to be taught.—A very important document has appeared under the name of the Cardinal Quarenstori, by which the Pope and Cardinals are considered as willing to give to the British Crown the desired security for the proper selection of Catholic Bishops in Ireland. This disposition to concede on the part of the so-much-reverenced head of the Catholic Church has excited in some of his Irish flock, and especially in the undignified clergy, a most extraordinary spirit of disaffection towards his holiness.

The affairs of Spain have not proceeded happily since the emancipation of the royal family. King Ferdinand declines accepting the proffered constitution, on account of the too-great weakness of the executive power, and the Cortes are said to be placing themselves in a menacing attitude.

Norway has become a subject of peculiar anxiety; and, as the blockade of her ports is now maintained by the British Navy, has given rise to an important motion in Parliament. We shall here anticipate this part of our account of parliamentary proceedings, and endeavour to lay before our readers a brief statement of the nature of these difficulties in which this country is involved.—Russia having, in the period of her temporary alliance with France, extorted from Sweden the country of Finland, the Crown of Sweden became naturally desirous of some compensation for this loss; and having for a time taken a neutral part in the great contest of nations, she formed a treaty with Russia, then the enemy of France, of which the object was to unite Norway to Sweden. A compensation was offered to Denmark for this loss of Norway, which was

to consist partly of the Pomeranian Territory of Sweden, at that time indeed overrun by the French armies, and partly in other undefined territorial equivalents. Denmark did not consent to this arrangement; and being at war with Russia, for her local circumstances had inclined her to the side of the French Emperor, Norway was looked upon as a fair object of conquest both by Sweden and Russia. Great Britain became a party to this treaty. Her adoption of it was, however, much complained of in the British Parliament, as well as the prospective grant of Guadeloupe, which, together with the guarantee given by Britain that Sweden should be put in possession of Norway, became the price in the consideration of which the Crown Prince was induced actually to unite his forces with those of the allies, and to contend with that valour of which we have heard so much in the ever-memorable battle of Lützen, and in some previous engagements. Denmark has now at length united herself with the cause of the other kings of Europe, and she has made the formal cession of her territory of Norway:—but the Norwegians, who are about 900,000 in number, have affirmed their independence, have placed themselves under the authority of Prince Christian, heir apparent to the throne of Denmark, and have raised a force of 30 or 40,000 men. The part which it becomes great Britain to take in this contest with a brave and respectable nation seems to us a subject peculiarly embarrassing. We have manifestly bound ourselves by treaties to contribute our part towards this annexation, and have received the benefit of assistance from Sweden in consequence of this engagement. Sweden may even be stated to have forborne to direct her armies primarily against her Norwegian enemy, in consequence of the British engagement, that if she would first lend her aid in the subjugation of the arch-enemy of Europe, Britain would not fail to further her Norwegian object. On the other hand, there is something so opposite to that spirit

of liberty and independence, in the very name of which the allies have been contending, in the subjugation of a whole people, with the view to their being transferred to a foreign monarch in whom they do not confide, as well as in the means used to enforce the object, that we do not wonder at the disposition which has appeared in Parliament to assert the Norwegian cause, as well as to discover some construction of our treaty by which we might escape from our engagement.—We have heard much of the moderation and magnanimity of the Emperor of Russia, and many pious persons have been charmed with the favour which he has shewn to our Bible Societies. Most earnestly do we wish that some Christian moralist, who has access to his imperial majesty, would whisper in his ear how happily the restoration of his acquisitions in Finland to the Crown of Sweden, in compensation for the relinquishment of Norway—acquisitions which he should remember that he gained through the unbelieved means of French co-operation in plans of general injustice—would at once settle our difficulties, and how much a measure of this description would redound to his honour as a prince of real integrity, and of truly Christian principles.

AMERICA.

We trust, that the affairs of America are approaching to a settlement. The Americans have repealed their Embargo and Non-importation Acts; and it is presumed, that the new turn which affairs have taken in Europe will suggest to their presumptuous President, that it is become necessary to change that tone which he had assumed, and to endeavour to include his own distracted country in the general plans for the pacification of the world.—It is said, that a very considerable British force is ordered to pass from Bourdeaux to Canada. In the mean time, Commissioners for peace are about to meet in the neighbouring territory of Holland.

GREAT BRITAIN.

Notice has been given by the Admiralty, that all sailors who have been in service from the 7th of March, 1803, will receive their immediate discharge, and that they will be successively released according to their length of service.

The sum of 400,000*l.* has been granted to Lord Wellington, now raised to a dukedom; which, with the addition of 100,000*l.* before voted, makes the reward bestowed on him by a grateful country amount to half a million.

A somewhat smaller sum was proposed by Mr. Vansittart; but the disposition to this enlargement was very general, and it appeared particularly on the side of the Opposition. Two thousand pounds per annum have been given to Lords Lynedoch, Hill, and Beresford.

An Address has been moved in the House of Commons, by Mr. Wilberforce; and in the House of Lords, by Lord Grenville; praying his majesty to endeavour to obtain from the powers now assembled at

Paris, a recognition of the general principle of the Abolition of the Slave Trade. Mr. Wilberforce observed, that we had now the benefit of our own experience in favour of this measure; and could, therefore, certify to foreign countries, that the once-predicted evils would not follow from it. He remarked, on the natural affinity which there had been between the character of the Slave Trade, and that of Bonaparte, whom he had considered as an enemy more mischievous on account of his utter want of moral principle, than for his conquests. Mr. Fox, who had talked with Bonaparte on this subject, could not even persuade him that we were sincere, so little did he understand the feelings of morality which are common in this country. The present king of France, it must be hoped, would be a contrast to Bonaparte. Spain could now be no longer in awe of its merchants. Portugal had signed an actual agreement to abolish the Slave Trade, subject to certain qualifications; but it appeared by a recent act, on which Mr. Wilberforce commented at large, how outrageously she had violated both the letter and the spirit of that treaty, and how vain it was to expect her compliance with her own professions, until something more was effected by Great Britain than had yet been done to enforce her performance of this great duty. The Chancellor of the Exchequer and Mr. Ponsonby, Mr. Canning for Liverpool, Mr. Protheroe for Bristol, and Mr. Marriott, an agent for West-Indian Islands, spoke in favour of the motion.—Lord Grenville took nearly the same ground, and observed, that if the chief powers of Europe should, by their public declarations, consent to condemn this abominable trade, thus placing it on the same ground with piracy and other violations of the law of nations, it would well become us to enforce the observation of so just a principle in any minor countries, who might not have the honesty to accede to it.—The addresses in both Houses were carried unanimously.

The motion, of which so long notice had been given, respecting the passage in the Speaker's Speech at the end of last session, which referred to the Catholics of Ireland, was lost by a majority of 274 against 106.

The principal subject which has engaged the attention of Parliament, has been the very important question of a new modification of the Corn Laws. A Committee, of which Sir J. Parnell was the chairman, made a Report in the end of the last year, which strongly recommended a return to the

ancient and more restrictive system of this country, on the ground of experience being said to be favourable to it: the subject was then adjourned. Sir J. Parnell has renewed his motion in the present session, though with some abatement of the price above which he would allow corn to be imported. His recent proposition has been to restrict the importation of wheat, except when the price should exceed one hundred shillings the quarter, by means of a duty of about twenty-four shillings.—It has been objected to this plan, that it would tend to maintain the price of wheat at all periods, at not less than about the specified price; and thus, while it might operate favourably to the landed interests, would be a heavy burthen upon the consumers. It was affirmed, on the other hand, that the price of labour would naturally accommodate itself to that of bread, so that no great hardship would fall on the labouring classes; that moreover, the abundance of corn, produced through the encouragement which would thus be given to the growth of it, would, in the end, lower its price; that a tolerable uniformity of price would also be secured; and, above all, that we should thus be rendered independent of foreign nations for a supply of this most necessary article.

In the progress of the business, Mr. Huskisson interposed with a middle plan, which has appeared to obtain the general approbation of the House; though no division has yet taken place upon the question, either of the particular price at which the duty proposed by him shall attach, or of the maximum of duty which shall be imposed. His plan is that of a graduated scale of duties, which he would wish, in no case, to exceed twenty-four shillings, and to descend from that sum down to one shilling, in proportion as the market price is found to rise. He has proposed that the highest duty shall apply when wheat is at or under sixty-three shillings per quarter, and shall totally cease when at eighty-seven shillings per quarter.

Most parties have agreed in the propriety of allowing the free exportation of corn, and a bill for that purpose has already made a considerable progress; but, the further consideration of the Corn Importation Bill is postponed for a fortnight, in order to give full time for the consideration of so interesting a question.—We have mentioned only the article of wheat, assuming our readers to understand that other kinds of grain will be the subject of corresponding regulations.

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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(Continued from p. 281.)

WE continue our abstract of the History of East-India Missions, which increase in interest as we proceed; and even the annual accounts of the new converts, and of the increase of the schools, are a repetition of gratifying intelligence, which will not soon fatigue us.

Our first extracts will shew, that early in their course, the East-Indian Missionaries looked to schools, and to the translation of the Bible into the native tongues, as the most efficient means they could employ.

"In the account for the year 1741, Mr. Schultze observes, that he has endeavoured to prepare some youths for the service of the Mission in quality of Catechists and Schoolmasters: that the Mission is well provided with translations of the Bible and other books into the Malabaric and Gentoo languages, for the benefit of the new converts: that he has gained one point, which he almost despaired of, viz. the beginning of a Malabarian School for the children of the Heathen, under a Christian Schoolmaster, in order to come to a more intimate acquaintance with the inhabitants: that there are at present eight boys in all, sons of merchants and tradesmen in Cuddalore; and that he hence hopes to find, by the blessing of God, an happy entrance of Christian Religion among the natives: that the Mission Library has been increased by a donation of books from Professor Franck, at Halle: that as to their printing this year, they have published a new

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edition of a Dialogue betwixt a Christian and a Mahometan, with a History of the Passion, Resurrection, and Ascension of Jesus Christ, which, they hope, will be of great use, and have sent a copy to the Society. The printing of the Old Testament in Portuguese is likewise continued.'

"In the Report of the year 1742, it is stated, that 'some of the youths who had been wholly instructed in the school of the English Mission, were now able to perform the duty of schoolmasters and catechists; that three of them continued with him, and were assistants to him in one or the other of these respects; and that a fourth was gone upon the like service to the Mission at Tranquebar.'

The Missionary Journal adds, "that the work of the Mission at home and in the country round Tranquebar went on with extraordinary success, so that these congregations had in the year 1739 been increased with 738 souls."—And another letter, dated December, 1741, states: "That to the Malabarian Congregation in the country 103 were added, so that the whole increase for that year was 236 souls: that their new augmentations, added to all former accounts, from the beginning of the Mission, make up a number of 5959 souls, where of there remained alive 3766 at the end of the year 1740."

"The new buildings they had begun for the Malabarian Schools were almost finished at an expense of 8372 dollars; and the schools, Malabarian and Portuguese, contained

172 children. They had also just printed a new correct edition of the Gospel in the Tamulic language, together with a Grammar, to which they hoped, ere long, to add a new and complete Dictionary."

"Mr. Sichtermann, the Dutch Director at Hoongly, in Bengal, greatly wishing a Protestant Mission might be established at Calicatta, had promised to give any Missionaries all the liberty and encouragement in his power."

In the Report for the year 1743, the Rev. Mr. P. Fabricius acquaints the Society, that he had received the grant of 100*l.* from Professor Franck, and "that there were added to the Malabarian Congregation, in the last year, three baptized persons, and six communicants; and to the Portuguese Congregation, two baptized, and three communicants; that from among the Heathen they had gained three proselytes, a man and his wife, with their child, who were baptized the 2d of January; and were now instructing and preparing for baptism seven grown persons, most of them relations to these proselytes; and that with the Divine blessing, they were in hopes of being more successful than ever in their labours for the glory of God and the salvation of souls; but that the Mission had sustained a great loss by the death of Governor Hobart, who was one of its best friends.

The Society closes its extracts from the letter of Mr. Fabricius, with an account of Professor Franck's liberality and exertions so often extended in aid of these Missions, and with an explanation of its own intentions and motives. The piety and judicious zeal displayed in the following quotation will be highly gratifying to our readers.

"The Society considering the present state of their Missions, and that Mr. Schultze is returned to Copenhagen, and his place at Madras only provided for by a temporary supply from Mr. Fabricius; the Society considering these things, and how much the glory of God, and the salvation of souls are con-

cerned in a successful promoting of Christian Knowledge in this trading part of the world, upon receiving likewise a most friendly and Christian letter from Mr. Professor Franck, of Halle, in Saxony, full of good-will toward their Missions at Madras and Cuddalore, inclosing 250*l.*, and proposing to pay the whole expense of sending two Missionaries thither, have desired him to look out two proper persons for this work, and have agreed to allow them a salary of 50*l.* a year each, notwithstanding they have no settled fund to support so extraordinary an expense, but depend for it, from year to year, on the voluntary benefactions of such charitable and well-disposed persons, as have in them the same spirit of zeal that moved the Society to begin and enlarge these their Missions; in hopes that the same wise and good providence of God which hath hitherto blessed them in all their undertakings to spread the pure Gospel of his Son, Christ Jesus, in all parts of the world, will raise up benefactors to contribute whatever money shall be wanted toward this: and the more so, considering that most of the discouragements and obstacles that attend the beginnings of Missions are in good measure overcome, inasmuch as many of the natives are now qualified for school-masters and catechists in the Indian language; nay, some at Tranquebar to be Missionaries themselves.

"The Tranquebar Missionaries state, that the Portuguese Church is augmented with 18 members; viz. 13 infants baptized, and five converted from the Church of Rome, and to the Malabarian town-church are added 127 souls; viz. 52 infants, 67 Gentiles baptized, with six Roman Catholic converts, and two Christians from other places. The Malabarian town-school is now opened, where 98 boys and 59 girls are taught and maintained. What they had long desired, the having little schools in the country, was now accomplished, there being two opened; viz. one at the town of

Tansaur, and one in that of Tirapalaturey. In the first are ten Christian and some Gentile children; in the other, seven children instructed gratis. The country church is this year augmented with 148 souls; viz. 69 children baptized, 70 adults, and nine Roman Catholics. The ministers often meet those dispersed over the country, by which means they have frequent opportunities of bringing the Heathen over to the knowledge of Christ. The Missionaries in the town, and the native labourers in the country, had this year about 1100 communicants. Mr. Wezelius, the Dutch Minister at Columbo, is very industrious in edifying the Singalese and Malabarian people upon the Island of Ceylon: some Malabarian Christians came to them from Columbo, and desired the Holy Bible, and some other spiritual books, with which they supplied them, upon assurances that the books they formerly had were handed about, and read by some good Christians, who meet together in order to edify one another.

"In the account for the year 1744, it appears from the Journal of Mr. Fabricius, that he had converted and baptized several Heathen by his conferences with them; and that besides preaching himself to the Heathens within the limits of the Company's district, he had four times this year sent a catechist and schoolmaster with good success into the country, to seek for some dispersed Christians, and to confer with the Heathen.

"The Malabarian Congregation at Madras had been increased this year 37; viz. 34 natives and three Roman Catholics; the congregation consisted of 89 persons, whereof 21 were communicants; that the number of children now entirely maintained in the Malabarian and Portuguese Schools were 24.

"The Missionaries at Tranquebar state, They had gone as far as the 24th chapter of Proverbs in an

impression of the Portuguese Bible, and had sent as a present to the Society three copies of the Gospel according to St. Matthew, and three of a new Grammar in the Tamulic characters; and find it will be necessary to print the Bible in that language, they having great application made to them for it: and that their town church was the last year increased by an addition of 116 adult persons;—viz. to the Portuguese Congregation 6; Malabarian Congregation, 105; ditto of Roman Catholics, 5;—over and above 97 children, 15 whereof belonged to Portuguese parents, and 82 to Malabarian, all members of their congregation; that to the country church were added 335 souls, viz.—of adult Heathen, 236; Roman Catholic converts, 6; Children baptized, 93. The total number admitted from the beginning of their Mission amounts to 6,800 persons, of which were then living 4,480. Pastor Aaron, and Diego, together with a catechist, employ five or six weeks at a time in instructing those that come for baptism, before they are baptized, in the principles of the Christian Religion. The two little schools at Transchaar and Tirapalaturey are in a good state and of particular service to the Mission, as places wherein to preach and perform other divine offices in the country. Two native ministers had travelled for two, three, four, nay sometimes for six, weeks together at different times, to instruct the dispersed Christians, and to administer the holy Sacrament among them; Pastor Aaron, in his travels towards the South, instructed and baptized seven Pagans near the Maraver tract under many troubles and abuses both from the Roman Catholics and the Heathens. Pastor Diego, in his travels to the same place afterwards, met with a heathen master, who gave him an extraordinary character of a Christian servant whom he had taken for his herdsman, and wished he had more

Christian servants. They conceived great hopes from the travels of these two ministers amongst the villages.

"The Roman Catholics still continue their inveterate hatred of them: and an application having been made to them by 100 persons in the country for two Arabic Testaments, they had complied with their requests, and at the same time made a present of several other books; and they had the satisfaction to hear from one of the Christian converts, that they had done a great deal of good, and they hope to hear the same of some Arabic Testaments, which Mr. Gueisler had found means to disperse by way of Mocha; that in the Portuguese School were 22 boys and 17 girls, besides five boys and nine girls, who come out of the country; that the Malabar School consists of 110 boys and 84 girls, who are all maintained by benefactions from Europe; that their church in the town being too small for their congregation, they had after many difficulties laid the foundation for a new one just without the town."

In this year we have again to record the zealous and important assistance afforded by the pious Professor Franck, who engaged two new Missionaries, Messrs. Klein and Breithaupt, and forwarded them at his own expense to Madras, remitting at the same time 300*l.* and in the following year 200*l.* more, towards the support of the Missions at Madras and Cuddalore.

In the account for the year 1745 it is stated, "that the Christians are so increased in the neighbouring villages, as to have, with the consent of the heathen magistrates, a Christian warden or head man appointed over them according to the custom of the country; and that Mr. Gueisler, on visiting the Malabar Christians at Palacatti, found there a congregation of about 150, including some Portuguese.

"The Tranquebar Missionaries state, that they continued preaching

and instructing in the fields and private cottages, and that in their schools they now taught 220 children: that these Malabar Congregations in the town church had been increased 69; viz. 63 Pagans, of whom 10 were children, and 6 Roman Catholic converts: that the Malabar country congregation had an increase of 143; viz. 121 adults, and 21 children from the Heathen, with 21 Roman Catholic converts; and that this year they had christened 80 new-born children.

In the general account of the Society for 1747, the Society expresses its wishes, "that it may please a gracious Providence which has hitherto wonderfully prospered this, and all its undertakings, to raise up such a truly Christian spirit, as will undoubtedly supply all their wants;—such a spirit (they add) as shews itself in Mr. Professor Franck of Halle in Saxony, whose remittances towards carrying on this pious and glorious design, have been large and constant."

In the account of the Missions for the same year, the Missionaries at Madras inform the Society, "that the translation of the Church-of-England Catechism is finished, and will be used for the future."

From the Mission at Tranquebar, the death of Mr. Obuch and Pastor Aaron is thus announced, "The former died Aug. 23, 1745. He was a most faithful and affectionate brother to them, conscientious in the discharge of his duty, and persevering in it even so as not to regard his life. The latter died but a little before him on June the 14th, with so amiable a character for his holy conversation, good temper, and exemplary labour, that the Heathen who knew him could not but lament his death; for he was a native brought up in the school of Cuddalore, from whence he removed to Tranquebar, where he became a schoolmaster, then a catechist, and at last an itinerant pastor and teacher through all the Christian Congrega-

tions in that country; in which office he was as diligent as possible for eleven years, and had within that time converted many hundred souls. Nay, his end seems to have been hastened by his journeyings and fatigues."

They return an account of 181 souls added this year to the Malabar Church, "particularly recommending the schools as the most likely means to propagate Christianity; adding, that the heathen natives are many of them so civil, and fond of having their children taught, as even to contribute towards building these schools. It is with pleasure (they subjoin) that they inform the Society, that the unchristian and inhuman practice of slave-selling has, by God's good Providence, ceased this year at Tranquebar; and they find the Mahometans the most obstinate people of any they meet with in their conferences and preaching, so that they have not made one convert among them from the beginning of the Mission."

The Missionaries record in the year 1746, the destruction of their mission-house and storeroom at Madras, by the French, and their dispersion, notwithstanding the promises of the French Governor to the contrary; upon which they retired to Palacotta, a Dutch settlement, where the Governor gave them a very hospitable and kind reception.

Mr. Kiernander of Cuddalore also mentions the great kindness of the late governor of Fort St. David, Mr. Hind, who had discharged his trust to universal satisfaction, and whose death was looked upon as a public loss.

The Missionaries at Tranquebar state, "that to their several congregations there had been added in the year preceding 204 souls, and that their success had been greater in the last year than for some years past; for to the Malabar town church there are added 116 souls. They continue printing the holy Scriptures in the Portuguese and Malabar languages."

In the year 1749 the Society subjoins the following note to the letter of Mr. Fabricius: "N. B. Be it also added here, that the zeal and clarity of Mr. Fabricius in his work of the Lord is such, that for some time he has abated nearly one-third of his own salary, and brought it to the public account; living himself after the Malabar manner upon the coarsest diet, and drinking nothing but water."

The Mission at Cuddalore states, "that their congregation amounted to 341 souls, having had within the year an increase of 167. They state again the great importance of the schools as the chief means for the introduction of Christianity among the Heathen." It is added, "that the council, chaplain, and people of Fort St. David's had shewed them extraordinary kindness: and the governor of it, Charles Floyer, Esq. has in all emergencies approved himself their friend; nay, has assured the Society, by a letter dated July 23, 1748, that he will take their Protestant Mission there under his protection, and assist them all in his power."

The account of Missions published in the year 1750, gives a report from the Madras Mission, "that such a provision had been made through the good offices of Admiral Boscawen, that the British Mission at Madras will be particularly encouraged by the Governor and Council, who had agreed and resolved to put the Missionaries there into possession of the new-built country church near that town, together with the houses and gardens belonging to it. This church, they add, was built by the Roman Catholic Portuguese since Madras was taken by the French, in 1746, and is a fine building."

Thus at a time when the Anglo-Indian Government had enemies both within and without, and was contending for her very existence, so far from entertaining any apprehension of the consequences of introducing Christianity into India, her rulers extended their constant and particular

protection to the Missionaries so employed; and future extracts will shew their full persuasion, that in so doing, they were establishing the British interests there on a wider and more permanent foundation.

We have now to introduce our readers to the first appointment of Mr. Swartz, who afterwards proved to eminently servicable to the Mission, and whose very name has been repeatedly found sufficient to silence alarms and satisfy scruples. The simple piety and humble dependence upon God, which suggested the following exertions, were a happy earnest of the fruits which followed.

The Society express a determination of "relying upon that gracious Providence which has wonderfully prospered them in their several designs and undertakings, and, considering further the good prospect that is now opening to all the Protestant Missions in the East Indies, have determined, in concurrence with the College at Copenhagen, and with Professor Franck at Halle, to assist and support them to the utmost. With this view, there have been sent over this year all necessary supplies in money and other things, by the extraordinary kindness and care of the College and the Professor: three new Missionaries, the Rev. Messrs. Frederic Swartz, David Polzenhagen, and George-Henry Hutteman, are gone to Tranquebar, that there may not be wanting fit persons upon the spot for the service of the several Missions; not only in the case of mortality, but of their greater business and enlargement: not but that the Society are well aware that they shall thus bring upon themselves an expense which their East-India fund will in no wise bear at present. However, frequent and happy experience has taught them the wisdom and duty of depending upon God's blessing, and the riches of their liberality, who have this Christian and benevolent design at heart, with abilities to carry it on; knowing also that such

persons will never be weary in well-doing; and believing further that their zeal and charity will be excited and provoked to abound, by the good spirit that is now moving in the civil government of those places, to join hand in hand with them for the furtherance of the Gospel in its natural simplicity and purity, and as reformed from the abominations and corruptions of Popery."

An expectation is subjoined—"that the Hon. Directors of the East-India Company will be disposed of their own accord, and without any solicitations from the Society, to take these Missions under their more immediate protection and favour; and to shew extraordinary marks of regard and encouragement to that zeal and fidelity which the Missionaries have manifested, not only for the Protestant Religion, but likewise for the interest and service of the Company during the late war."

The Journal of the year 1751 "states an increase of 41 persons proselytes from Paganism, and 35 converts from Popery at Madras. It mentions also, with a very sensible affliction, the death of the Rev. Mr. George Swynfen, the English Chaplain at Fort St. George, who died Nov. 17, 1760, after a long consumption. He had been their dear and intimate friend, was on all occasions disposed to do them good offices, and very often gave them both his company and assistance in their conferences with the Heathen."

In 1753, the Society announce, "that they had the honour of a most obliging letter from Thomas Saunders, Esq. Governor of Fort St. George, to assure them that he should always have the most proper regard for the welfare of this Mission, and contribute thereunto by any service within his power, and even to desire them to favour him at all times with their commands. Of which regard and readiness to serve them," they say, "he has since given the most convincing proofs, not only by what he has done in

the public administration of his government, and in personal civilities to their Missionaries, but likewise by the real Christian zeal he professes and manifests on every occasion to the good design of the Mission itself."

During some years nothing of great importance occurred. The Missionaries continued their attention to their schools: they advanced their printed impressions in the Tamulian language, and made many converts both from Popery and Paganism.

The Society's Report for the year 1757 states, with respect to the Mission at Madras, "from different letters and journals sent by the Rev. Messrs. Fabricius and Breithaupt, that they had held conferences with the Heathen and Papists at sundry times, and in divers places, wherein, by God's blessing, they had met with such success, that many of the former had been brought so far to the acknowledgment of the truth as it is in the Gospel, as to declare publicly before their Bramins,—'This is the right and clear truth, which every one is able to understand; this we must hear, and will hear:—and accordingly they did hear it again and again; until they were both convinced and satisfied, that there is no other way made known from Heaven unto sinful men whereby they may be saved, unless by their repentance toward the one true God; by faith in his only-begotten Son, our Lord Jesus Christ, and the embracing those means of grace which he has offered. Messrs. F. and B. express, however, 'their concern, that their friends are not equal to support such of their heathen proselytes, as for the sake of religion leave their native country, or are abandoned and persecuted by their own relations and neighbours. They gloried not in the number, but in the reality of their proselytes or converts, whether from Heathenism or Popery, wherein they find themselves obliged to use, both for conscience and prudence sake, the

utmost caution, lest their good should be evil spoken of, and for fear of admitting into their congregations any such impostors, unbelievers, or immoral persons, as might offer themselves, not from a sincere love of Christian truth and goodness, but from worldly motives, for filthy lucre or out of personal resentment against their own parents and friends. However, they had, through the Divine blessing, in this year of trial and trouble, an increase of 44 souls to their congregation.'

"The Missionaries at Tranquebar state an increase of souls to the Tamulian Congregation in that town, of 107; 118 to that in the country; 26 to the Portuguese;—251 in all.

"Mr. Meissel and Mr. Dame had been added to their missionary list: Mr. Meissel who is skilled in the art of printing, and Mr. Dame who is qualifying himself to be a preacher of the Gospel in the Tamulian language, of whom there was extraordinary need; it having just then pleased God to open a new door for him among the Gentiles, even in places beyond the limits of the Danish Company's settlements.—Accordingly two of them had taken a journey to Negapatnam, at the request and under the protection of a German officer, who had served the King of Tanjour in his wars, and had a liberty from him to retain a clergyman for ministering to him in holy things; by which means it had been in their power not only to visit their own flock in the country, but to spread also at the same time the glad tidings of the Gospel wherever they came: and this they believe to have been attended with success; for, like as in the days of the Apostles and from the same bad motives, 'not many wise men after the flesh, not many rich, not many mighty or noble,' would receive truth from a love of it, yet not a few of the poor and good came to hear the Word with all readiness of mind, and were baptized, so that their congregations had within a year an increase of 285 souls.

"The Missionaries at Cuddalore had had many conferences with the Heathen; and though the Word of God did not take effect upon all, yet some were convinced, and became disposed for further instruction; and that these converts, scattered up and down the country, may not be drawn aside, either from the artifices of those who corrupt the Word of God, or the persecutions of their heathen neighbours, but continue well grounded and settled in their faith, frequent visits had been made to them. To the Mahomedans also who have fallen in their way, they have laid open the impostures of their false prophet, and have admonished them to renounce him as a deceiver, and they have put into the hands of such as were best disposed, the New Testament and Psalter in Arabic."

"The Society adds to this; These Missionaries, notwithstanding their attention to a variety of good offices abroad, are never wanting in zeal in what more immediately relates to the business of their Mission, particularly within the Company's limits: for instance, they are diligent in training up children in the nurture and admonition of the Lord; in preparing adults for Christian Baptism; in preaching the Word in season and out of season to all that will hear; and in rightly and duly administering the sacrament of the Lord's supper. The Missionaries at Tranquebar, declare, that 'their ministry had been so exceedingly blessed among the Heathen, that very many had come over to them and been instructed in the doctrine of Christ; the numbers of whom, including little children, amounted to 192.'"

In 1760, the calamities sustained by the war are mentioned. The Mission at Cuddalore states the reception of 174 children into the schools. "They are all taught, in the English language, reading, writing, and arithmetic; and are all, whether of Heathen, Mahomedan, Roman Catholic, or Protestant

parents, equally catechized and instructed in the Christian Religion. One of the Bengalees, who is a Brahman, has in this year read through the Bishop of Mann's Instruction for the Indians, the whole English Bible, and the Whole Duty of Man. Hence it is to be hoped, that when they come to years of maturity, and to be at their own liberty, they will declare for the truth which is now instilled into them."

The account for the year 1760, annexed to the Sermon, 1761, informs us, that the number of members received into the Madras Mission, from the first erection of it, amounts to 1470 souls. At Tranquebar there was an increase in the last year of 232 converts, and 170 children are supported in the schools; 1312 children have already been educated in them, and 11,506 souls have been instructed and received into the church

"The Society express their obligation to Messrs. Butler and Cape, chaplains of that settlement, for 'their very friendly reception of Mr. Kiernander, for their procuring large subscriptions towards carrying on the good work he is engaged in, and for the Christian offer they make of assisting him in the peculiar offices of a minister of the Gospel.' And the Rev. Mr. Henry Butler, in a letter of the 12th of January, 1761, bears testimony to the good behaviour of the Society's Missionaries, and recommends it to them 'to send a person of industry and unblemished morals to assist him in the school, not doubting but that whatever stipend they shall allow him will be considerably augmented at Calcutta.'

"The Report for the year 1762, states, from Madras, that several conferences had taken place with the Heathen, 'in regard to their idolatry. One of them said, that God must be worshipped by images until he should represent himself to their eyes. Upon which Mr. Breithaupt led him by the hand;

and made him stedfastly look on the body of the sun, till he confessed his eyes could not support the light of it; and then he bade him consider how his eyes could be able to sustain the glory, if the great Creator should discover himself to him.—The number added to their congregation from the 1st of May, 1759, to the 31st of December, 1760, are in all 85.”

“Mr. Hutteman, missionary at Cuddalore, mentions ‘the indecent images called Lingam, which they carry about them as charms, and worship with daily sacrifices in their pagoda; where above an hundred families of Brahmans are maintained, and the vilest obscenities and most filthy lusts are continually practised.’”

Our readers will be struck by the remarkable coincidence between the foregoing account, furnished more than fifty years ago, and that given by Dr. Buchanan in the last year. Mr. Buller challenged the correctness of Dr. B.’s statement, and denied the enormous indecencies in the Hindoo worship. If Dr. B.’s reply wanted any support, it would meet with it in the testimony of this unconscious Missionary of the Bartlett’s-buildings’ Society, and in a hundred other similar Reports continued down from the very birth of those gentlemen to the present moment.

(To be continued.)

To the Editor of the Christian Observer.

It appears to me, that the scruples of your correspondent PAROCHUS, on “the administration of the sacrament to the sick,” are in a great measure unfounded; and arise from his viewing both the sacrament itself, and the persons to whom it is to be administered, in an erroneous light.

It is said, that the Lord’s Supper is an ordinance intended for the edification of saints, *not* for the conversion of sinners. This seems

to be a gratuitous assertion. It is not for *us* to designate the ordinances of God, without positive authority for so doing. The sacrament may be considered in a variety of lights—as a memento of our Redeemer’s love—as a dedication of ourselves to his service—as a “communion of saints”—as a *test* that we belong to the Christian society with which we communicate—as a thanksgiving (which the word *eucharist* signifies)—finally, as a *mean of grace*. Take it in the last point of view—and why may we not recommend a sick man, or any one who is *desirous* of complying with all the terms of salvation, and particularly of receiving the sacrament, even if not from the purest possible motive, to communicate, as well as to use the other means of grace, prayer, reading the Scriptures, &c.? If he is unfit to communicate, I should conclude that he was equally unfit to pray; for we read, that “the prayer of the wicked is an abomination unto the Lord.” It is known, that in some instances, the administration of the Lord’s Supper has *even converted* individuals; which shews, that it is blessed with other effects than mere *edification*. It is not, however, on this point that I insist. I object to the classing the whole human race under the titles *converted* and *unconverted*; as being impossible, from our very imperfect acquaintance with the heart, and from those various *degrees* of spiritual light which we find among men. There can be no doubt that God perceives, and consequently that there exists, a marked distinction between those who are in a state of salvation and those who are not; but it is next to impossible for *us* always to make this distinction. Ministers, who will take the pains to examine, will find every shade and variety of religious knowledge, as well as religious experience, among their parishioners, from the total absence up to the highest measures of both. Now the sacrament appears to me to be calculated, and in

fact intended, to increase this knowledge, and to improve this experience. Our Church declares in her Communion Service, that it is by all "who are religiously and devoutly disposed," that the Lord's Supper is to be received, without extending the line any farther, or making it more distinct. As to myself, I can affirm, that no sick person ever solicited me to administer the sacrament to *him*, whom, upon examination, I did not find more or less "religiously and devoutly disposed;" and from such I could not think myself justified in withholding it.

As to "an open and notorious evil liver, one that has done any wrong to his neighbour, by word or deed, so that the congregation is thereby offended," the case is clear. Not only *may* the minister forbid such to communicate—he is *bound* to do so: and there cannot, I think, be a doubt, but that this clause in the Rubric would defend him from a law-suit, without a *formal* expression of offence from the congregation.

As to those whom Parochus describes persons in whom "there may be no positive profligacy, nor any insulated act upon which a formal accusation may rest; but in whom there may be, notwithstanding, a tone of character and a course of conduct, at enmity with pure religion"—it appears to me, that the minister has done his duty in explaining the nature of the ordinance, and in cautioning them against the danger of eating and drinking unworthily. This he may do by reading to them, in the church, the excellent form prescribed by our Liturgy, as well as by admonishing them publicly and privately. If he assume the right of determining who shall communicate and who shall not, he may run the risk, and perhaps incur the guilt, of debarring some "for whom Christ died," from the privilege of commemorating that death; and he may thereby be found to violate the command given to the

too officious servants of the Householder, who wished to separate the tares from the wheat: "but he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest."

R. S.

To the Editor of the Christian Observer.

I FEAR it is too common to be satisfied with a less intimate acquaintance with the Word of God than becomes creatures to whom so inestimable a treasure is given. The Bible is at hand, and is often, perhaps is regularly, read. Its different parts are recognized as old acquaintance on each re-perusal, and they are not passed over without care and attention. In this way a foundation is laid, with the Divine blessing, of sound religious knowledge, and of solid piety. Still, however, there is often but little of readiness in producing from memory the very expressions of Scripture. There is a wide departure from the spirit of the directions given to the Israelites:—"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates*." And yet on an ability to do this promptly and correctly, often depends our right and ready application of this our Divine rule, both in directing our own course through life, and in giving useful advice to those about us. Have not we all felt the prodigious advantage of an apposite passage of

Scripture, striking the mind on occasions when temptation has pressed upon us, or when we have doubted as to the course we ought to pursue? Nor is the advantage less, when we can support our advice to others by the very words of Holy Writ. But the benefits resulting from this knowledge of Scripture, are by no means confined to such occasions. They extend to the general frame of the soul, and to its growth in grace; and, in this point of view, are far more important than in any other. What a rich treasury for a supply of holy thoughts, and for the cultivation of holy affections, with the Divine aid, does that man possess whose mind is well stored with the Word of God! To him "*nunquam minus solus quam cum solus*" will be emphatically applicable. No lonely walk will be dull to him. Even sleepless hours on his bed will seldom pass unpleasantly, but will be marked by a heavenly calm, if not also by filial joy. How often, when thus employed, will he find time slide swiftly away, and be surprised to find the morning break on him much sooner than he expected! But these gratifications, though so pure and substantial, are of small value compared with the gradual transformation of soul, which, through the Divine blessing, will accompany them. Perhaps nothing human promotes more powerfully a renewal in the Divine image, especially in persons of active pursuits, than a habit of gently dwelling, in hours of solitude and retirement, on such portions of the Divine Word as best suit existing circumstances and the existing temper of the mind.

This exercise

*Luxurientia compeacet, nimis aspera sano
Lævabit cultu, virtute carentia tollet.*

All that is within will be purified, harmonised, cheered, and elevated; and it is apparent how much a frequent recurrence of such an inward frame must tend to form a new creature.

I may have an undue partiality for this mode of employing the thoughts in religion; but I must say, I greatly prefer it to suffering them to roam at will, and pour themselves forth in extemporaneous effusions. When so let loose, they are apt to be more under the guidance of human passions, and are more likely to run into superstition or enthusiasm. At all events, it can scarcely be hoped that the pictures they present to the soul will be so innoxious, so pure, so dignified, and so edifying, as those which are found in the inspired records of the communications of God to men.

In order to enjoy the full benefit of this species of religious contemplation, our knowledge of Scripture must be extensive and accurate. It will not answer the purpose to be master of a few passages; or to be acquainted with many, but only in a loose and imperfect way. The power of selection should be as extensive as the occasions which call for it, and the dispositions of the soul, are various; and when a passage is selected, we ought to be able to make use of it without mistake or difficulty.

Now, how will this knowledge of Scripture be best attained? Beyond all doubt, by learning much by heart during the period of youth. I have heard a gentleman, very eminent for ability and for biblical knowledge, say, that he remembers no part of his Bible so well as verses which he got by heart when a boy, as proofs of the different positions in the Church Catechism. It is in youth that the memory is most attentive; and the stores it then lays up are the least subject to loss or decay from the lapse of time. Like certain flowers gathered at a proper season for preservation, they retain even to a late period much of their original freshness; while passages learnt in after-life, are apt to fade, and escape altogether out of the mind, if not frequently reinstated by repetition. Besides, by begin-

ning early, there is ample time for laying in a large store of the more important parts of Scripture; and what is learnt will take deeper root, not only in the memory, but in the affections, and become more, if I may so say, a part of ourselves. The impressions thus received will, with God's blessing,

"Grow with our growth, and strengthen with our strength,"

and contribute essentially to the formation, in due time, of the perfect man in Christ.

The best mode, I should think, of acquiring this knowledge, is for children to learn a certain portion of verses every day, and to say them to one of their parents. The number should not be such as to make this business burthensome. When the passage is repeated, it should not only be explained (if necessary), but pains should be taken to lead the young person to enter into its spirit, and to be properly affected by it. Without this, little is attained. It will soon be neglected and nearly forgotten, when the superintending care of the parent no longer keeps it in the memory by fresh repetitions. Such repetitions are very important parts of the system. They should take place at considerable intervals, say every six or nine months, with the younger children, who are stiff, at other times, making daily additions to their stock of Scripture-passages; and every year, or year and a half, with the elder ones, who are no longer making such additions systematically, though a passage which happens to strike them will now and then be added to those they had learnt before. Every repetition should be attended by affectionate and familiar conversations, calculated to lead to such feelings and dispositions as the passages respectively ought to excite. If this is done with tenderness, and with due attention to the age, acquirements, and natural temperament of the children, and with a care to avoid whatever may make the employ-

ment irksome or harassing, a parent will seldom find any of his children attend him on such occasions with reluctance, but will generally see in their countenances and manner, evident marks of interest and satisfaction.

It is possible, that the young and the diffident may sometimes fancy that they shall find some difficulty in fixing on passages for their children to learn; and this may be an obstacle in the way of adopting the course I have ventured to recommend. Let them make the attempt, and they will succeed sufficiently well. However, as they may think otherwise, I will put in a note * a collection of passages

* Matt. iii. 7—22; iv. 4, 7, 10, 11; v. 2—12, 21—24, 38—48; vi. 1—5, 7—29; ix. 11—13, 37, 38; x. 26—33, 37—43; xi. 20—26, 28—30; xii. 34—37, 43—50; xiii. 4—12, 18—23; xiv. 22—33; xv. 21—28; xvi. 24—28; xvii. 1—8; xviii. 1—6, 10—14, 21—35; xix. 13—15; 23—30; xx. 25—28; xxi. 28—31; xxii. 2—14, 34—40; xxiii. 8—12, 37—39; xxiv. 42—51; xxv. 1—13; xxvi. 36—46; xxviii. 16—20.

Mark, ii. 21, 22; vi. 45—52; vii. 20—23; viii. 33—38; ix. 43—50; xi. 24—26; xii. 41—44.

Luke, i. 32, 33, 68—80; ii. 10—14, 29—35; iii. 10—14; iv. 16—"mouth" in 28; vii. 36—50; ix. 28—36; x. 21—24, 38, from "and"—42; xii. 16—21, 32—34, 47, 48; xiii. 24—29; xv. 11—32; xvi. 10—13, 15, 19—31; xvii. 1, 2, 17, 18; xviii. 9—14; xix. 41—44; xx. 46, 47; xxi. 34—36; xxii. 31, 32, 56—62; xxiii. 27, 28, 34, 39—43, 46—48.

John, i. 1—14, 47; iii. 1—3, 5, 6, 14—21; iv. 10, 13, 14, 26, 24; v. 19—29, 44; ix. 39—41; x. 11—18; xi. 28—36; xii. 43, 43; xiii. 12—17, 34, 35; xiv. 1—3, 23; xv. 26—27; xxi. 15—17.

Acts, i. 11, from "ye;" ii. 41—47; iv. 19, 20; vii. 54—60; ix. 3—6; x. 1, 2, 34, 35; xi. 22, from "and"—24; xiv. 15—17; xvi. 25—34; xvii. 22 from "ye"—31; xx. 17—38; xxvi. 24—29; xxviii. 26—27.

Rom. i. 16; ii. 28, 29; vi. 1—14; xi. 33—36; xii. 1—6, 13; xvi. 25—27.

1 Cor. i. 17—31; ii. 2—5, 12—14; iii. 18—20; x. 12, 13; xi. 31—33; xii. 1; xiii. 1—7.

from the New Testament, which I have known to be used in a young family with good effect. Great nicety is not requisite in a selection of this kind.

Two cautions, however, may be necessary on this point.

Avoid passages which have a very direct bearing on abstruse, and much controverted points. Children ought not to be puzzled in religion. In this sense, as in others, spiritual milk, and not strong meat, is their proper food. The great aim should be to make, by Divine aid, their heavenly Father, and their Sanctifier, but above all, their Saviour and his Gospel, the objects of their reverence and of their affections; and this end will be greatly counteracted by fatiguing and bewildering their understanding. When difficulties occur to themselves, or are so far connected with the subject before them that they cannot be entirely passed over, it appears to me best to avoid entering minutely into them, but to shew that from the infinite distance between God and

man, difficulties, and insuperable difficulties, must necessarily be expected, when God vouchsafes to his creatures any communications respecting his own nature, and his own government: nor is it less important to avoid controverted, than to avoid abstruse points:—indeed, those which are abstruse, are generally controverted. Controversy is the bane of vital religion in adults, unless they are very advanced and eminent Christians, and even then it is not without its dangers. But in the case of children, with such weak intellects, such shallow knowledge, such lively and ill-regulated imaginations and feelings, and, above all, with religious principles and habits so extremely frail and imperfect, it *must*, humanly speaking, be fatal to all that is good. Do not select passages which are addresses to God. However edifying these may be to persons more advanced in the Christian course, as expressing in the language of Inspiration their devout breathings of soul, they are unfit and unsafe for children. It cannot be supposed, that the language which suited the religious affections of David will suit those of a child, who is just beginning that spiritual course, in which David had made so extraordinary a progress, as to be “a man after God’s own heart.” And, if David’s language is unfit, it must be unsafe, for a child. Nothing is more important in religion than modesty, simplicity, and godly sincerity; and it is evident, that addresses to the Deity, or expressions of inward feelings, which go at all beyond what the actual state of our souls would naturally prompt, are not compatible with those estimable qualities. Nay, I confess, that even in adults, and much more in children, I am better pleased when the outward manifestations of devotion evidently fall somewhat short of the internal impressions. By proceeding in an opposite course, many, I believe, have been led to direct hypocrisy, and many men have become self-deceivers. Where there appears to

2 Cor. iv. 16—18; v. 4, 5; xii. 7—10.

Gal. v. 19—26; vi. 1—5, 7—9, 14—16.

Eph. i. 15—23; ii. 1—10; iii. 14—21;

iv. 1—6, 17—32; v. 1—12; vi. 10—
“spirit” in 18.

Phil. i. 9—11; ii. 1—18; iii. 7—16;
iv. 4—9, 11—13.

Colos. i. 9—23; iii. 1—17.

1 Thess. ii. 1—12; iii. 7—13; iv. 1—
“sanctification” in 3 with girls, and to 8
with boys.

1 Tim. vi. 6—16.

2 Tim. i. 7—12; ii. 11—13; iii. 14—17;
iv. 6—8.

Tit. ii. 3—5, 11—15; iii. 1—8.

Heb. i; ii; iv. 12—16; xii. 1—14; xlii.
20, 21.

Jam. i. 2—8, 13, 14, 26, 27; iii. 17;
iv. 1—4, 6—8, 13—16; v. 10, 11, 16.

1 Pet. i; ii. 1—3, 18—25; iii. 1—4,
7—16; v. 5—11

2 Pet. i. 5—8.

Jude, 20—21, 24, 25.

Rev. i. 4—8; ii. 2—“churches” in 11;
iii. 1—11, 14—22; v. 9, from “for”—14;
vi. 12—17; vii. 9—17; xi. 15—18; xv.
1—4; xix. 5—16; xx. 11—15; xxi. 3—
8, 27; xxii. 12—17.

be, if not a sort of contest who shall use the most fervent expressions, at least an endeavour, while engaged in religious exercises or conversation, to work up the feelings to a high pitch, and to express them in words to the full as warm and glowing, who does not see that we are in danger of endeavouring to appear to others, and in most eminent danger of appearing to ourselves, more spiritual and devout than we really are? Look at the concise modesty of the address of the justified Publican, and at the beautiful simplicity of the Lord's Prayer, and compare them with (if I may be allowed the phrase) the overflowing, if not the high-flown, style too often met with in human devotional compositions, and still more in extemporaneous prayers.—Now, Mr. Editor, the habit of which I have ventured to express my disapprobation, does not harmonise with the simple and undefiled religion inculcated in your pages, and as I am sure you would view with a degree of horror its appearance among your own children, if (as I hope) you have any, and will be anxious to keep it out of the families of your numerous readers, I trust you will be induced for this reason, to admit these remarks to a place in your valuable miscellany.

B. T.

FAMILY SERMONS. No. LXVI.

2 Cor. v. 17.—*If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.*

It was brought as a charge against certain of the Apostles, that "they turned the world upside down." A similar charge has been frequently advanced against the "preachers of righteousness" in later times; and it must be confessed, that there is, in both cases, some colour for the accusation. The object, which the ministers of Christ are bound to pursue, is of no ordinary magnitude: it is not merely to correct a few

irregularities of conduct or of disposition; to enforce certain decencies of behaviour, or to improve the general order of society: neither is it to introduce a superficial knowledge of the Supreme Being, or to recommend a few observances connected with the religion of Jesus: all this might be attempted even by the judaizing teachers, of whom the Apostle recorded, with weeping, that they were the enemies of the cross of Christ. If we look to the conduct of St. Paul, and deduce, from his example and declarations, what was the pursuit of those who "were allowed of God to be put in trust with the Gospel," it is in effect to change the whole character of the moral world: it is to leave nothing there in its original state: it is to overthrow that usurped dominion which has held in subjection the hearts and consciences of men, and to establish upon its ruins the kingdom of God: it is to destroy and to renovate; to take away the heart of stone, and to give a heart of flesh: it is, in one word, to produce a vital revolution in the mind. We cannot describe the change more forcibly than in the words of St. Paul: "If any man be in Christ, he is a new creature: old things are passed away, behold all things are become new."

I. The expression itself, by which the Apostle would represent the Christian state is well deserving of regard. He does not say, If any man be called by the name of Christ, he is a new creature; but, if "any man be in Christ:" and the passage implies, that every one who is truly a Christian, is united to Christ. Such is the intimation of our Lord himself: "I am the vine: ye are the branches. Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." And again, in his prayer to the Father, "I in them and they in me, that they may be made perfect in one."

This representation of the true

disciple, even if we had no other description of his mind and attainments, might convince us, that he is a person of no common character, and of no ordinary privileges. The language is figurative; but the general meaning of the figure it is not difficult to discover. Who does not perceive the effect of the vine upon the branches? Who does not see, that the principle of life and the power of vegetation in the branch is derived from the parent stem? And who then can doubt, that the peculiar life of the Christian is the result of his union with Christ?

"If any man have not the Spirit of Christ, he is none of his: and if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." In these and similar passages it is plainly implied, that the Spirit of Christ dwells in his true disciple. This union with Christ is essential to the Christian state. Thus the Apostle tells the Corinthians, "God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord." And St. John, in his first general Epistle, observes, "These things declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

Without entering into any discussion at present about the nature and effects of this sacred intercourse and communion with the Father and the Son, we cannot but observe, that it bespeaks a most important change in the mind and character of the man. He was before without Christ and without God in the world: his fellowship now is with the Father and the Son. Is it possible, that expressions like these can be so lowered and degraded, as to mean nothing more than some partial reformation of the conduct; some improvement of the habit; some amendment of a bad disposition? St. Paul considers the matter under a very different view. "If any man be in Christ, he is a

new creature." And the Apostle is not contented with that statement; he enlarges the idea, to prove that even this expression, bold and comprehensive as it is, did not satisfy him as containing a full delineation of the case: "He is a new creature: *old things are passed away.*" It might be supposed that the idea was now complete: here is a new state introduced; here is an old one done away: but the ardent mind of St. Paul is not contented even with this amplification: he therefore adds, "Old things are passed away; all things are become new." Neither is this all: observe the emphasis which he lays upon it: "*Behold! all things are become new!*" Behold! for it deserves attention: consider how great and radical is the change! how worthy of admiration! See how glorious is that grace which we are commanded to offer unto all men, through the Saviour of mankind! Behold, in the image of the man who is thus renewed, the mighty operation of transforming power!

II. But let us descend into particulars.

It is obvious from the text, that there is a renewal of the whole man. He has new *views*, new *principles*, new *conduct*, and new *enjoyments*.

1. He has new *views*. The natural condition of man is frequently represented in Scripture as a condition of darkness, and the change which is produced by the influence of the Spirit of God is described as a translation from darkness to light. Thus we read; "Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness." The Ephesians are required to "walk, not as other Gentiles walk, having the understanding *darkened*, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart." "Ye were sometimes darkness," saith the Apostle, "but now are ye light in the Lord." And in similar terms Peter reminds the strangers of the

dispersion, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." The man who is thus brought out of darkness into light, sees every thing in its true colour, and according to its proper appearance. He has new views of God: he sees him in the display of his perfections, and he is humbled before him: he observes the wisdom of his works; he contemplates the holiness of his nature; and the effect is, that he sinks as into the dust. He has new views also of the Lord Jesus Christ. While enveloped in a night of ignorance, he perceived nothing in the Son of God, which could attract his attention: he now beholds him in all the grace of his condescension, and the greatness of his love: he looks upon him as the Saviour of sinners; as the chiefest among ten thousand, and altogether lovely. There is no prospect upon which he dwells with such heart-felt gratitude, as upon the cross of Christ. He has new views of *sin*. He once thought, that transgression was light and venial; but he now beholds it in its real character, in the defilement of its touch, and in the vengeance which it excites. He has new views of *himself*. While the light that was in him was darkness, he thought much perhaps of the dignity of his nature, and the excellence of his intellectual parts. He now looks upon himself as majestic indeed, but majestic in ruins; the sad relic of ancient magnificence. He sees that the heart which he believed to be upright, is deceitful and wicked; that his own strength is perfect weakness; and that his will is altogether depraved.—He has new views of the *present world*. There was a time when he could discover no treachery in its appearance, and when he relied upon its promise. Its allurements were attractive, its invitations almost irresistible: joy seemed to sparkle in its eye, and pleasure danced in its train: he loved

the world, and the things of the world. But the visions of darkness have passed away: the light of truth has dissipated the ideal scene; and he now perceives that misery is the sure companion of those who set their affection on things below, and that the end of these things is death. He has new views of the *eternal world*. He perceives, by contrast, the vanity of earthly things; how light and fugitive is their existence when compared with that state, which never can end. By faith he beholds, in the fulness of his glory, Him that is invisible; he sees the temple of his abode, and surveys the host of those that fall down before him.

2. Our next observation is, that he is furnished with new *principles*. The change is internal: it reaches the very thoughts and intents of the heart. To this effect is the injunction of St. Paul to the Ephesians, where he requires them to be renewed in the spirit of their minds; *i. e.* to be renewed in all their motives and affections. St. Peter rises still higher in description; for he speaks of the new man, as partaking of the Divine nature. This expression is doubtless to be understood in that qualified sense in which a creature can be at all assimilated to his Creator; yet if we affix any meaning to the words, they must of necessity indicate an entire change in the constitution of the mind. Look at man in his natural state and what do we behold? A being determined to follow the inclination of his own will, and the bias of his own affections; of a will which has been perverted; of affections which are debased. But if we observe him under his new character, as transformed into the Divine image and partaking of the Divine nature, how great is the contrast! That will, which would listen to no authority in opposition to its own inclinations, is now brought into subjection to the will of God. Those affections which were fixed upon the earth, have ascended to heaven. The love of the world has been succeeded

by the love of God; and the love of God is associated with the love of man. These are the great principles which distinguish the children of light from the children of darkness: "God is love; and he that dwelleth in love dwelleth in God, and God in him." He is daily renewed by the continued operations of Divine grace: all things belonging to the flesh die in him, and all things belonging to the Spirit live and grow in him.

3. The effects of these principles are to be seen in the *conduct*.—Although the power of religion, according to the statement already made, does not consist merely or chiefly in the reformation of external behaviour, yet it cannot be doubted, that a life of holiness must be the result of it. We read in the text, that "if any man be in Christ he is a new creature;" and we find in another place, that "we are created anew in Christ Jesus unto good works." In the Epistle to the Ephesians, the Apostle speaks to the same purport, when he admonishes those who had learned Christ, and had been taught of him as the truth is in Jesus, "that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;" "and that ye put on the new man, which after God is created in righteousness and true holiness." And St. John states expressly, that they who continue in the practice of sin, are destitute of union with Christ. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son cleanseth us from all sin." That a principle of holiness should exist within us, which is not to be observed in our walk and conversation, is, according to the Scriptures, absolutely impossible: it is against the positive declarations of the inspired writers, and contrary to all experience. Take the case of St. Paul,

a man high in character and eminent for his moral qualities; yet was he, in his state of unbelief, a blasphemer, and a persecutor, and injurious. It is true, that he did these things ignorantly; but can it be believed, that he would have acted with the same exceeding violence of disposition and outrage of manner, after he became a new creature in Christ Jesus? The fruit of the Spirit is in all goodness, and righteousness, and truth: it is a spirit of long-suffering, gentleness, meekness, and temperance: and the life of the great Apostle evinced in this as in other respects, that old things were done away and that all things were become new. It is thus that the "hidden man of the heart," according to the expression of St. Peter, is perceived by others: the *principle* is seen only by him that searcheth the heart, but its existence ought to be visible by its *effects* to all.

4. It follows from these observations, that the man who is in Christ Jesus has new *enjoyments*.—It is not meant to be asserted, that he can derive no gratification from those objects of rational pleasure which delighted him before: such as the improvement of the intellect, the acquisition of knowledge, the exercise of the social affections: but *this* may be affirmed, that he is now endowed with capacities which qualify him also for *higher* enjoyments. He can taste the innocent gratifications of this life in all their refinement; but he has other sources of happiness, which are peculiar to the child of God. These are various and extensive as the blessings which he receives. He rejoices in the daily mercies of his heavenly Father, in the fulness of his promises, and the communications of his grace. Others may bend in the house of the Lord, and lift up their hands to the Mercy Seat; but he enters into those sacred courts with warm emotions of gratitude and praise: "This is the day that the Lord hath made; we will rejoice and be glad in it." Al-

though he knows himself to be a stranger and a pilgrim on the earth, yet, with the persuasion that heaven is his home, he abounds in hope, through the power of the Holy Ghost. The peace, which is imparted to him, is a peace which passeth understanding; a stranger intermeddeth not with his joy. Whoever is destitute of the faith of the Gospel, is destitute also of its consolations: but if any man be in Christ Jesus, however low his condition, and however painful his lot, that man can rejoice in the Lord. We have a striking proof of it in the Christians who were dispersed through the provinces of Asia. St. Peter addresses them, in the time of persecution, as men who, on account of their faith in Jesus Christ, could, even under these circumstances, rejoice with joy unspeakable and full of glory.

Such also was the feeling of St. Paul; for thus he writes to the Philippians: "Yea, and if I be offered upon the sacrifice and service of your faith," i. e. even if my blood should be poured out as a libation upon your offering, "I joy and rejoice with you all."

III. There is yet another idea in the text, which should not be omitted. In calling the believer a new creature, the Apostle shews what is the source of this newness of life—how it is produced. The words, if literally translated, would run thus: "If any man be in Christ, there is a new creation." The allusion is to the creation of the world: and the passage means, that in this renewal of the mind, there is as complete an act of Almighty creative power, as in forming the universe. This is the leading idea; and I will not pursue it beyond its plain and obvious import.—If we ask, then, by what means is our *understanding* to be enlightened? the answer of the Apostle would be: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of

the glory of God in the face of Jesus Christ." As in the beginning of time, when darkness covered the deep, God said, "Let there be light, and there was light," thus it is when he visits the benighted mind; the same Almighty power, which bids the darkness retire, bids also the day to dawn, and the day-star to arise in our hearts.

If we ask, by what authority is the *will* to be subdued? the reply is the same: "It is God that worketh in us both to will and to do of his own good pleasure."—If it be demanded, wherewithal shall we cleanse our ways and purify our hearts? the prayer of the Psalmist will be a guide to us: "Create in me a clean heart, O Lord, and renew a right spirit within me."—"Old things are passed away," saith the Apostle; "all things are become new." What is the renovating principle? It is the same power which created the world: it is the same God who is represented by John as seated upon his throne, and who declares, in reference to new heavens and a new earth, "Behold, I make *all* things new."

Let us then propose to ourselves the question, Have we reason to believe, that we are ourselves united to Christ?

The point should be examined by the Word of God. Let us be careful to what test we appeal, and how we apply that test. We have spoken, for example, of the enjoyments of the Christian: but if we place our reliance *only* upon certain frames and feelings, as marking the condition of the mind, we are in great danger of self-deception. Do we live in the spirit of devotion? Are we under the influence of Christian principles; and is the evidence to be found in our Christian conduct—in our words, and thoughts, and actions? Do we love God, and are we anxious to please him? Is the life that we live a life of faith and hope through the death and merits of his Son?

It well becomes us diligently to

try and examine ourselves; and to be especially careful that we do not mistake a *slumbering* conscience for a good conscience. To acquiesce in an idle persuasion that we are the children of God, while we are pursuing our own ways, and thinking our own thoughts, what is it but to *cherish* delusion, and to substitute darkness for light? It is not for want of *evidence* that men deceive themselves on this point: in the revelation of truth the children of God are manifest, and the children of the devil; the characters are drawn as with a sun-beam: but it is, because men *reject* evidence, and will not come unto the light.—How often do we pray, that we may ever hereafter please God in *newness of life*, and how little do we think of it! How often do we entreat the

Father of Mercies to create and make in us new and contrite hearts, and how little do we look for the fulfilment of our prayer! Yet thus alone is it, that we are enabled to walk in the path that leadeth unto life—the highway to happiness and heaven. Let no man deceive himself: if we would live in glory hereafter, the life which we *now* live must be by faith in the Son of God. May we all be truly sensible of the *nature* of our profession, of its sacred duties, and of its high reward; and may the influence of Almighty Power, which alone can quicken and renew us, “make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ our Lord!”

MISCELLANEOUS.

To the Editor of the Christian Observer.

THERE are certain faults of a minor kind, which, by their frequent recurrence, poison the mind more deeply than some others of a more alarming nature, and therefore well deserve our attention. On one of these, *the habit of making excuses*, I shall take the liberty of offering a few remarks. This practice is the refuge of weakness or of sin. So prone is man to error and to transgression, and so much is it incumbent upon him ingenuously to confess his faults or his mistakes, that when the making of excuses becomes a habit, it cannot be characterised in lighter terms. A false excuse is evidently a sin; a flimsy excuse is as plainly folly; and to suppose that others will be satisfied with it, or that it will raise us in their estimation, is a sure mark of a weak, unthinking mind. Some unchristian

practices require long habit to render us familiar with them; but this which we are considering commences so early, and is so congenial to our nature, that it takes the appearance not so much of an acquirement as of an instinct, bearing some analogy to those which are given to animals for the purposes of self-defence. The learned and the ignorant, infancy and age, seem alike acquainted with this universal art, and almost equally perfect in its application.

We are angry: it is indignation at vice. We are niggardly: it is in order that we may assist more deserving objects. We are extravagant: our station requires expense, our health indulgence.

Dr. Franklin is said to have had a servant who was never in the wrong. At length the Doctor's patience was exhausted, and he said, “My good friend, you and I must part.

I never knew a man who was good at an excuse, good for any thing else." The remark was a just one: for this is not a fault which only influences our conduct occasionally and incidentally: it is so wound in and dovetailed with all we think, and do, and say, that the whole is infected.

The most prominent device of this fault, when it has not the stain of intentional deceit, and also its most dangerous feature, is, that it disguises our vices in the attire of virtues*. It is the camera obscura of the mind, smoothing asperities, softening colours, and (by a sort of magical effect) producing, when we view ourselves, a general complacency and satisfaction ill suited to our fallen state. Like those mirrors to which vanity has recourse, it shews us not as we are, but as we would willingly believe ourselves to be. It persuades us to cherish faults, by whispering peace: it leads us astray, and blinds us to our danger: it communicates a disease, and takes away the remedy.

This habit, as it respects what we ought to do, is *disobedience*: as it respects what we have done, it is *pride and impenitence*.

Disobedience of this kind contracts much aggravation from the delay and reflection which accompany it; and God, we find, has manifested towards it his signal displeasure when it has appeared even in his most faithful servants. Thus his wrath was kindled at Moses, when he asserted his unfitness to appear before Pharaoh, and desired to excuse himself from the mission for the deliverance of the Israelites. Jonah, for a similar offence, was "cast into the deep, in the midst of the seas; the waters compassed him about even to the soul!" And our Saviour declared, "That none of those men who were bidden should taste of his supper," they having

* Mrs. H. More's allegory of Parley the Porter, exemplifies this with singular spirit and correctness.

"begun, with one consent, to make excuses." How different is the feeling manifested by our Lord and Saviour: "My meat is to do the will of my heavenly Father!"—What a beautiful contrast is afforded in the humble dependence and lively faith of Abraham, who, "when he was called into a strange country, obeyed, not knowing whither he went;" and who, "when he was tried, offered up his only son Isaac, of whom it was said, that in Isaac should his seed be called; accounting that God was able to raise him up even from the dead!" A ready obedience, in the most difficult and dangerous circumstances, is a distinguishing mark of the children of God. How do the hosts of heaven perform the Divine will? Their obedience is not languid, cold, and formal; it is not an obedience from which they shrink, and endeavour to take refuge under excuses; it is prompt, universal, cheerful, perfect. God will not be satisfied with reluctant service and unwilling compliance. "Whatsoever ye do, do it heartily," with all "gladness and singleness of heart." In what light, then, must we regard those who, through shifts and evasions, frequently decline altogether to obey his will?

The connection between reluctant service and excuses is obvious. What we take a pleasure in, we employ no excuses to avoid. When a man is hungry, he seeks no arguments for abstinence; or when he is fatigued, for exertion: so no one, eager to obtain the favour of his heavenly Father, would delay to obey his will, and to seize every opportunity of promoting a renewal in his image.—To instance the cases in which this fault finds a place, would be to name all the vices to which human nature is subject. I will mention, however, one or two which happen to occur to me, as deserving particular attention.

We are apt to flatter ourselves, when we withhold our charity, that

we do so in order to bestow it upon a more worthy object. But is this the case? Do we not afterwards consult our own vanity, in the selection of the case; or, failing to meet with an object to our mind, devote to an indulgence in unnecessary gratifications no small part of the fund which ought to have been employed in the solace of misery, or the promotion of knowledge and virtue? Did the Samaritan pass by the sick traveller, that he might seek greater distress; or excuse himself, like the Levite, by a profession of intending to bestow his alms rather upon a brother than a stranger?

Another instance, in which excuses are far too readily admitted, regards our social intercourse.—Here, I think, the failure is both frequent and important. We either persuade ourselves that we have no talents which can promote the interests of religion; or we take shelter, under the plea of youth and modesty, in cases in which that plea is not fairly admissible.

The disciples of Christ were poor fishermen; and, although not gifted with enticing words of man's wisdom, they were appointed to teach all nations, and to spread the knowledge of the Gospel. A single word in due season, even from a very young person, if it has the genuine stamp of modesty and piety, will restrain levity, introduce right feeling, and give a new colour to the conversation, in which those who might be afraid of originating the topic will not be ashamed to join. If the plea of humility is urged, try it by the test of our conduct on other occasions. Is there the same hesitation in expressing our opinion on politics? Do we equally avoid discussing literary subjects? No: for these subjects are closely connected with the wisdom of this world. To this mankind pay adoration; and are we sure that we are not votaries at its shrine, and that we do not seek to share its honours?

It remains to say something on excuses for our *past* conduct.

Do we hope that we can alter its real character by our delusive colouring? And on its real character must depend the estimate formed of it, not only by God, with whom disguise and pretence can be of no avail, but even by our fellow-creatures. All the barriers which sophistry can erect against merited censure will prove useless, and only serve to shew that there was a weak point which needed defence. Experience proves that those fare best in the opinion of the world, who are ready to acknowledge their faults; but to pretenders of all descriptions, it shews little mercy, and will scarcely allow even justice.

But though we shall certainly fail in our attempts to carry away the good opinion of the world; in deceiving ourselves, if that be any consolation, we shall have great and lamentable success. Self-delusion is an easy task; and while others see through our arts, we shall present the humiliating spectacle of persons who have too little strength of mind to acknowledge our faults, or too little penetration to detect our own subtleties, or to discover that others are alive to them. If habitual self-excusers could so far remove the veil from their minds, as to be aware of the sort of impression they make on others, they would, even without the aid of higher principles, discontinue the practice. But should their self-love fail to produce a change, let them turn their eyes inwards from the little world in which they live, and whose good opinion they preposterously court, to their own bosoms, and appreciate the effects of self-delusion there. Do they hope to conquer their sins, if they refuse to see them; or, to attain to virtue, when they are in the habit of clothing their faults in its attire?

The *know thyself*, is a precept as well of the Bible as of philosophy; and if the imperfect moral-

ity of Greece and Rome called for an extensive and enlightened knowledge of ourselves, how much more must the pure religion of Christ, which requires us to give an account of our incipient wishes, our hidden motives, and most secret thoughts? "Of all knowledge, the wise and good seek most to know themselves, in order that they may divest themselves of the partialities and the pride which blind their sight and pervert their judgment; and of that sickly sensibility under reproof, which proceeds from an over-valuation of the good opinion of the world, and from too great a dread of its censure."

We discourage advice and reproof by the dissatisfaction or coldness with which we receive it; but the voice of humility would rather reply, "I wish that these were all my offences. I could tell worse things of my own heart than those of which the world knows." We can all say this; and surely, then, we do not act the part of piety and candour, when we receive in silent displeasure, or repel with anxious warmth, any suggestion to our disadvantage, as if we were incapable of committing some minor fault, or as if it were unfriendly to tell us of it.

To correct this disposition, let us recollect that God is acquainted with all our sins: let us imagine an innumerable company of angels witnesses not only to the offences themselves, but to the subterfuges and concealment by which we seek to hide them from the face of the world. Above all, let us cultivate self-examination and seek humility. If we attend earnestly to the first of these, we shall soon, by Divine assistance, obtain more of the last; and then we may learn "not to think of ourselves more highly than we ought to think," and not to wish the circle in which we live to do so. We shall become more and more anxious to be right than to appear right; and begin to say from our hearts, "It is a light thing for me to

be judged of man's judgment: my judgment is of the Lord."

David communed with his own heart, and found it deceitful above all things, and desperately wicked. He knew that a small excuse serves to delay repentance, or render it insincere; and therefore he poured out his acknowledgments often, by no false or scanty measure: He had no reserve in his confessions. Whether before God or man, they were frequent, full, spontaneous, sincere. Let us then seek to follow the example of the Psalmist; and when we adopt his words, let us pray and strive to attain his spirit.—With respect to the correction of this fault in other persons, as far as it appears openly, I think this more easy than in ourselves, for we both see it more clearly and deal with it more honestly. I am in general a great advocate for plain dealing; and in this case, we have additional motives for practising it, because the very nature of the fault implies an attention to the opinion of friends: it is prompted by an undue desire to attain their good opinion; but when it is found that they are alive to the weakness of our excuses, and that this habit rather lessens their esteem, the temptation to it is removed, and the vanity or pride, which had a share in prompting it, will by degrees take up arms on the other side. These reasons are, I think, all in favour of not withholding our friendly admonitions on such occasions as will justify us in producing them, when our acquaintance offend in this way; and I have often remarked, that such admonitions operate more speedily and permanently in the correction of the fault in question than of any other.

This subject, sir, is as extensive as it is important; and I am aware how very slight and imperfect these remarks are; but knowing your disposition not to be a severe critic of the productions of your correspondents, I venture to offer them for

your inspection, and only wish that they had been more worthy of it.

H. E. W.

copy much space, and would very much gratify, as well as greatly assist,

Your much obliged

And constant reader,

STANLEY.

To the Editor of the Christian Observer.

THE object I have, in at present addressing you, is, in all humility, and with all deference to your superior judgment, to prefer a request.

You profess to have particularly in view the benefit "of clergymen, or young men about to become clergymen;" and not only them, but of "men and women" in general. Now, sir, the two former may be supposed, and indeed ought, to be well acquainted with the Latin tongue, and other dead languages; but very few comparatively of the latter, even in this age so favourable for education, have had the advantage of classical instruction: so that a numerous body of your readers are deprived of some of their pleasure and profit, by not being able to translate the Latin and Greek sentences which frequently occur in your pages: and the consequence is, that they do not peruse such papers as contain them, or stop when they meet with them, and skip over the remainder to proceed to the next subject. The writer of these lines is approaching threescore; and though the Latin he gained in his youth is of some use to him as to the regulation of his language in speaking and writing, yet the avocations of a very active life have not allowed him to improve and retain what he once knew: so that he is, for the most part, not competent to render into English the numerous quotations he meets with in your valuable miscellany, which he considers, in many cases, as a serious loss.

My request therefore is, sir, for the benefit of myself and other unlettered persons, "that translations of *all* quotations from the dead or foreign living languages may in future be added in the margin of the column or page, as a note, in a small type." This would not oc-

To the Editor of the Christian Observer.

Among the many wise regulations which have been adopted by the Legislature, for the conservation of pure and undefiled religion in these kingdoms, that which guarantees the integrity of the sacred Scriptures in the vernacular language, by confining the privilege of printing them, in the Authorised Version, to the King's Printer and to the two Universities, is not the least important. Without this salutary restriction, there would be no security against the corruptions and mutilations of those theorists, who, being "wise above what is written," and more intent on supporting a favourite hypothesis, than in disseminating the "truth as it is in Jesus," seize every opportunity to wrest the Scriptures from their plain and simple meaning, and to make them speak a language at once inconsistent with the great and essential truths of the Gospel, and destructive of the hopes and supports of the humble and devout Christian.

The restriction, however, does not, nor is it right that it should, extend to new versions of the Scriptures, or to the Authorised Version accompanied with a commentary. Whatever ill consequences may have resulted from this liberty, they are abundantly compensated by the good which the labours of many learned and pious expositors have effected,

But editions of the Sacred Volume, without note or comment, are not unfrequently, in defiance of the prohibitions of the Legislature, printed and published by unprivileged persons. Whether any advantage has been yet taken of this practice, for the purpose of propagating the

“conceits or dogmas of a party, I have not ascertained. But that a wide door is thus open to the most dangerous abuses, is sufficiently evident; and that a speedy check should be put to such a daring violation of an enactment of vital importance to the best interests of the country, must be obvious from the acknowledged necessity of the law itself.

Some of these spurious editions are marked by certain peculiarities, which are worthy of notice, as they indicate an indifference, at least, to established usage and authority, and in some cases to the dictates of truth: qualities which afford no sure pledge of a faithful adherence to the received text, if interest or party feeling should interfere. In one of these editions, printed by Richard Edwards, Bristol, 1802, I observe that the words supplied by the translators, which in all the authorised editions are very properly distinguished by the Italic character, are printed in the common type, without any distinction; an innovation for which no excuse can be offered, unless it be that of extreme ignorance or parsimony.

Another edition which I have lately seen is remarkable for a gross deception at the very threshold; not, I fear, unprecedented, but which is not on that account less reprehensible; for though we are expressly told that it contains Notes, the words “with notes” forming a prominent part of the title-page, yet there is not a vestige of a note to be found in the whole volume. What the object of this species of fraud is, they who practise it can best tell; but surely if ever falsehood appears under an aspect of peculiar hatefulness and disgust, it must be when it is employed to usher into the world the sacred word of Divine truth.

It may not be considered irrelevant to mention here, that, when this edition was put into my hands at my bookseller's, a gross typographical error happened to meet my eye; which induced me to go through the whole chapter in which

it occurred; and, to my great astonishment, I found in that chapter alone (Levit. xvi.) no fewer than five similar mistakes. I afterwards ran over several other chapters, and was repaid for my trouble by a copious gleanings of blunders of various kinds. This immediately suggested to me the propriety of addressing a word of admonition and caution to the press from whence the edition issued; not doubting but that it would be received with attention, and that in their future impressions greater vigilance would be exercised. But on turning to the title-page for the necessary information, I had the mortification to discover that the book was not printed by either of the Universities, or by the King's Printer (to whom alone I could with any prospect of utility address myself), but by “C. Corrall, Charing Cross.”

Among the errors which I noticed in this edition are these: Mark viii. 35, “loose,” for lose. Luke ii. 2, “governor of Syrian,” for Syria. Luke vi. 8, “new,” for knew. 2 Cor. iii. 3, “written not with ink, but with the *spirits* of the living God,” (for *spirit*.) Coloss. i. 7, “your faithful minister,” for you a faithful, &c. Eph. iv. 4, “This is one body,” for There is one body. Deut. xxxii. 12, “on strange God,” for no strange God. Lev. xvi. 5, “children Israel,” for children of Israel. Ps. xxxv. 11, “raise up,” for rise up. Ps. lxxxix. 19, “speakest,” for spakest. Gen. xxviii. 2, “Pardan-aram,” for Padan-aram, &c. &c. The punctuation, moreover, as far as my examination went, was very incorrect.

I am aware, however, that the Bibles which issue from the authorised sources are not exempt from similar blemishes: but the public has the satisfaction to know, that no designed departure can be there admitted (and it is there alone that we can possess this confidence); while a hope may reasonably be entertained, that, by the stereotype process lately adopted, all the accidental errors of

the press, which may have hitherto escaped detection, will gradually disappear. To promote this desirable end, it is my design, as I have leisure, to examine their several stereotype editions, and to communicate to the respective parties whatever remarks I may find necessary.

In the hope that an effectual remedy to the evil complained of will be speedily applied, by those to whom it belongs to watch over the spiritual concerns of the kingdom, I remain, your's,

VERAX.

To the Editor of the Christian Observer.

As the object of the Christian Observer is to *do good*, I will make no apology for addressing him on a subject which needs neither interest to recommend nor eloquence to enforce it. Among the numerous charities of the religious world, so eminent and so honourable to a Christian land, there is one which *still* seems to be imperiously required. A number of persons exist among the poor who are capable of reading from education, and eager to read from inclination; whose *eye-sight* is become *dim with age* or infirmity. I know several of that description. To them the Bibles and Testaments, as well as Prayer-books and Tracts, in the common print, are given in vain! Some of them are unable to read them, even could they *afford spectacles*; for *such* it would be an act of Christian charity to provide Bibles and Testaments, Prayer-books, with suitable Tracts, (perhaps prayers in a large print with Scripture extracts), in a *black large* letter, which they might easily distinguish; and this is the more required, as many a tedious hour must they often pass unnoticed and despised by the world. This plan would be also of importance to the sick, whose rooms are generally darkened, and whose eyes become *dim* in the course of a long, linger-

ing distemper, though their intellect is clear, and they hunger and thirst for the bread of life just on the threshold of eternity.

AN ELDERLY GENTLEWOMAN.

To the Editor of the Christian Observer.

Will you allow an old British Seaman to occupy a small space in your valuable and truly useful miscellany, or at least to engage a few minutes of your attention?

I no more expect, sir, to see the wavy honours of a naval flag flying over my head; but I am fully aware that the Christian banner is always displayed, and that, under its benign, though powerful, direction, there is neither superannuation nor half-pay; that neither wounds nor infirmities can plead a moment's dereliction of duty; and that the Christian Warrior must remain in active service, as long as the voyage of his life may endure.

At the present moment, the benevolence and munificence of the British public have been elicited by the pure flame of vital religion, the blessed influence of which is rapidly expanding as far as the range of man can penetrate; and my brother sailors now pursue their voyages charged with the rich freight of the Word of Life, and may boast, with honest and warm exultation, that they are the means of spreading the truth from pole to pole. May the reflection sink deep into their minds, and produce such happy effects on their conduct as to make them the missionaries of example as well as the messengers of glad tidings to all the world!

In truth, Mr. Editor, the extended operations of the Society for promoting Christian Knowledge, and the energetic co-operators of modern days, must afford an animated glow of satisfaction to the thinking mind, and make the pious Christian exult in witnessing a period, second in religious consequence to none, since

our blessed Master first sent his disciples to preach to all nations.

We see how much has been done in this good cause; and in this labour of love, as well as in all other labours, one step gained points out the next which it is requisite to attain in our approximation towards the heights of Christian perfection.

The rich and the great, who have so nobly contributed to expand the powers of the human mind, and to make known the Word of God to all mankind, have only now to seal the bond of their good deeds by the stamp of *example*. The original of more than one of our beneficent societies of instruction and expansion of Christian knowledge have, as far as my information extends, originated in your pages. Let me then, through their extensive medium, propose *Societies of Example*—societies of the rich and powerful—to show the poor and needy, that their faith in the holy Books which their bounty distributes is pure and unfeigned.

I was very much pleased with the admirable advice on the subject of example, given in your *Observer* for September, 1813; and, although that advice is addressed peculiarly to those who are in holy orders, surely it is most applicable to all who are set as beacons for the many to observe, and may well be received by all who, by means of their patronage and subscription, are, although laymen, so usefully employed in instructing the ignorant and rescuing those that are in error from the power of darkness. Why should not each alike resolve,

To live in act; and be, in thought,
A comment on the truths he taught?

The same Number of your work (p. 571) offers a fair subject to propose, as the basis of one of these exemplary societies: I mean, the profanation of the Lord's day by journeys of mere pleasure, or such as are undertaken without absolute necessity or purposes of charity.

The two cases mentioned, of a prince and a judge, are most powerful; and I should think that an *Anti-Sabbath-breaking Society* would be a most useful undertaking; and, should their attention be once called seriously to the subject, I should hope that the prince would be the patron and president, and the judge a worthy member.

May I be allowed to call to the recollection of those who give a Bible or Prayer-book to a poor man, that one of the most striking commands contained in it is, beyond a doubt, the *Fourth Commandment*; and it is one which, in its nature, most powerfully attracts the attention of those to whom its effects are doubly blessed, as uniting relief from labour with the means and leisure of worshipping God in the great congregation, and having their duties explained to them.

Now, sir, would any of the noble patrons of the Bible Society ever make a journey on a Sunday without evident necessity, if they once reflected, how many persons they deprive of the only time they would otherwise have had to read that Sacred Volume which they have so bountifully bestowed? I will not encumber your pages by stating the probable number of hostlers, drivers, waiters, &c. &c. they thus keep from church, but just offer one supposed contrast.

Let us imagine a nobleman, in the course of his journey, shewing such an obedience to the Divine laws, and such respect for religious institutions, as to stop during the Sunday, and attend Divine worship at the nearest church. Let him calculate how many persons this conduct would enable to attend to the duties of the day. This he can calculate; but I can assure him, that the tone of such an example would be beyond his calculation or belief, and as superior to the effects of the most benevolent earthly charity, as the blessings of a boundless eternity are to the transient enjoyments of time.

But, sir, it suits better with my habits and acquirements to offer a suggestion, than to expatiate on the means of execution. This I submit to yourself, and your able correspondents.

I remain, sir, &c.

C. C. C.

To the Editor of the Christian Observer.

I ENCLOSE you a paper, which, though it is not dated, must, I think, from its situation in my journal of occurrences, have been written in the close of the year 1801. It is word for word, as nearly as recollection at the time enabled me to write it down, the substance of a conversation which passed between me and a poor man, all whose connections were Catholics, but who constantly attended my church himself. I will not, however, anticipate his character, which will appear from the recital.

Extract from passing Occurrences.

"There is a poor man who constantly frequents my church. On no public occasion, unless prevented by illness, have I missed him out of it. His name is Barny, and he is generally esteemed a sort of idiot: yet simple as he evidently is, his knowledge in spiritual things is enough to shame many a wiser head. He gets his subsistence by going among the parishioners, who make an annual subscription for him to procure him clothes*. Having just come to make his usual application to me on this subject, and Amanda having remarked to me, that she had observed Barny apparently much affected by parts of my discourses, which she conceived he could not understand, I resolved to seize the opportunity of inquiring from himself, whether he received any benefit from coming to church. The following is the conversation that passed between us:—

"I believe you love to go to church, Barny?"—"I do."

"Why do you love going to church?"—"I hear the word, I hear good words there."

"What do you hear?"—"I hear that the blood of Jesus washes away my sins, *all my sins*."

"Do you love Jesus Christ, Barny?"—"I do, sir."

"How do you know that you love him?"—"He is precious to me."

"Do you ever recollect, Barny, when he was not precious to you?"—"I do."

"Do you ever pray to God, Barny?"—"I do, sir, in secret, coming along."

"Do you think God hears you?"—"I do."

"Why do you think so?"—"He puts it into the people's hearts to help me—the summer when I had scarce a morsel to eat."

"You think, then, it was God who brought you through the dear summer?"—"It was."

"Barny! are you afraid to die?"—"If my soul was safe, I would wish to die—the night*."

"Why, Barny! would you wish to die, and go into the grave?"—"I would—I would wish to be with my Lord."

"Barny, do you recollect, when I was a child you used to speak bad words: do you say any bad words now?"—"No, no!" (With emphasis.)

"Are you sorry for having talked these bad words?"—"I am—very sorry."

"Barny! Does any person talk with you about religion?"—"No person."

"How have you then learned to give me these answers?"—"I learn by the blood of Jesus Christ, that he will wash away my sins—And the Lord God wash away all my sins that I have committed."

The reader will be inclined to think, that Barny, whose action and

* We have no poor rates in Ireland.

* The night—i. e. this night: I should think it wrong to amend Barny's language.

manner, and a little stoppage in his speech, added double weight to every thing he said, is not the fool he is generally supposed to be. But I will venture to affirm, that Barny could not give satisfaction upon any other subject. Barny can give no account about his own age, and, though living in the country all his life, knows not, I believe, the parts of a plough, nor can he perform any part of farming work. But Barny *knows* that he is a *sinner*, and that he has a *Saviour*, who is able to save such sinners as he. Barny loves the Book which reveals such a Saviour to him, and to wait in those courts where he hears *good words* about him whom he has found to be *precious* to his soul. Barny has not a mere *cant* about religion; for the change in Barny's *conduct* shews a change in his *heart*, and that he is really the character he professes himself to be. One remarkable trait in that character we ought not to overlook. It is this; that he looks through the creatures to God, and esteems it as an answer to prayer, "that the people help him;" and in particular, that being perfectly helpless himself, he was brought through these last severe times. Many other reflections naturally present themselves from this little history; but they are obvious, and I omit them.

Here, infidelity! is a *lesson* for you, if any thing can give you instruction. I defy you to produce such an instance of the benefit arising from your teaching. Here is a person reclaimed from sin, and evidently taught of God, when his own reasoning powers were weak, and through the medium of those very *means of grace* which you affect to despise.

The above, sir, were my reflections on the history of poor Barny, in the year 1801; and they are still the same. I have now only to add, that he is gone to his reward. He continued the same faithful attendance in the courts of the Lord's house that he had been accustomed

to give, and I had other conversations with him similar to the above; but missing him for some Sundays in his favourite place of resort, whence he derived so much pleasure and profit, I found upon inquiry that he was no more. His friends, if he had any I can call so, had neither religion nor kindness enough to inform me of his illness, or I should have hastened to have smoothed his pillow in his sickness, and exhilarated his sinking spirits, by talking of that Lord whom he loved so well. His portion is in heaven, and his memory will be perpetuated in your pages.

I am, Sir,

Your obedient servant,

IRISH,

To the Editor of the Christian Observer.

If it have been often said, that "All is not gold that glitters," it may frequently be affirmed, with equal truth, that "All is not *dross* which appears such." The Roman Breviary is generally regarded, by Protestants, as a compound of superstition and idolatry; and so, in truth, it is: yet it contains a few pieces of a different quality. Among these is one which is generally ascribed to *Claudianus Mamercus*, who flourished about the end of the fourth century, and which *Sidonius Apollinaris* (who wrote about A. D. 470 or 480) commends highly for its "elegance, loftiness, and sweetness; exceeding any of the ancient lyrics as much in the eminence of its composure as in historical truth." (See Sidon, lib. iv. ep. 3.) If this hymn be already thrown into English verse, I am ignorant of the circumstance. If it be not, perhaps you will insert it in an early Number of your valuable publication, that some of your readers, who have a turn for poetical composition, may favour us with a translation. For my own part, although I retain all my love for poetry, I have scarcely ever tried my faculty at

rhyming since I was four-and-twenty: I feel, therefore, that it would be a kind of sacrilege to touch this elegant piece with my rude hand, but consign it to you; and am, &c.

ACADEMICUS.

BREVIAR. ROM. DOMINICA 5. QUADRAGESIMA, SIVE IN PASSIONE DOMINI AD MATUTINUM.

PANOR lingua gloriosi
Prælium certaminis,
Et super crucis trophæum
Dic triumphum nobilem,
Qualiter Redemptor orbis
Immolatis vicerit.

De Parentis Protoplasti
Fraude Factor condolens,
Quando poini noxialis
Morsu in mortem corruit,
Ipse lignum tunc notavit,
Damna ligni ut solveret.

Huc opus nostræ salutis
Ordo depoposcerat,
Multiformis Proditoris
Ars ut artem falkeret,
Et medelam ferret inde,
Hostis unde læserat.

Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus orbis Conditor:
Ac de ventre Virginali
Caro factus prodiit.

Vagit infans inter arcta
Conditus presepia:
Membra pannis involuta
Virgo mater alligat;

Et maque pedesque et crura
Stricta cingit fascia.

Gloria et honor Deo
Usqueusque altissimo,
Una Patri, Filioque,
Inclito Paraclito.
Cui Laus est et Potestas
Per æterna sæcula. Amen.

For the Christian Observer.

PSALM XV.

Who, blest with God's eternal smile,
Shall rest on Sion's holy hill;
Or, lost to earthly cares awhile,
In holy tents perform his will?
E'en he whose heart and life are free
From blind corruption's sinful stain;
Whose words and actions well agree;
Whose promise ne'er is pledg'd in vain!
That man whose generous soul disdains
The crooked paths of dark deceit:
O'er whom bright truth, triumphant, reigns;
Whose breast is honour's chosen seat.
Slander, before his open face,
Abash'd and cowering, far retires;
Whilst love, and every heavenly grace,
Inspire him with their purest fires.
No sinful gains increase his store:
The oath he swears is sacred still;
Nor interest, nor ambition's power,
Can tempt him to forsake thy will.
The man who thus thy law performs,
O mighty God! shall never fall;
Secure, amidst surrounding storms:
His firm support—the Lord of all!

REVIEW OF NEW PUBLICATIONS.

Memoirs of the two last Years of the Reign of Charles I. By Sir THOMAS HERBERT Groom of the Chambers to his Majesty. Nicol. 1813.

THE poet, having surveyed all the splendour of Italian scenery, its cloudless skies, its perpetual spring, the "theatric pride" of its woods, and the exquisite tints of its flowers,—the combined display of all that is

illustrious in art with all that is sublime in antiquity,—sees, at once, a cloud darken the whole of his prospect, as the inhabitants of this brilliant scene pass before him; and, sadly, and expressively, exclaims,

"Man is the only growth which dwindles here!"

And, in truth, the vices or follies of our species are evils for which no

external advantages can compensate. Considering man even as the mere creature of time, and as soon to lay down his mouldering frame in the dust, yet, while he lives, he fills so important a sphere, and the interests and destinies of so large a part of creation are influenced by his individual character, that the heart sickens at the contemplation of his vices. But when we extend his being to eternity; when we contemplate him, and all whom he controls or influences, as the possible inheritors of heaven or hell; then his character assumes a still more terrific interest, and we cease to wonder at the exclamation, "Rivers of waters run down mine eyes, because men keep not thy word."—But in the same degree in which the vices of mankind, and especially those of the great, sadden the mind, do their virtues charm and refresh it. It is delightful to pause, amidst the scenes of tumult and horror through which the hand of the historian conducts us, and recreate ourselves in the contemplation of some character rising above the level of his age, "faithful found among the faithless;" a "preacher of righteousness" amidst the general dissolution of morals, or a pillar of integrity at a moment when the fabric of rational honesty is shaken to its foundation. The desire of searching out such characters, and of recruiting the mind by the examination of them, has produced some of the noblest works of biography; the lives, for instance, of an Agricola or a Hooker. The same desire also, in part perhaps, prompted that more elaborate production (which is at once the honour and the consolation of this age), a "Church History*," which, passing by those individuals whose vices are blazoned in former histories of the church, gives us the records of those who lived and died the tried and triumphant servants of a crucified Master. Such indeed is the anxiety of the mind to discover such points

* Milner.

of repose; to create, as it were, such cases in the desert; that it is not unusual to imagine or fabricate, in certain characters, virtues they did not possess; to dress up an idol; to invest him with imaginary splendour, and then to do him homage; not more for his honour, perhaps, than for our own gratification.—Now, we confess, that our sovereign Charles I., especially as contemplated in the last years of his life, and when purified by the fires of affliction, is one of those characters to whom, in surveying the vices of the great, our eye has often turned for consolation. There is no age in which such consolation is more necessary than in his; for none, perhaps, exhibits a more violent contrast of principle and practice; of that species of inconsistency which is most apt to shock the moral eye. At the same time, such was the angry and divided spirit of those times, that it is difficult to form any just estimate of any of the public actors in them. No sooner, for instance, had we discovered some verdict in favour of Charles, than up rose some Puritan writer to reverse it. Such, for example, is the tendency of the evidence collected in the important, and lately republished, work of Harris; who, though a lover of truth, and endeavouring to preserve in himself all the neutrality and *sang froid* of Bayle, on whose plan he composes, has nothing of the real scepticism and indifference of Bayle by which to maintain his neutrality; and is, in fact, the most dangerous, because the unavowed, enemy of Charles. Such also are the Memoirs of Col. Hutchinson, where our suspicion of the spirit of misrepresentation and puritanical prejudice is disarmed by the sex, the gentleness, and the piety of the Memorialist. We will own that, after reading these two works, we were preparing, like the emperor of old, to strip our idol of the golden cloak with which we had been accustomed to invest him, and to put

over him, at least, a mantle of woollen. We were preparing, and a mournful preparation it was, to huddle Charles into the grave of ordinary men; to deprive ourselves of an illustrious example of the "uses of adversity;" to take one from the small catalogue of those who redeemed, in some degree, the reputation of that disastrous period. Under these circumstances, it was with no small delight we hailed the publication of the little work before us: of its pretensions to influence public opinion upon this point we shall now proceed to give some account.

The author of it, Sir Thomas Herbert, was groom of the chamber to the sovereign, of the two last years of whose life he here gives a brief, simple, and most interesting narrative. Connected with the noble house of Pembroke, he was sent by the earl of that name to travel in foreign countries, where he remained four years, and, on his return, published an account of his travels.

"Soon after his return," (says the editor of this little volume, in a short extract from the *Life of Sir Thomas Herbert, in the Athenæ Oxoniensis*), "he had the misfortune to lose his patron, who died suddenly; upon this distressing event, he again went abroad. At his second return, he found his country poisoned by a mental blight, which ended in civil war, bloodshed, and misery."

"In this unhappy state of his country, even the virtuous house of Herbert were in some degree infected; for Philip, Earl of Pembroke, undertook an embassy from the Parliament in 1646, to King Charles, then at Newcastle; and our author attended him, as one of the parliamentary commissioners. He soon found, however, the King to be of a very contrary disposition from what the malcontents of the day had represented him. He, therefore, like a truly virtuous man, wishing to make his conscience some amends for the error with which his mind had been poisoned, attached himself to the King from that time, to the moment of his murder; and during these two years, he underwent, night and day, all the difficulties, dangers, and distresses, that his royal master suffered."

Now, it need scarcely be said,

that such a document is of high authority and importance. Had it contained merely the evidence of a thorough-bred cavalier, it might justly have been suspected to be tinged by the channel through which it had flowed. Or had it been the testimony of some low man, vanquished by the overwhelming munificence or courtesy of a wealthy or polite prince, it might not have been less suspicious. But Sir Thomas Herbert was originally connected with the parliamentary party; was even placed by them as a watch upon his person; received no particular marks of royal bounty, (for the few personals of the monarch, with the exception of a cloak given to Sir Thomas, were distributed among his own children); was a man of birth and education and much discernment, a friend of truth, and evidently a lover of virtue; and, what perhaps may be still more decisive with some as to the value of his testimony, was, to the last, trusted by the Parliament, left with the King when all others were removed, and permitted to attend him in his confinement, and even to sleep in his room. Such was the man. And, if to these it could be necessary to add other evidence in his favour, it might be collected from the memoir itself. In our minds, nothing can more strongly wear the stamp of truth. The Christian and the gentleman prevail in every part of it. We have not discovered a single instance in which he is chargeable with intentionally quitting that path of simple, sober statement, which he had prescribed to himself. And falsehood is rarely either sober or simple; for those passions which lead men to practise it, generally carry with them into the act, the evidence of their own existence. Thus much, then, for the pretensions, and general character of the work. We shall now proceed to lay before our readers, some of those extracts by which we have been most interested; and which are, at the same time, most illustrative of the points

we have in view. Upon those parts of the relation which are to be found in all the histories of the times, we shall not dwell.

Sir Thomas begins, with relating the flight of the King from Oxford, about April, 1646, to put himself into the hands of the Scots. Soon after, the Parliament made certain propositions to him; which, as they involved several conditions wholly incompatible with his views of religion or justice, he peremptorily rejected. Upon this, the Parliament came to an accommodation with the Scots; by means of which, they secured to themselves the person of the King. And, the treaty being completed, they appointed some commissioners to attend upon his majesty, on his journey to Holmby, and during his residence there; among whom, was Mr. Herbert, afterwards Sir Thomas Herbert. These commissioners, though not selected from among the friends of Charles, appear to have been most graciously received by him. They soon set out on their journey with the royal prisoner; for such he must from this moment be esteemed. The following paragraph gives us an idea of the state of public feeling at this period.

"And it is note-worthy, that through most parts where his majesty passed, some out of curiosity, but most (it may be presumed) for love, flocked to behold him, and accompanied him with acclamations of joy, and with their prayers for his preservation; and that not any of the troopers who guarded the King, gave those country-people any check or disturbance as the King passed, that could be observed, (a civility his majesty was well pleased with)." p. 14.

We shall next extract a passage which occurs soon after, as strikingly indicating the strength of the King's episcopal preferences, and his devotional habits.

"At mealtimes, Dr. Marshall and Mr. Cartel," two Presbyterian divines, "were most times present when his majesty dined and supped, and willing to crave a blessing; but the King always said grace himself, standing under the state, his voice sometimes audible. His majesty, nevertheless,

was civil to those ministers, seeming to have a good esteem of them, in reference to what he had heard, both as to their learning and conversation. Nor did he express a dislike towards any of his servants then attending him, as were free to repair to the chapel where those ministers by turns preached, forenoon and afternoon, every Lord's day, before the commissioners and others of the household; albeit, as some of them would say, they had rather have heard such as the King better approved of. The King, every Sunday, sequestered himself to his private devotion; and all other days in the week, spent two or three hours in reading; and other pious exercises." pp. 15, 16.

Soon after, the Parliament deprived him of his own friends and servants; and the parting scene, as given by Herbert, is too striking to be passed over.

"Next day his majesty's servants came, as at other times, into the presence-chamber; where, at dinner time, they waited: but after his majesty arose from dinner, and acquainted them with what had passed betwixt him and the commissioners, they kissed his majesty's hand, and with great expressions of grief for their duties, poured forth their prayers for his majesty's freedom and preservation, and so departed. All that afternoon, the King withdrew into his bed-chamber, having given orders that none should interrupt him in his privacy." p. 19.

The following statement of his mode of life, which follows soon, throws much light on his character.

"It is well worthy our observation, that, in all the time of his majesty's restraint and solicitude, he was never sick, nor took any thing to prevent sickness, or had need of a physician: which (under God) is attributed to his quiet disposition and unparalleled patience; to his exercise when at home, walking in the gallery and privy garden, and other recreations when abroad; to his abstemiousness at meat, eating of few dishes, (and, as he used to say) agreeable to his exercise, drinking but twice every dinner and supper; once of beer, and once of wine and water mixt." p. 24.

His quiet and apparently happy life at Holmby, was at length disturbed, by the now thickening plots of the army. In the night, a cornet forced his way into the house; and, without any pretence to instructions of authority, except that supplied by

a troop of horse, which the King said were "instructions written in very legible characters;" once more put the monarch into his carriage, and ordered him to journey to Chiltersey, near Cambridge. Thither, came Fairfax, Cromwell, and Ireton, to meet him. But, without staying long there, he proceeded by easy stages to Hampton Court, lodging, in his progress, at the seats of the various nobility. Here, though the Parliament had, on the motion of the army, expelled from the house twelve members most friendly to peace, and to the royal cause, great indulgences were allowed him; and, especially, the privilege always, it would appear, chiefly desired by him—that of having his own chaplains. These "halcyon days," as Sir Thomas calls them, did not, however, long continue. Soon began the meetings and cabals of the "Agitators," a body composed of two men from each regiment; by whom the King was, at length, so effectually alarmed, that he secretly, in disguise and in the night, fled from Hampton Court, towards the Isle of Wight, leaving a letter explanatory of his intentions and his motives.

He proceeded to Carisbrook Castle, as being the only fortified place in that island. There he was joined by many of his servants, old and new; none of whom, with the exception of his chaplains, were for a time excluded. This exclusion, however, says the author (p. 57), was "no little grief to him, in regard, he had no disposition to hear those that exercised according to the Directory, which was then practised; but hindered not his private devotion, which every day he carefully attended; and the Lord's day he observed, by reading the Bible, and other books fitting him, for prayer and meditation in his oratory."

Soon, however, whatever privileges and liberty he enjoyed were abridged. His servants, except a Mr. Harrington and our Author, were dismissed; and his excursions

beyond the limits of the castle restrained. Here the author gives a particular account of his employment.

"He carefully observed his usual times set apart for his devotion and for writing. Mr. Harrington and Mr. Herbert continued waiting on his majesty in the bed-chamber; he gave Mr. Herbert the charge of his books, of which the King had a catalogue, and from time to time had brought unto him, such as he was pleased to call for. The sacred Scripture was the book he most delighted in, read often in Bishop Andrews' Sermons, Hooker's Ecclesiastical Policy, Dr. Hammond's Works, Villalpandus upon Ezekiel, &c., Sander's Paraphrase upon King David's Psalms, Herbert's Divine Poems," &c. &c. p. 61.

The unsuccessful invasion of England by the Scotch, under Duke Hamilton, and the rising of various bodies of military to assist the King, soon took place; and, after giving a rapid sketch of these events, the author proceeds to examine the validity of the charge brought against Charles, of having first pledged his faith to the army, and then clandestinely corresponded with the Queen, with a view to the re-establishment of himself, and the ancient system of arbitrary government. The discovery of this treachery is supposed to have been made, by a letter dispatched from the Queen to the King, which was detained, and opened by the army; and then re-sealed and dispatched to Charles. This letter, however, he endeavours, and we think successfully, to prove a mere forgery. It certainly is almost incredible, that a letter of such importance should not have been sent by a confidential messenger—that it should have been opened without detection—that the Parliament should not have immediately and explicitly, instead of covertly and circuitously, acted upon it. A political secret might die in the breast of a single diplomatist, but never upon the lips, or on the drum-head, of an army.

Sir Thomas next gives a brief

history of the convention of Newport, if such it might be called, where all the concessions were required to be on one side. To some of the terms, however, his majesty acceded; to others, he opposed a stout refusal. He refused the abolition of episcopacy; and the imputation of treason to his own adherents in the late conflict. Nor is his refusal a matter of astonishment or blame. On the contrary, those who survey the strife from the eminence on which history and political science have now placed us, and who see it divested of the clouds with which the fury of contending parties had then surrounded it, are disposed, for the most part, to contend, that the concessions were rather too many than too few. What would be thought, for instance, in any free government in modern times, of demanding from the monarch—that Parliament should have power to confer all offices, and appoint all the magistrates for twenty years?—Yet, to this proposal, Charles agreed. The issue of the treaty is well known; but the King's prophetic judgment upon the conduct of the contracting parties is not so generally quoted: "God knows," said he "and time will certainly discover, who are most to blame for the unsuccessfulness of that treaty, the product of many succeeding calamities." Time, we think, has done justice both to King and Parliament in this particular instance.

The conference ended by the appearance of another officer, like the cornet before noticed, who, hurrying the King into a coach, with many indignities, conveyed him to Hurst Castle, one of the most desolate spots and mansions in the kingdom, being "built on a spot connected with the land only by a neck of gravel, covered at high water." In these circumstances, the justice of the author's observation on the state of his King will not be disputed,

"We see plainly, there is no state of

man's life so happy, as hath not some cross, evidencing the uncertainty of worldly enjoyments, and that real comforts are elsewhere to be expected." p. 122.

The unquiet state of things admitting of no consistency of plan, the King was soon removed; and he, to his own temporary satisfaction at least, found himself on his way to Windsor. But no sooner was he established there, than the Governor informed him, that he was to be taken to Whitehall. This last removal is thus introduced.

"The King seemed nothing so delighted with this remove, as he was with the former; but turning him about, said, 'God is every where alike in wisdom, power, and goodness.' Some information he had, how preposterously things went in both Houses of Parliament, wherein he was concerned; and how that the army officers had then published a remonstrance, designing thereby an alteration of the government and trial of his person by some way that was extraordinary and unprecedented; so that immediately he retired into his bed-chamber, and was a good while private in his addresses to God, ever having recourse to him by prayer and meditation, in what condition soever he was, as being the surest way to find comfort." pp. 150, 151.

There is something exceeding affecting in seeing the cord by which the royal victim was fastened to the stake thus shortening every day. Invisible hands were gradually drawing him to the place of execution. The instruments of death were prepared, and nothing wanting but a plausible pretext to strike the awful blow. But in the mean time, in what state was the victim himself? The author paints his state by several touches so incidental and natural, that their accuracy cannot be questioned. We shall produce some of them to our readers:—

When at Whitehall, he observed, that

"As soon as the king came to his bed-chamber, before he either eat or drank, or discoursed with any, he went to prayer, and reading of the Bible." p. 153. Again, as the trial came on, he says, "his faith overcoming his fear, he continued his accus-

to meet prudence and patience, so as no outward perturbation could be discerned, with Christian fortitude submitting to the good pleasure of the Almighty; sometimes sighing, but never breaking out into a passion, or uttering a reproachful or revengeful word against any that were his adversaries; saying only, 'God forgive their impiety.' p. 156.

"Sunday, the 21st of January," (two days after the trial had begun). "Dr. Juxon, that good bishop of London, had (as his majesty desired) the liberty to attend the King, which was much to his comfort, and (as he said) no small refreshing to his spirit, especially in that his uncomfortable condition. The most part of the day was spent in preaching to the King." p. 162.

"As his majesty returned from the hall to Cotton house (after the second day's trial), a soldier that was upon the guard said aloud, as the king passed by, 'God bless you, sir.' The king thanked him; but an uncivil officer struck him with his cane upon the head; which his majesty observing, said, 'The punishment exceeded the offence.' Being come to his apartment in Cotton-house, he immediately, upon his knees went to prayer. Afterwards he asked Mr. Herbert 'if he heard that cry of the soldiers for justice?' who answered, 'he did,' and marvelled thereat. 'So did not I (said the king) for I am well assured the soldiers bear no malice to me. The cry, no doubt, was given by their officers, for whom the soldiers would do the like, were there occasion.'" pp. 163, 164.

"On the fourth day's trial, the King having demurred to the authority of the court, and desired a conference with the Lords and Commons, this conference, as well as the privilege of putting his objections to their authority unto writing, was denied him; and at length," the author adds, "the president gave judgment against the king; who, at the president's pronouncing it, was observed to smile, and lift up his eyes to Heaven; as appealing to the Divine Majesty, the most Supreme Judge." p. 168.

The next passage, though longer than the rest, is too interesting to suffer any abridgment.

"The king, at the rising of the court, was, with a guard of halberdiers, returned to Whitehall in a close chair, through King-street; both sides whereof had a guard of foot soldiers, who were silent as his majesty passed. But shop-stalls and windows were full of people, many of which shed tears, and some of them with audible

voices pray'd for the king, who through the privy-garden was carried to his bed-chamber; whence, after two hours' space, he was removed to St. James's. Nothing of the fear of death, or indignities offered, seem'd a terror, or provoked him to impatience, nor utter'd he a reproachful word, reflecting upon any of his judges (albeit he well knew that some of them had been his domestic servants), or against any member of the house or officer of the army; so wonderful was his patience, though his spirit was great, and might otherwise have expressed his resentments upon several occasions. It was a true Christian fortitude to have the mastery of his passion, and submission to the will of God, under such temptations.

"The king now bidding farewell to the world, his whole business was a serious preparation for death, which opens the door unto eternity; in order therunto he laid aside all other thoughts, and spent the remainder of his time in prayer and other pious exercises of devotion, and in conference with that meek and learned bishop Dr. Juxon, who, under God, was a great support to him in that his afflicted condition; and, resolving to sequester himself so as he might have no disturbance to his mind, nor interruption to his meditations; he order'd Mr. Herbert to excuse it to any that might have the desire to see him. 'I know (said the king) my nephew, the prince-elect, will endeavour it, and some other lords that love me, which I would take in good part, but my time is short and precious, and I am desirous to improve it the best I may in preparation: I hope they will not take it ill, that none have access unto me, but my children. The best office they can do now, is to pray for me.'" pp. 168—170.

Nor would our readers, we think, consent to lose any part of the next extract.

"Morning being come, the bishop (Dr. Juxon) was early with the king; and after prayers, his majesty broke the seals" (of a little packet for which he had sent Sir Thomas, of which a curious and interesting account is given,) "open, and shewed them what was contained in it. There were diamonds and jewels, most part broken, georges and garters. 'You see (said he) all the wealth in my power now to give my children.' Next day princess Elizabeth, and the duke of Gloucester her brother, came to take their sad farewell of the king their father, (and to ask his bless-

ing. This was the 29th of January. The princess, being the elder, was the most sensible of her royal father's condition, as appeared by her sorrowful look and excessive weeping; and her little brother seeing his sister weep, he took the like impression, though, by reason of his tender age, he could not have the like apprehension. The king rais'd them both from off their knees: he kiss'd them, gave them his blessing, and setting them on his knees, admonish'd them concerning their duty and loyal observance to the queen their mother, the prince that was his successor, love to the duke of York, and his other relations. The king then gave them all his jewels, save the George he wore, which was cut in an onyx with great curiosity, and set about with 21 fair diamonds, and the reverse set with the like number; and again kissing his children, had such pretty and pertinent answers from them both as drew tears of joy and love from his eyes, and then praying God Almighty to bless 'em, he turned about, expressing a tender and fatherly affection. Most sorrowful was this parting, the young princess shedding tears and crying lamentably, so as mov'd others to pity that formerly were hard hearted: and at opening the bed-chamber door, the king return'd hastily from the window and kiss'd 'em and bless'd 'em; so parted.

"This demonstration of a pious affection exceedingly comforted the king in his affliction; so that in a grateful return he went immediately to prayer, the good bishop and Mr. Herbert being only present." pp. 178—180.

We shall next extract the account of the night before his execution.

"After the bishop was gone to his lodging, the king continued reading and praying more than two hours after. The king commanded Mr. Herbert to lie by his bedside upon a pallet, where he took small rest, that being the last night his gracious sovereign and master enjoy'd; but nevertheless the king for four hours, or thereabouts, slept soundly, and awaking two hours afore day, he opened his curtain to call Mr. Herbert; there being a great cake of wax set in a silver bason, that then as at all other times, burned all night; so that he perceived him somewhat disturb'd in sleep; but calling him, bad him rise; 'For (said his majesty) I will get up, having a great work to do this day: however, he would know why he was so troubled in his

sleep? He replied, 'May it please your majesty, I was dreaming.' 'I would know your dream,' said the king; which being told, his majesty said, 'It was remarkable, Herbert: this is my second marriage-day; I would be as trim to day as may be; for before night I hope to be espoused to my blessed Jesus.'

"He then appointed what cloaths he would wear. 'Let me have a shirt on more than ordinary,' said the king, 'by reason the season is so sharp, as probably may make me shake, which some observers will imagine proceeds from fear. I would have no such imputation. I fear not death! Death is not terrible to me. I bless my God, I am prepared.'" pp. 183—185.

In the morning came Dr. Juxon. Mr. Herbert then

"falling on his knees humbly beg'd his majesty's pardon, if he had at any time been negligent in his duty, whilst he had the honour to serve him. The king thereupon gave him his hand to kiss, having the day before been graciously pleased, under his royal hand, to give him a certificate, expressing, that the said Mr. Herbert was not imposed upon him, but by his majesty made choice of to attend him in his bed-chamber, and had serv'd him with faithfulness and loyal affection. At the same time his majesty also deliver'd him his Bible, in the margin whereof he had with his own hand writ many annotations and quotations, and charged him to give it the prince as soon as he return'd; repeating what he had enjoined the princess Elizabeth, his daughter, that he would be dutiful and indulgent to the queen his mother (to whom his majesty writ two days before by Mr. Seymour), affectionate to his brothers and sisters, who also were to be observant and dutiful to him their sovereign; and for as much as from his heart he had forgiven his enemies, and in perfect charity with all men would leave the world, he had advis'd the prince his son to exceed in mercy, not in rigour; and, as to episcopacy, it was still his opinion, that it is of apostolique institution, and in this kingdom exercised from the primitive times, and therein, as in all other his affairs, pray'd God to vouchsafe him, both in reference to church and state, a pious and a discerning spirit; and that he would frequently read his Bible, which in all the time of his affliction had been his best instructor and delight; and to meditate upon what he read; as also such other books as might improve his knowledge." pp. 185.—187.

The history of the execution is thus briefly given:—

"A guard was made all along the galleries and the banqueting-house; but behind the soldiers abundance of men and women crowded in, though with some peril to their persons, to behold the saddest sight England ever saw. And as his majesty pass'd by, with a cheerful look, heard them pray for him, the soldiers not rebuking any of them; by their silence and dejected faces seeming afflicted rather than insulting. There was a passage broken through the wall, by which the king pass'd unto the scaffold; where after his majesty had spoken a little, the fatal stroke was given by a disguised person." p. 193.

Then comes the account of his sepulture, which leaves little room to doubt that the body recently discovered at Windsor was that over which Herbert shed the tears of pious affection, and of which this little volume is the lasting and affecting monument.

We make no apology for the length of these extracts—partly on account of their extraordinary interest—partly because a considerable number were necessary to fix our estimate of the royal character—partly because we love ourselves to linger about this almost sacred grave—and partly because we are desirous of supplying, especially to our younger readers, a certain rallying point for their loyal emotions—of teaching them that, while they honour the crown of their country, it is not merely from blind adulation, but because, not only now, but in earlier ages, it has encircled brows on which will be placed that imperishable crown which "God hath prepared for them that love him."

But we should do little justice to our feelings if we were to make no further use of this interesting document. There is a question, which it is almost impossible should not be suggested by the reading of this or almost any other impartial history of this extraordinary period: How came such a man to be put to death? Where was the justice

and humanity of the nation? Were no such qualities then to be found in the usually just and loyal bosoms of Englishmen? Or, if they existed, how came they not to range themselves under the royal standard? We think the answer to these questions somewhat more complicated than the questions themselves. But such important lessons arise out of the discussion, that we are desirous of shortly detaining our readers, while we point some of them out.

We begin, then, by observing, that the catastrophe of the king's dethronement and death originated in the distinct faults of *three parties; the king, the parliament, and the army*; and we shall proceed to state what we conceive some of their respective faults to have been.

In enumerating the principal defects of *the king*, we shall pass over his love of arbitrary power. This, in him, was rather a misfortune than a crime. He was the inheritor of these principles—he partook of them in common with almost every king who had preceded him, or who then occupied the thrones of the world. At that period, a free government existed only in the pages of theoretical or fanciful writers. That the sceptre was a trust reposed in the hands of the monarch for the benefit of the people—that the people might lawfully be the watchful guardians of their own welfare—that the consent of the governed was, in any sense, the legitimate basis of government—were propositions then so monstrous in the eyes of monarchs as to border upon rebellion and impiety. It is curious that these principles appear never to have occupied the attention of so profound and independent a political thinker as Aristotle, even when employed in the investigation of the Greek republics—that they should also have escaped the penetrating and licentious eye of Machiavel, in his similar investigation of the republics of Italy—and that, perhaps, Aquinas, a

churchman and a schoolman, one of that race which Hume says never produced a philosopher, is the first person with whom principles so important to the welfare and stability of nations originated. In the time of Charles, indeed, these principles were promulgated—but the throne was of course the last place to which they were likely to find access. They were lessons which a monarch was almost sure to be first taught by the rough assertion of them in the practice of his own subjects. Without, then, dwelling upon an ignorance of the first principles of government for which Charles was to be pitied rather than blamed, let us pass on to certain defects in morals—which, as moral principles depend neither on time, person, nor place, may justly be denominated crimes, in whatever individuals they may be found.

One of these defects was, we think, *a want of complete fidelity to his engagements*. The universality of this charge against Charles is well known, as well as the particular cases on which it is founded. And though we might be inclined to suspend our judgment on some of these cases, and are, at all events, persuaded that his enemies, in many instances, drew strong conclusions from slender premises, yet we think the very *universality* of the charge a presumption that he was in some measure guilty. The charge is not brought merely by violent partizans. It is adduced by many who represent the king's insincerity as the cause of their abandonment of him. And indeed had not some such suspicion prevailed, another cause which will soon be noticed would be insufficient to account for so large a proportion of the more religious body in the kingdom being found in the ranks of his adversaries. No imputation of personal profligacy is brought against him: what then can account for such a defection of those who might be expected spontaneously to have adhered to a virtuous sovereign? The cause they them-

selves uniformly proclaim to have been his want of fidelity and carelessness of truth.—We will not pretend to explain how so criminal and base a quality should be incorporated in the same bosom with others of a holy and lofty character. It is a property of the fallen nature of man to reconcile the most discordant qualities: to knead up the clay and iron into the same statue; to force into unnatural combination light and darkness, good and evil; till, contrary to all theory, and to the general constitution of nature, the same fountain gives forth sweet and bitter—the same mouth breathes hot and cold. It is perhaps also the peculiar infirmity of timid minds to attempt the accomplishment of their ends by hidden instruments; to work by fraud rather than by force; by the "*pönica fides*," instead of the Roman integrity. And, moreover, it is to be remembered, that Charles was not always the character we contemplate in the pages of Sir Thomas Herbert. Many circumstances authorise us to conclude, that he acquired much of his purity and piety in the school of affliction. In the last months of his life he discovered a magnanimity not natural to him, but superinduced under the Divine blessing by the influence of his outward circumstances. And the Hand which wrought this change had probably wrought that more important change which was in part the source of this very magnanimity, that change of heart which lifted him above the world, and rescued him from any temptation to secure through doubtful means his earthly sceptre by fixing his desires and hopes upon a kingdom not of this world. Nevertheless, his fate is a solemn lesson to kings on the value of integrity.

A second fault of Charles, of which the evidence is still less equivocal, and the mischief no less extensive, is *the licentiousness connived at or at least tolerated by him in the manners of his court, and even of his particular friends*. This fact stands

not only upon the assertion of his enemies but the admissions of his friends. Many concur in lamenting the licentiousness of the royal camps and courts. There indeed almost every loose character was to be found. And, though the personal character of the king was by no means such as to sanction these excesses, yet the re-issuing of the Book of Sports—the silence of the crown as to the too-general profligacy of manners—the admission to his court and even to his favour of the most profligate individuals—the immediate society placed round the young princes—all loudly proclaim the king's neutrality in the war of morals; his neglect to spread the wing of authority over those principles and men who would have been the champions of his throne and of his life in the approaching struggle. The evils which were likely to result, and which did in fact result, from this religious indifference were almost incalculable. It withdrew from him (may we not venture to say it?) the ægis of Divine protection—it drove devout men from his side—it hedged him in with persons incapable either of advising him or of calling out, by their virtues, the better and loftier feelings of his wavering subjects—it created in his children those habits which dishonoured the life of the one, which accelerated the ruin of the other, and which finally transferred the crown to hands more worthy to possess it. Charles was one of those irresolute and inefficient servants of God who wrap up their talent in a napkin; who fancy that their business is alone to trim the little lamp of their own devotion, though, at the same time, all the fires of the sanctuary are extinguished by their criminal negligence. We can scarcely hope that our humble voice should ever reach the precincts of royalty: but if it could, our wish would be to repeat, by day and by night, the declaration of one who was a king himself: "I am a companion of all them that fear

thee." The best buttresses of a throne are, under God, those which are supplied by the breasts of a pious people. Directly these cease to yield their support, it may, at least in a free country, be expected to fall.

But we turn, secondly, to the faults of the *Parliament*: of the Parliament, not considered as made up in part of the adherents of the army, but of that body especially who were, in the main, opposed to the measures of the army.

In the first place, then, we have no hesitation in condemning the Parliament for *hastening to decide their contest with the King by arms*. Without entering on the thorny question of the right of resistance, we think it enough to state, what the adherents of the Parliament do not now dispute, that the war was not then necessary to secure that free constitution of which the nation was in search. Charles was sufficiently reduced in power, had already made such large concessions, and discovered a disposition to make so many more, that, unless, a complete revolution was meditated, the war was superfluous. And it is surely needless to prove, that a superfluous war is a criminal war. This crime then, we think, lies altogether at the door of the Parliament: of this blood they can never wash their hands. The guilt, therefore, of any subsequent acts of the assailed sovereign, as they sprang, in part, from circumstances into which they had plunged him is, at least, to be shared between the two parties. And his ultimate dethronement and death, however deprecated by these very men, are to be considered as natural consequences of a contest which originated chiefly with themselves.

But a second fault of the Parliament, and that, in fact, from which the first arose, was their *speedy abandonment of the general and rational object, for the pursuit of their private ends*, and the establishment of their peculiar opinions. For a time, then, measures were such as it

is impossible not to commend; such as a nation had a right to expect, and might be rejoiced to find in its representatives. But soon these representatives began to secure their own perpetuity; to reward their own exertions; and to take measures for building the fabric of Presbyterianism out of the ruins of Episcopacy. All these measures were nothing short of iniquitous. To exchange an arbitrary monarch for a perpetual parliament was to exchange one tyrant for many. To make themselves the sole judges of their own deserts, and distributors of their own rewards, was to create a drain upon the national resources which nothing could satisfy. And, finally, to establish Presbyterianism on the foundation of Episcopacy was to force, upon all, the religion of a few—to plant the English vales with the Scottish thistle—to take from the party loving an establishment the only establishment they revered—and to force a detested establishment upon those who would endure no establishment at all. How fine a lesson is this for statesmen, on the duty of investigating their motives—of plumbing the depth of their patriotism—of taking the gauge of those highly rectified professions of independence and nationality—and of not mistaking for the banners of the nation the petty flag of private interest and party feeling! The Parliament certainly “began well”—and, if it be asked, “What did hinder” them from pursuing their disinterested and illustrious career?—we answer: The conceit that power was safe only in their own hands—that unlimited power was safe in any hands—that the welfare of a country is not necessarily sacrificed when parliaments, as well as kings, begin to exhaust the general fountain of national resources, in order to replenish the petty dykes of private advantage.

We come, thirdly, to the faults of the army. Cromwell, from his credit with the religious body, from his

acquaintance with the heart of man, and consequent conviction of the suability of those elements which go to form the character of an enthusiast for the plans of innovation and subversion he had in view,—when once he had concerted these plans, most anxiously endeavoured to enlist into the armies of the Parliament all the enthusiasm of the country. He knew it to be a burning weapon, and felt that he could give it the guidance he desired. But, even before his schemes were thus completely organized—partly the republican notions which are likely to ally themselves with certain modes of church discipline, and partly the dissolute character of the court, had, as we have said, collected the more devout part of the nation under the standard of the Parliament. Considering the army, then, in this point of view, is it not a matter of astonishment that they should be the chief agents of the revolution—that the bayonets of men, at once Englishmen and Christians, should be stained with the blood of their sovereign? Now it is almost certain that neither Cromwell nor his army originally conceived the design of subverting the throne and the church. Let us, then, in treating of the faults of this third party, endeavour to trace the causes by which they were led on to the perpetration of these crimes.

In Cromwell himself, we conceive that the chief cause was the *allowing himself to pursue secular ends under religious pretences*. He ended, indeed, by deceiving others. But he began, probably, by deceiving himself. It was necessary, as he conceived, to the welfare of religion, that the king should be resisted. Accordingly he placed himself in the ranks of rebellion. Soon personal ambition combined itself with religious zeal; and he fought partly for Christ, and partly for Cromwell. Then all the ends necessary to religious liberty being secured—does he stop? No!—he has so identified the interests of

Cromwell with the interests of religion, that religion is, not safe till the sceptre is transferred to his own hands. But his religious friends, and far less the nation at large, not attaching the same importance to his accession of power, he is driven to measures of hypocrisy, of low and detestable cunning, to compass his ends; and thus the enthusiast becomes the knave. O what a lesson is here, on the value of *simplicity in religion*—simplicity of principle, of object, of practice! There are those, who, especially considering the tenor of his religious creed, and the particular conversation with his chaplain on the bed of death, are disposed to attribute some portion of his crimes to his apparently unguarded and unqualified adoption of certain religious opinions. And perhaps the supposition is just. But, without dwelling upon hypothetical points, the practical lesson is, as we have said, full and important—so important indeed, that every man placed as a churchman, a writer, a legislator, or a soldier, within the sphere of ambition, within the possibilities of honour and wealth, will do well, when prompted, even for a moment, to pursue high worldly objects under the pretence of religion, to remember Cromwell, and descend to safer and holier ground. We would not pursue the usurper beyond the grave. We would not presume to draw the veil, behind which the "High and Holy One" administers the justice and inflicts the awful penalties of his violated law. But if any one is disposed to view the results, even here, of a departure from Christian simplicity, let him survey the powerful picture drawn by the historian of the last years of Cromwell. We can scarcely read the last sentence of that celebrated description, without shuddering. "Society terrified him, while he reflected on his numerous, unknown, and implacable enemies; solitude established him, by withdrawing that protection which he found so necessary for his

security." But let us speak, next, of the followers of Cromwell.

Their fault was this; that they freely surrendered themselves to the plots and crimes of those leaders who allowed the fullest licence, or rather gave the strongest impulse, to their own enthusiasm:—for let their case be examined. The army not only trampled on the matchless barriers to conceit and extravagance erected by the discipline and formularies of the Established Church: they resisted also, what they themselves esteemed the mild persuasion and holy eloquence of Baxter and others; of men, whom they could not suspect of blindness to the truth or indifference to liberty of conscience; whose "only fault," namely, their "non-conformity," was the very quality calculated to give them authority in their eyes. But they disdained the accents of sobriety, however allied and recommended. Moderation was the anti-Christ whom they abhorred. When Cromwell, therefore, availing him of this temporary phrenzy, fell in with their insanity, they at once lent themselves to his plans, and dipped the banner of the Cross in the blood of their country. If there should be any one of our readers, whether poor or rich, who is tempted to undervalue the apostles of a sober, temperate, practical, self-denying religion; to fancy that intemperance, is zeal; and presumption, faith; that he who pretends to see the farthest, is always the most clear-sighted; that moderation is timidity; that he who fans the fire of their own enthusiasm, is the safest adviser and friend;—we should counsel such persons to look to the history of these fearful times; to take a few turns in the front of Whitehall; to inquire for the window out of which the murdered Charles was dragged to execution, and to ask themselves, whether the spirit of their own proceedings would not have betrayed them into the perpetration of these acts of revolution and of blood; of apostasy from

sound religion and common honesty, which they view with such horror in their ancestors.

We here conclude this too-much extended article, earnestly praying, that no similar event in the history of nations may ever supply us with the pretext for writing such another. It is no small honour to the age we live in, and no trifling consolation to the almost heart-broken examiner of the annals of the world and of the nature of man; to have been called recently to behold, not the murder of a king, but the pardon of an usurper.

The present State of the Greek Church in Russia, or a Summary of Christian Divinity; by Platon, late Metropolitan of Moscow. Translated from the Slavonian. With a preliminary Memoir on the Ecclesiastical Establishment in Russia; and an Appendix, containing an Account of the Origin and different Sects of Russian Dissenters. By ROBERT PINKERTON. Edinburgh: Oliphant, Waugh, and Innes. London: Seeley, Hatchard, &c. pp. xii. and 339. 8vo. 9s. 1814.

If our readers should infer, from the title of this work, that the existing state of the members of the Greek Church in Russia corresponds generally with the large and enlightened views of the late Metropolitan of Moscow, they would greatly mistake the fact, and misinterpret the intentions of the translator. This "Summary of Christian Divinity," whatever be its merits, is not an illustration of certain articles of faith admitted, and acknowledged, and understood by the people, as the basis of the national religion: it is to be referred simply to the individual whose name it bears: it is an exposition of Christian Truth by one who, from his learning and authority, had a claim to be heard; and although doubtless consistent with the received doctrines of the Greek Church, so far as that doctrine

could be discovered under a mass of ceremonies and corruptions, yet we are persuaded that it was intended rather to form and to lead the religious opinion of the people, than to illustrate the popular tenets. In support of this idea, we could easily produce considerable internal evidence from the work itself; and, in some cases, the venerable prelate appears to have felt not a little embarrassment, in reconciling the doctrines which he promulgates with those idolatrous superstitions which were sanctioned by the highest authorities of the Church, confirmed by the practice of many ages, and interwoven with the ecclesiastical system. Mr. Pinkerton complains, and perhaps with justice, that travellers "have imputed to the Russians a system of faith in many respects the creature of their own imaginations;" and wishes, by this publication, "to exhibit a view of the principles of the Church of Russia in the only unexceptionable way in which this object can be accomplished, by affording the Russian divine an opportunity of stating" his principles for himself. To the propriety of this course we perfectly accede; but, as a view of the Russian Church, we must receive it with certain limitations—and in this way Mr. Pinkerton would, doubtless, wish us to receive it. That it will eventually remove many errors, and produce a salutary effect upon the mass of the people, is a persuasion which we readily indulge. The treatise was first published in 1765.

"Since that period it has gone through many large editions, and has been introduced into almost every place of education in the empire. It was strongly recommended to the translator by some of the first dignitaries of the Russian Church, as containing a just view of the doctrines believed and taught in their communion." Preface, p. v.

The preliminary Memoir, containing an account of the Ecclesiastical Establishment in Russia, is

an interesting document. We shall endeavour to give the substance of it as briefly as possible.

About the year 955, the Grand Princess Olga, having visited Constantinople, embraced the Christian religion, and was baptized by the name of Helena. Her grandson, Vladimir, brought over his subjects to the profession of Christianity; and, together with the faith of the Eastern Church, introduced its ceremonies. Knowledge and civilization continued to increase till the irruption of the Tartars, in the thirteenth century; in the sixteenth, the Tartar yoke was thrown off; and, from that time to the present, civilization has again been progressive.

The schools of the clergy, or *spiritual schools*, are intended chiefly to train up young men for the priestly office; and, from the time of Peter the Great, they have been confined to the sons of the clergy. The seminaries of Alexandroff, and Kazan, and Kieff, and Moscow, are called *academies*, and are the first spiritual schools of the empire. These academies are particularly appropriated to the purpose of training up the most promising young men to the office of teachers in the spiritual schools. By an imperial ukase in 1802, a medical class was instituted in all the academies and seminaries of the clergy.

"The several branches of learning taught in these schools at present are, grammar, rhetoric, natural and moral philosophy, divinity, some parts of the mathematics, history, and geography, in the Latin and Russ languages. In the four academies, and in some of the seminaries, the Hebrew, Greek, German, and French languages, are also studied." p. 8.

The number of these schools in the whole empire is fifty-eight; of these, four are academies, thirty-six seminaries (one in each diocese under the controul of the bishop), and eighteen inferior schools. These last were erected in 1800, and are intended for the use of those scholars who are reckoned incapable of pursuing

the more-extended system of the academies and seminaries. The number of persons educated in the fifty-eight spiritual schools, and chiefly at the expense of Government, is upwards of 26,000. The works of the metropolitan Platon form a part of their theological studies. It should seem that all the persons educated in these institutions are sons of the clergy: but all are not necessarily required to adopt the clerical profession.

Annual examinations take place, under the direction of the bishop, in each of the clerical schools; where such of the pupils as have finished their studies have the choice of taking immediate steps for ordination, as secular or parochial clergymen, or of entering into the monastic life. The sum of 362,555 rubles has been allowed by the Emperor Alexander, for the support of these institutions. The want of books appears to be severely felt; and from this, and other circumstances connected with his office, the priest has few opportunities of mingling on equal terms with the best society.

The clergy are divided into *regular* and *secular*, or *monks* and *parochial clergy*. The superior clergy consist of metropolitans, archbishops, and bishops, who are indiscriminately styled *Archirés* (*Архиерей*); but the title of metropolitan or bishop is merely personal, and not attached to the sees: one Archiré is seldom subject to another.

When a vacancy takes place in a diocese, the holy legislative synod presents to his imperial majesty from the chiefs of monasteries, two or three candidates; of these the Emperor generally appoints one; and orders him to be ordained an Archiré: but he is not restricted in his choice to the persons thus recommended. Mr. Pinkerton asserts, in the language of Dr. King, that—

"the superior clergy of Russia are men whose candour, modesty, and truly primitive

simplicity of manners, would have illustrated the first ages of Christianity." p. 16.

After the Archbishops come the black clergy, or chiefs of monasteries. These compose the regular clergy: they lead reclusé lives, are forbidden animal food, and are not permitted to marry. All the powers and dignities of the Russian Church are exclusively vested in them.

The secular priests, or white clergy, consist of priests, deacons, readers, and sacristans. The priests and deacons must have been married before they can be ordained to those offices. If their wives die, they are not allowed to marry a second time. They are, however, at liberty to become monks, and thus to enter into the order of the black clergy. Those, who desire to marry a second time, must first resign their office in the priesthood, and are for ever excluded from that order.

The secular clergy are engaged in duties peculiarly laborious; the ceremonies, to which they must attend are numerous and complicated; and the service of the church, which is of excessive length, must be performed three times a day. They have in general little leisure for study, and publish few works either of a moral or religious kind. Mr. Pinkerton, however, speaks of many with commendation. We extract with pleasure the following passage.

"In most of the churches now, both in towns and villages, a sermon is preached every Sunday, and on the chief holidays. Some of these discourses, which I have heard in different parts of the empire, for sound reasoning and clear views of the leading doctrines of the Gospel, might have done honour to a British clergyman. In some of the churches I have also heard the priest read a homily from a printed book, a practice which is not unfrequent in the country, particularly in large congregations, where the duties of a priest leave him but little time for study." p. 20.

The clergy are exempted from all civil taxes and corporal punishments, even in the case of com-

ting capital crimes, and are permitted to hold lands: but their revenues are small, and arise chiefly from the free-will offerings of their parishioners.

The whole empire is divided into 36 dioceses or eparchies, which in extent are nearly the same with the provinces or governments. In these are 483 cathedrals, and 26,598 churches, which are often magnificent buildings. The church consists of three parts, first the Sanctum Sanctorum, or altar, into which no female is permitted to enter: secondly, the Nave, in which the congregation stand (for there are no seats in Russian churches) separated from the altar by a screen: thirdly, the Trapeza, or outer court, which is the west end of the church.

Pulpits are unknown, except in some of the new churches at Petersburg and Moscow, and the people use no books. The preacher usually stands behind a moveable desk, with his manuscript before him. The service of the church is contained in upwards of 20 volumes folio, all in Slavonic, a language not well understood by the modern Russians. Twelve of these volumes, one for every month, comprise the services, and hymns for the festivals of the Saints. The Greek Kalendar has more Sabbaths than there are days in the year.

The Russians make no use of a complete copy of the Bible in their churches: they have only Extracts from the Old Testament and Epistles, interspersed through their folios. Many of the country clergy do not possess an entire copy of the Scriptures. The Gospel is always read slowly: the service, on account of its length, is usually read with a rapidity which is not intelligible.

for the higher ranks of the clergy must at present be chosen from the monks. The nunneries are represented as asylums for aged or unfortunate females, who there spend the remainder of their days in retirement.

We have mentioned the *holy legislative synod*; it was established in 1721, and furnished with instructions by Peter for the government of spiritual affairs. When Christianity was first introduced into Russia, the dignitaries of the church were the metropolitans, who were chosen by the grand princes and bishops, and ordained by the Patriarch of Constantinople. After the capture of that city by the Turks, the Tzar Theodore Joannovitch in 1588 appointed his own patriarch; and the four Patriarchs of the East, viz. of Constantinople, Jerusalem, Antioch, and Alexandria acquiescing in the appointment, Jeremias the Patriarch of Constantinople went into Russia, and ordained Job, the Metropolitan of Moscow, Patriarch of all Russia, conferring upon him equal authority with the Eastern Patriarchs. When Peter the Great ascended the throne, the power of the Patriarch was almost equal to that of the Tzar; and they were not unfrequently opposed to each other in points of great national importance. He therefore in 1700 abolished the office, and appointed an Exarch or Vice-gerent of the Holy See with limited powers. After the lapse of about 21 years the exarchy was abolished, and the holy legislative synod established in its place. The number of persons composing this council is indefinite, and they are nominated entirely at the will of the sovereign.

At the head of the synod there is always a layman, who is considered as the Emperor's representative. This most honourable post is filled at present by Prince Alexander Galitzin, who is also Minister for Foreign Confessions, and President of the St. Petersburg Bible Society.

The whole government and spiritual concerns of the church are vested in the holy synod.

Such is the substance of the preliminary Memoir. We shall now proceed to the body of the work, the Summary of Christian Divinity as published by the Metropolitan Platon. It has been remarked by Addison, "that a reader seldom peruses a book with pleasure; till he knows whether the writer of it be a black or a fair man, of a mild or choleric disposition, married or a bachelor, with other particulars of the like nature that conduce very much to the right understanding of an author." The name of Platon is well known in this country; but it may conduce somewhat "to the right understanding" of him, if we select a short extract from the recent accounts of Dr. Clarke and Mr. Heber.

"A curious contrast to the splendour in which we had hitherto beheld Plato, archbishop of Moscow, was offered, during a visit we made to him at the Convent of Nicoll na Perrera, a seminary for young priests near the city. I had long wished for an opportunity of conversing with this remarkable man. He was preceptor to the Emperor Paul; and is known to the world by his correspondence with Monsieur Dutens. Upon our arrival at the convent, we were told he was then walking in a small garden, the care of which constituted his principal pleasure; and the employment characterized the simplicity and innocence of his life. As we entered the garden, we found him seated on a turf bank, beneath the windows of the refectory, attended by a bishop, an old man his vicar, the abbé of the monastery, and some others of the monks. I could scarcely believe my eyes; when they told me it was Plato; for though I had often seen him in his archiepiscopal vestments, his rural dress had made such an alteration, that I did not know him. He was habited in a striped silk

bed-gown, with a night-cap like the silk nets which hang down the back, as commonly seen on the heads of Italian postillions; and a pair of woollen stockings, with feet of coarse linen, fastened on with twine in an uncouth manner. He was without shoes, but a pair of yellow slippers lay at some distance. By his side, on the bank, was placed his broad-brimmed hat, such as is worn by the shepherdeses of the Alps; and in the hat-band, to complete the resemblance, was stuck a bunch of withered flowers. His white beard, and that mildness and animation of countenance which distinguished him, gave to his features a most pleasing expression. He desired to know who we were: and being answered, Englishmen; "What!" said he; "all English? I wonder what your countrymen can find sufficiently interesting in Russia, to bring you so far from home; and in such times as these?" But having made this observation in French, he looked cautiously around him, and began to ask the monks, severally, whether they understood French. Finding them perfectly ignorant of that language, he bade me sit by him; while the rest forming a circle, he entertained us with a conversation, in which there was science, wit, and freedom, sufficient to astonish any traveller, in such a country, and at such a period. Memory has scarcely retained even that part of it which concerned the manners of his countrymen.

"Well," said he, "you thought me perhaps a curiosity; and you find me as naturally disposed for observation as you could wish" (pointing to his woollen stockings and his strange dress), "an old man bending with years and infirmities." I replied, that I had the honour to see him in his greatest splendour, on the night of the ceremony of the Resurrection, in the cathedral of the Kremlin. "And what did you think of that ceremony?" said he. I answered, that

"I considered it as one of the most solemn I had ever witnessed, not excepting even that of the Benediction at Rome;" — and inter-
esting?" added his Grace. "Very much so," said I: at which he burst into a fit of laughter, holding his sides, and saying, "I had lost a night's rest to attend the ceremony of a religion I did not profess, and called it *interesting*."

"We accompanied him round the garden, admiring the beauty of the situation, and the serenity of the climate. 'But do you,' said he, 'prefer our climate to yours?' I told him, that I had found the Russian climate severe, but the cold weather in winter not attended by so much humidity as in England; that the atmosphere was clear and dry. 'Oh yes,' said he, 'very dry indeed! and it has, in consequence, dried up all our fruit trees.'"

"Afterwards, he inquired where we were going: and being told to Kuban Tartary and to Constantinople; — 'God preserve me!' he exclaimed, 'what a journey! but nothing is difficult to Englishmen: they traverse all the regions of the earth. My brother,' continued he 'was a traveller, and educated in your country, at Oxford; but I have never been anywhere, except at Petersburg and Moscow. I should have been delighted in travelling, if I had enjoyed the opportunity; for books of travels are my favourite reading. I have lately read,' and the significant smile by which the words were accompanied could not be misunderstood, 'the Voyage of Lord Macartney.' — He laughed, however, at the result of his brother's education. 'The English,' said he, 'taught him to declaim, in their way: he used to preach his fine flourishing sermons to us Russians; very fine sermons! but they were all translated from the English. Some of your divines write beautifully; but with inconceivable freedom. It was once discussed in an English sermon, Whe-

‘that a people had power to dethrone their king.’ ‘Your Grace may say more,’ said I; ‘we had once a prelate, who, preaching before his Sovereign, felt himself at liberty to discuss his conduct to his face.’ ‘I wish,’ said he, ‘we had such a fellow here!’—But, aware of the interpretation which might be put upon his words, and perhaps not daring to end with them, he added, after a pause, ‘we would send him, to enjoy the full liberty of preaching in the free air of Siberia.’ He was much amused at a reply he once received from an English clergyman, of the factory at Petersburg, when asked if he intended to marry. ‘If I am fortunate enough to become a bishop, I shall marry some rich citizen’s daughter, and live at my ease*.’”

“Mr. Heber, with his friend Mr. Thornton, paid him a visit in the convent of Befania; and, in his description of the monastery, I find the following account of the Archbishop. ‘The space beneath the rocks is occupied by a small chapel, furnished with a stove for winter devotion;—and on the right hand is a little narrow cell, containing two coffins; one of which is empty, and destined for the present Archbishop; the other contains the bones of the founder of the monastery, who is regarded as a saint. The oak coffin was almost hit to pieces by different persons afflicted with the tooth-ache; for which a rub on this board is a specific. Plato laughed as he told us this; but said, ‘As they do it *de bon cœur*, I would not undeceive them.’ This prelate has been long very famous in Russia, as a man of ability. His piety has been questioned; but from his conversation we drew a very favourable idea of him. Some of his expressions would have rather singed the whiskers of a very orthodox man; but the frankness

and openness of his manners, and the liberality of his sentiments, pleased us highly.”

The treatise consists of three parts.

Part I. Of the Knowledge of God as derived from Nature, being subservient to the Belief of the Gospel.

Part II. Of the Faith of the Gospel.

Part III. Of the Law of God.

Each of these general subjects is divided into chapters; and at the head of each chapter stands an enunciation or syllabus of the articles to be proved. The enunciation is clear, and the chapters concise: so as easily to be understood and remembered by a person of very ordinary attainments. Passages of Scripture are frequently introduced, and with considerable judgment and effect, as tending either to confirm or illustrate the point under discussion. The whole treatise is composed in a simple and unaffected style, and seems to imply in the author a familiar acquaintance with the writers of the three first centuries. Our limits will neither allow us to give an accurate analysis of the work, nor to furnish very numerous quotations; we can do little more than supply a general, but, as we hope, a correct idea of it.

Part I. consists of eighteen chapters, relating chiefly to the existence, attributes, and providence of God; the immortality of the soul; the worship of the Supreme Being; the guilt of man, and the means of his recovery. The corruption of human nature is stated in the strongest terms; and the views of the Metropolitan on the essentials of Christianity are decidedly of that sort which would in this country be called evangelical;—not, however, of the Calvinistic, but of the Arminian school. The following extracts will shew the justice of this observation.

“* The priests in the Greek Church are allowed to marry; but not the bishops.”

“God’s omniscience is that attribute by which he penetrates into the very essence of all that does, shall, or could exist. Hence God is called the searcher of hearts, and

the trier of the reins, and the judge of the thoughts of the heart. The foreknowledge of God is certain: however, it doth not infringe the liberty of man's will; that is, we ought not to suppose that we are obliged by some fatal necessity to do good or evil; for God seeth the future as he beholdeth the present, consequently, from eternity itself, he seeth the actions of men just as they are to happen in time, according to the law of free-will. But the free act of God's foreknowledge does not infringe on man's liberty." p. 44.

"There is nothing impossible for God. And this Divine Omnipotence becomes more conspicuous when we reflect, that he can create; nay, create out of nothing, by the word of his power, without the smallest difficulty. However, God doth not do all that he could; but he doth what he will: and he willeth that alone which is agreeable to his infinite wisdom. Thus, for example, God could by force keep men from sinning: but were he to do so, then the freedom of man's will would be infringed, and in so doing he would have acted contrary to his infinite wisdom, which requireth man to be free in all his acts. Moreover, were man withheld from sin by the power of another, even then he would not be less blamable or unrighteous than if he were permitted to sin as he would. But God, as more beneficent, hath given us sufficient warnings against evil, without violating the freedom of our will. Of the omnipotence of God, the Scriptures reason in the same manner. 'I know that thou canst do every thing, and that no thought can be withholden from thee,' Isa. xliii. 2." pp. 46, 47.

"The Word of God, in a number of passages, speaks of man as weak, and blind, and tormented, and ruined, and dead, and in such a state, that, without the blessings of revelation he is accompanied altogether unable to do good, and needs to be spiritually born again. From these considerations, it without doubt follows, that man, by his own power, is unable to render unto a spotless and holy God an acceptable service;—by his own power, I say; for we shall see afterwards what view we ought to take of evangelical worship; and we shall also speak of the origin of this corruption, when we come to treat of the symbol of faith. But we have seen the more particular on the weakness and corruption of human nature, because these considerations pave the way for the Gospel.

"2. Before man can be justified at the bar of Eternal Equity, he must appear without the least sin. But who among the

children of men can say this of himself? All of us are guilty of committing sin every moment, either in thoughts, words, or actions: none was ever yet found so holy, as not to have been the servant of sin. Every individual of the human race has bowed down to this Babylonish idol; and the Holy Scriptures most powerfully bear testimony to this truth. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us,' 1 John i. 8. 'But we are all as an unclean thing, and all our righteousnesses are as filthy rags,' Isa. lxiv. 6. 'Enter not into judgment with thy servant; for in thy sight shall no man living be justified,' Psalm cxlii. 2." pp. 69, 70.

On "the means of reconciliation with God, and of recovery out of our natural state;" after shewing that the hope of effecting this, either by "the fulfilling of the Divine law" or by "repentance," is altogether vain; he remarks, that, though "such sentiments are very consonant with the reason of man," yet—

"the Holy Scriptures more particularly put us in remembrance, that man of himself has not sufficient power to reconcile God, and that he every moment provokes him to anger. 'For we have before proved both Jews and Gentiles, that they are all under sin,' Rom. iii. 9.; that is, that all mankind are fallen into the abyss of iniquity, and are unable to deliver themselves out of it. This truth ought to be strongly impressed on the mind of every one; because it points out to man how much he stands in need of the faith of the Gospel; and hence the Apostle Paul arranged his reasonings, in the Epistles to the Romans, Galatians, and Hebrews, in the same order which we have here taken, to prove that man is in a helpless state. And indeed no one will seek for a physician till once he be convinced of his being in great distress.

"However, some will perhaps say; What, are we then to fall into despair? Certainly, if you continue to look up to yourselves for help. But when we reflect on the inexhaustible goodness of God, and on his infinite wisdom, then we are comforted by hope, and our fears are dispelled; and in this hope we ought frequently to join in the words of Isaiah: 'Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah; 1. 9, also Gal. iii. 16. And we ought to

keep in remembrance these words of Paul to the Romans: 'But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.' Rom. iii. 21, 22." pp. 76—78.

In the First Part of his work, the author considers himself as drawing his conclusions according to sound reason, with occasional illustrations from the Holy Scriptures. The Second Part, "Of the Faith of the Gospel," is founded entirely on the Word of God.

This part is divided into 41 chapters. The principal subjects are—Divine Revelation; Justification by Faith; the Doctrine of the Holy Trinity; the Condition of Man; the Incarnation, Death, and Resurrection of Jesus Christ; the Descent of the Holy Ghost; the Mysteries of the New Testament; and the Resurrection of the Dead.

With respect to the Trinity, it is to be observed, that the Holy Ghost is represented as proceeding not from the Father and the Son, according to the Nicene Faith, but from the Father alone. The title of the 9th chapter, "Of the Mystery of the Holy Trinity," is in these terms:—

"The most holy faith of the Gospel first teaches us, that God is one in essence, but in three persons: The Father, uncreated; the Son, inexplicably, and from eternity, begotten of the Father; and the Holy Ghost from the same Father, incomprehensibly proceeding, served, revered, and glorified in one indivisible worship." p. 109.

We select one passage from the body of the chapter.

"The Holy Faith reveals to us the most exalted mystery of the Holy Trinity; that is, that God is one in essence in three persons, God the Father, God the Son, and God the Holy Ghost: yet not three Gods but one God, because one in essence. The Father is Lord, the Son is Lord, the Holy Ghost is Lord: yet not three Lords, but one Lord. The Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty: yet not three Almighties, but one

Almighty God. I believe in God the Father, I believe in God the Son, I believe in God the Holy Ghost: yet not three faiths, but one faith. I worship God the Father, I worship God the Son, I worship God the Holy Ghost: yet not three worships, but one worship, one reverence, one adoration, one glorifying of the Holy Trinity." pp. 110, 111.

The peculiarity of this great man's opinion, with respect to the procession of the Holy Ghost, tends in no degree to lower his estimate of the influence of the Spirit. The 26th chapter, "Of the Descent of the Holy Ghost," is clear upon this point, and no apology will be wanted for inserting an extract from it.

"The Lord Jesus Christ, after his ascension, sent to the apostles, and to all believers, the Holy Ghost, by whose blessed influence man is saved." p. 156.

"The operations of the Holy Spirit, by which the salvation of men is perfected, are various. The man who is wandering in error, and hardened in sin, or rather dead in sins, he calleth to the faith by the word, granting him different opportunities to turn from his evil ways. By his internal operations, he softens the heart, kindles in the mind the light of the knowledge of God, regenerates and cleanseth from sin in baptism, renews in repentance, and unites unto Christ mysteriously in the communion; and spiritually, through steadfast continuance in the faith, he directs to every work of godliness; comforts and supports in temptations and trials, and internally assures us of that great love wherewith our heavenly Father encompasseth us." pp. 157, 158.

"According to the apostle Paul, the following graces are the signs and fruits of the Holy Spirit dwelling in man. 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Gal. v. 22." pp. 158, 159.

Under the head "Mysteries" are enumerated "Baptism, the Chrism, the Eucharist, Repentance, Ordination, Marriage, and the Sanctified Oil."

"The two chief and most eminent mysteries in the New Testament are, Baptism, and the Eucharist or the Communion. Of the rest, the Chrism and Repentance belong to every Christian; but Ordination, Marriage, and the Sanctified Oil, are not binding on all." p. 172.

The account of Baptism, p. 175, is far more correct than that which some zealous persons have recently given among ourselves:—Platon never substitutes baptism for regeneration.

The Chrism is administered immediately after baptism, and is the *Confirmation* of the Greek Church. The Confirmation of the Church of England requires a more advanced age, and a knowledge of Christian principles. The Chrism appears to be a superstitious ceremony: it is performed

‘by the priest anointing the baptized person with holy ointment, with which he makes the sign of the Cross on his forehead, eyes, nostrils, mouth, ears, breast, hands and feet, repeating these words at each sign: ‘The seal of the gift of the Holy Ghost.’ This ointment is composed of upwards of twenty different ingredients, and is prepared and consecrated with great ceremony, once a year, at Moscow, by a bishop, on Thursday, in Passion Week.” p. 179.

In his chapter on the Eucharist, the writer condemns

“the superstitious Pope for having, in evident opposition to the words of the Lord, taken away the cup of communion from the common people, and for giving them the communion only in unleavened wafers.” p. 181.

But the doctrine of Transubstantiation, probably “introduced by the Roman Catholic priests of the middle ages” (p. 3), is admitted both in the Russian and the Eastern Churches. The communicants receive the elements of both kinds standing: a little warm water is mixed with the wine, perhaps “in reference to the blood and water which flowed from the side of our Saviour.”

“Repentance is a mystery in which the believer, on the sincere confession of his sins, and in a firm reliance on the merits of Christ, receiveth the remission of his sins from God, through the servant of Christ.” p. 186.

Confession is recommended (p.

187), as it affords opportunity of advice from the servant of Christ, and of the assurance of remission of sins in his name; and this confession, according to Platon, should not be general, but particular. Formerly the priests made very minute inquiries of the person who came to confess; but he now only recites the Ten Commandments, and asks the offender which he has been guilty of breaking. The common people confess in the church, one by one: the rich at home. After confession, the priest prays that Jesus Christ would forgive the person all his sins; and he then absolves him in the name of the Father, and of the Son, and of the Holy Ghost.

“Ordination is a mystery in which the Holy Ghost, by the laying on of the hands of his servants, consecrateth the worthy person chosen, to dispense the ordinances, and feed the flock of Christ.” p. 188.

“This ordination is performed through the invocation of the Holy Ghost, and the laying on of hands in the midst of the assembled church, who confirm the choice made, by exclaiming, ‘He is worthy.’” p. 189.

“Marriage is a holy rite, in which the servant of the church unites two marriageable persons, and prayeth for the blessing of God to fall upon them.” p. 191.

We are informed in a note, that the author

“has been censured for departing from the orthodox faith; for in place of calling marriage a *sacrament* or mystery, he uses quite a different word, and denominates it an *obriad*, which literally signifies a rite or ceremony.” p. 191.

“The sanctified oil is a mystery in which the servant of the church, in anointing the sick with oil, prayeth to God for his recovery from sickness, and for the forgiveness of his sins.” p. 193.

This ceremony may be used in any case of illness, whether extreme or not. Like many other rites of the Russian Church, it is of a character closely allied to superstition.

“According to the ritual of this mystery, it properly requires seven priests to perform it, who, each of them in the course of the

prayers, with a twig, upon the end of which there is a little cotton, anoints the sick person with oil on the chief parts of the body. In doing this, they make use of seven small twigs, one for each priest. But this mystery is now administered by fewer priests, for in the country it is difficult to collect the number stated in the regulations." pp. 193, 194.

The 39th chapter relates to Traditions and Ceremonies, such as using candles as a mark of burning faith; crossing themselves; but in this and in other chapters, the good Metropolitan has evidently accommodated himself a little too much to the general taste.

The third part, "Of the Law of God," contains sixteen chapters, and may be generally described as an explanation of the Commandments, and an illustration of the Lord's Prayer. In this, as in the other parts of the work, there is much of excellent and valuable matter; his allusions to the practices and opinions of the Russians are frequent and pointed.

Our curiosity was a little excited to discover in what way the invocation of saints could be reconciled to the prohibition of the First Commandment, and the idolatrous veneration of pictures to the Second. For every traveller in Russia knows that saints are invoked and pictures worshipped with as little reserve as in the most superstitious days of the Church of Rome.

A careful perusal of the fifth and sixth chapters will convince the reader, that Platon is anxious to do away the obvious mischiefs of these superstitious observances. He affirms, that the invocation of saints is not contrary to the First Commandment, and adopts the usual defence that it means nothing more than that they should pray for us through the mediation of Jesus Christ; and he believes them to have a sincere desire whether on earth or in heaven for human happiness.

"However, we ought not foolishly to imagine that this respect given by us to the saints, will be of any advantage to us, if we live in sin and impenitence; for there

can be no honour shown to the saints equal to that of imitating their lives, and trusting in God alone according to their example.

"Those, therefore, are inexcusable, and grievously transgress against this commandment, who render unto the favourites of God, divine, or nearly divine honours, and who trust in them almost as much as in God himself; who offer up prayers to them more frequently than to Him; who respect their memory, and keep their holidays with a greater degree of devotion than the holidays of the Lord, and reverence their pictures more than those of our Saviour himself. For the favourite saints of God are of themselves by no means so great; they are the servants of God, and the work of his hands; consequently, between them and God there is an infinite difference. It is necessary, therefore, for every one to be very watchful, that he be not infected with such errors." pp. 222, 223.

He asserts also, that "reverencing the pictures is not contrary to the Second Commandment:" and his arguments are, that they do not attempt to represent God under any form, but our Saviour only in fashion as a man or his chosen servants; and that the obeisance paid to the pictures of saints is a reverence rendered to them out of a loving heart, as his favourites, and as of the same nature and of the same church, and members of the same body with the Christian. After pointing out the abuses, however, to which this practice is liable, he reminds his readers,

"1st, That the worship of God can never be sincere, unless it proceed from a contrite and unfeigned spirit. For all external rites of worship are only marks testifying our internal piety and sincerity towards God, without which they signify nothing. And therefore the Gospel requires, that the worshippers of God should worship him in spirit (not externally alone), and in truth, or not in hypocrisy. 2d, We must hold to the Divine word alone, and rest assured, that it only contains the true rules by which we ought to please God. And therefore Christ said concerning the holy Scriptures, that in them is contained eternal life." pp. 230, 231.

It is evident that the mind of
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Platon was far more enlightened, than some parts of his work might lead us to imagine; and if our judgment of the Greek Church were to be formed from our opinion of this writer, we should be inclined to say little either of its idolatry or superstition. But what are we to think of the concurrent testimony of all travellers? It will prove, that whatever may be the views of learned and able men, the great body of the people are immersed in the grossest ignorance.

The idle legends of the Virgin of Vladimir, the Virgin with the bleeding cheek, the Virgin with three hands; the particular places consecrated to particular saints, as so many tutelary deities; bodies, miraculously preserved of saints, who have been dead for ages; pictures transferred from place to place by the ministry of angels, and supposed to be capable of healing the sick, restoring sight to the blind, and showering down favours of all sorts upon their worshippers; pilgrimages from every part of the empire to Kieff and Troitza, for the purpose of devotion to old pictures and withered and wonder-working remains;—these and a thousand other things must tend to prove the general ignorance even of the priesthood, or at least their general neglect.

"The picture of a saint," says Dr. Clarke, "found accidentally in the street, human bones dug up in a forest, a dream, any casual and rude representation of a cross, in straws which have fallen together at the meeting of roads, or a *lusus naturæ*, the colours of a pied horse, veins in a piece of flint or marble; in short, whatever represents, or is supposed to represent, any object in their prodigious catalogue of superstition, might occasion a resort of devotees, give rise to a church, or market-place for wax-chandlers, painters, and silversmiths, as famous as the shrine of Diana of Ephesus." Then follow some very striking facts illustrative of the general pro-

position. In a subsequent part of the volume, the same lively writer relates the following anecdote:—

"One day, ascending by this staircase, we found all the churches in the Kremlin open, and a prodigious concourse of people assembled at the celebration of the great Festival of the Ascension. It is difficult to describe the scenes then exhibited within these buildings. I was carried in by the crowd, which rushed forward like a torrent; and, being lifted by it from the ground, beheld, as I entered, a throng of devotees, in which there was danger of being pressed to death; all of whom were in motion, crossing themselves, bowing their heads, and struggling who should first kiss the consecrated pictures. The bodies of their saints were exposed: and we were shewn, by the attending priests, some of the wood of 'the true Cross.' Women, with tears streaming from their eyes, were seen lifting their infants, and teaching them to embrace the feet and hands of the images. Observing a crowd particularly eager to kiss the skull of an incorruptible saint, I asked a priest, in Latin, whose body the sepulchre contained. 'Whence are you,' said he, 'that you know not the tomb of St. Demetrius?'"

The volume concludes with an Appendix, containing an account of the different sects of Dissenters in Russia.

Schismatics seem first to have made their appearance in Russia about 450 years after the introduction of Christianity into that country. They were of the class of Judaizing Teachers. Persecution was occasionally the doom of these seceders; but the schism was never destroyed.

A more serious division took place in the sixteenth century, on account of an attempt to correct the numerous errors which were acknowledged to have crept into the sacred books. Many were alarmed with the idea, that these writings

would be corrupted under the presence of correcting them; and when a similar attempt was made in the seventeenth century, the same apprehension was revived, and the schism continued to increase. These divisions appear to have been created partly by designing men, and partly through the ignorance of the people. The spirit of dissent, when once excited, indulged many fancies, and gave birth to different sects. The Raskolniki or schismatics may, however, be considered as composed of two grand divisions: viz. the Popofschins or such as admit priests from the National Church; and Bezpopofschins, or such as have no priests at all, or priests of their own ordination. These two designations must be understood to comprise many different sects.

If we were ignorant of the history of dissent in our own country, we should be surprised, perhaps, at the reasons for it in Russia. It is not upon matters of faith, that the national church and the dissenting interest are in general opposed, but whether old or new pictures are to be used in Divine worship, and whether twenty volumes folio, containing the Church Service, ought to be received in their ancient or in their corrected state. It is remarkable, however, that the Raskolniki are distinguished for their morals and integrity, and are usually much better acquainted with the holy Scriptures than their neighbours. It is difficult to ascertain their numbers: but most of the opulent Russian merchants of Petersburg, Moscow, and the other great towns of the empire are Raskolniki.

The Popofschins embrace the great majority of Russian Dissenters:—of these the principal sects are,—1. The churches at Vetka and Staradubofsk. They have been scattered by persecution even to Siberia, and with increasing numbers.—2. The Diaconofschins, an excrescence of the church at Vetka: they quarrelled with the Vetka

Raskolniki about the mystery of the Chrism and the right form of the Cross.—3. The Peremazanofschins or Reanointers. They sprung also from the people at Vetka, and they reanoint their proselytes by the Chrism. This sect is numerous in Moscow.—4. The Epefanofschins, nearly the same with the old ceremonialists of Staradubofsk; only they pay some respect to the bones of an old monk.—5. The Tschernabottsi, a recent swarm from the old hive of Staradubofsk. They refuse civil oaths: will not be shaved, and therefore furnish no recruits to the army, and decline praying for the emperor according to the form prescribed by the holy synod.

The Bezpopofschins include the following divisions:

1. The Duhobortsi, a race that say they are descended from Shadrach, Meshech, and Abednego; but they sprang up in the middle of the last century. Mr. Pinkerton employs some pages in his account of them. They are peaceable, and of good morals: but never enter the national church, nor bow before the pictures, nor cross themselves, nor observe the appointed fasts. They are eminent for brotherly love, have all things in common, are hospitable to strangers, kind to the afflicted, and have no punishments among their members but expulsion from their society. The following account of them is extremely curious:—

“The Duhobortsi affirm, that every external rite, in regard to salvation, is of no avail whatever, and that the outward church, in consequence of her corruption, is now become a den of thieves. On this account, they confess that alone to be the one, holy, catholic, and apostolic church, which the Lord gathered by his appearance, which he enlightens, and adorns, by the gifts of the Holy Ghost, and which on this account is the company of the faithful, or of true believers, in all ages.

“In this persuasion they frequently have meetings among themselves, but have no stated place appointed for this purpose, as they account every place alike holy: hence these meetings are held in the first conve-

nient place they can find. Neither do they appoint any particular days for this purpose, accounting all days alike. They have, therefore, no holidays: but their meetings are frequently held on the holidays appointed by the church, when other people are not engaged in labour; for if they were to work on the holidays of their neighbours, they say, they should subject themselves to double persecution, and might be represented as disobedient to the laws of the empire.

"Each of them is at liberty to hold a meeting in his own house, and to invite such of his brethren as are near him to attend. In such meetings, they always sup together; and should the brother in whose house the meeting is held not be able to provide food sufficient to entertain his guests, in that case they either send themselves, before hand, provisions for this purpose, or bring them along with them.

"Being assembled, they salute one another; the men salute the men, and the females the females, by taking each other by the right hand, and thrice bowing and kissing one another; at the same time every one pronounces a short prayer. These three bows and three embraces, they perform in the name of the three-one God, to the purifying of the flesh, and to the rooting out of pride. They take each other by the hand as a mark of their union in love, in calling, in knowledge of judgment, and of the unseen God, who is within them.

"In the course of the meeting, they pray one after another, sing psalms, and explain the word of God; but as the greater part of them are unable to read, most of this is performed in their assemblies extemporaneously. They have no appointed priests, but confess Jesus Christ alone to be the only just, holy, pure, undefiled priest, separated from sinners, and exalted above the heavens; he also is their only Teacher. In their assemblies they instruct each other from the Scriptures; every one speaks according to the grace given him, to the admonishing and comforting of his brethren. Even women are not excluded from this privilege; for they say, Have not women enlightened understandings as well as men? They pray standing or sitting, just as it happens. At the end of the meeting they again embrace each other thrice, as at the beginning, and then separate." pp. 309—312.

The articles of their belief, and many of their peculiarities, are detailed in the several pages from p.

316 to p. 330. Whoever peruses this statement, will be inclined to pronounce the Duhobortsi to be the Quakers of Russia.

2. The Pomeryans. They require their converts to be re-baptized, believe that antichrist is already come, and recommend a life of celibacy and solitude.

3. The Theodosians, a schism from the Pomoryans, whom they deserted, chiefly on account of their not purifying what they purchased in the market of unbelievers, and not writing the superscription upon the Cross! They are numerous, and have some good regulations.—And for discrepancies equally weighty and wise, about marriage, and the cross, and rebaptism, and particular pictures, and circumcision, we have still to enumerate several hard names of determined schismatics; such as, 4. The Philipostschins; 5. The Netovtschins; 6. Pastushkoc Loglasia; 7. Novojentzi; 8. Samokrestschentsi, or self-baptizers! 9. Tschuvstviniks; 10. Molokans; 11. Ikonobortsi—these admit no pictures or images into their worship, and thus deserve to be ranked with more respectable associates; 12. Seleznevtschimi. To these is to be added the sect of Martinists, followers of one Martin, a Freuchman. Their tenets are in the highest degree mystical: they pretend to visions and discoveries, and maintain that the word of God contains not only the way of deliverance to fallen men, but discovers also the secrets of nature: they are of a class similar to the disciples of Behmen and Swedenborg, and, with loud pretensions to wisdom and learning, are as ignorant of Divine Truth as the poorest among their countrymen.

It were devoutly to be wished, that this work of Platon might be read with attention by all the Russians, who are capable of reasoning and reflection. It is not without errors, and some of these errors are important; but it is the production of a man, who rises infinitely above the highest flights of the rabble

of pretenders to religion, whether staunch churchmen or inveterate sectarians. A great change is at this moment taking place throughout the Russian empire; and the measures recently adopted for the circulation of the Scriptures through all the provinces—measures as wise as they are benevolent—cannot fail to correct many delusions and to be productive of important benefits. The blessings of religion are not to be diffused in a day. We look not for miracles; but for the silent operation of sacred principles, for that gradual and almost imperceptible advance in civilization and knowledge, which in the end changes the character of nations, and converts uncultivated man into an animal of a higher order. The public events, which we have recently witnessed, must tend to give a powerful impulse to the minds of the Russians; and the spirit of inquiry and improvement, which has now gone forth, will doubtless be assisted in its progress by the liberal and enlightened policy of the emperor. We consider it as an auspicious cir-

cumstance, that at the very time when the convulsions of Europe have roused from their comparative slumber, so many provinces of that extensive empire, and have given the inhabitants of those distant lands an interest in the affairs of nations, which was never excited before, the Volume of Inspiration has been freely opened to their view. To expect any remarkable immediate effect from the dispersion of the Scriptures in a country, where civilization is still in its infancy, would imply little knowledge of the character of man; it is by slow progress that kingdoms advance to the maturity of their moral and religious state; but the experience of past ages must convince us, that the Word of God, however slow in its operation, is mighty in its influence; and we doubt whether any single plan could be proposed more likely to raise the human animal to his proper rank and condition, than the circulation of that book, which inculcates the best principles of action, points out his relation to the Deity, and unfolds the high destinies of a future world.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PAPERING for publication:—The Campaign of Germany and France subsequent to the Expiration of the Armistice in 1813, by J. Philippart, Esq.;—the Life of Sir Benjamin West, comprising Anecdotes of the most celebrated Characters in Europe and America, during the last sixty years, by Mr. Galt;—The Travels of Dr. Holland in the South of Turkey, in 1812 and 1813;—A pair of celebrated Hemispheres, projected by Mr. J. Heming, of Magdalen Hall, Oxford, engraved by Mr. Lowry, with an explanatory Treatise.

In the press:—The Origin of Pagan Idolatry, in three vols. 4to. by the Rev. G. S. Faber;—The Confessions of Sir Tho-

mas Longueville, by R. P. Gillies, Esq.;—A Voyage to the Isle of Elba, from the French of M. Arsenna Thiebaud de Berneaud;—A Tour through the Island of Elba, by Sir R. C. Hoare, in imperial 4to., with engravings from drawings on the spot, by J. Smith;—A work on the Population and Resources of the British Empire, by Mr. Colquhoun;—Translations from the popular Poetry of the Hindoos, by Capt. Broughton;—The First Volume of Mr. J. Turner's History of England, extending from the Norman Conquest to the Reign of Edward the Third.

On the 19th of May, the Prize Compositions at Oxford were adjudged to the following Gentlemen: *Latin Essay*—De Ephoro-

rum apud Lacedæmonios Magistratu—
Mr. RENN DICKSON HAMPDEN, B. A. of
Oriol College. *English Essay*—A Comparative
Estimate of the English Literature of the
17th and 18th Centuries—Mr. RICHARD
BURDON, B. A. Fellow of Oriol College.
Latin Verso—Germanicus Cæsar Varo Iæ-
gionibæque suprema solvit—Mr. W. A.
Hammond, undergraduate Commoner of
Christ Church.—Sir R. Newdigate's Prize:
English Verso—Niobe: Mr. J. L. Adolphus,
under-graduate Scholar of St. John's.

Great additional facilities have of late been

afforded by the Trustees of the British Mu-
seum, to persons wishing to visit that noble
Institution. Any decently dressed person
may, on every Monday, Wednesday, and
Friday (except in Christmas, Easter, and
Whitsun weeks, and the months of August
and September) obtain free admission be-
tween the hours of Ten and Four, without
fee or delay, and may pass as many hours as
he pleases in viewing the Museum, which
has, within the last few years, been enriched
by immense accessions of most interesting
objects of curiosity, taste, and science;

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Fathers of the English Church, or
a Selection from the Writings of the Re-
formers and early Protestant Divines of
the Church of England. 8 vols. 8vo.
4l. 18s. 6d.

Sermons by the Rev. A. Alison, LL. B.
8vo. 12s.

An Address to the Rev. Eustace Carey,
Jan. 19, 1814, on his Designation as a
Christian Missionary to India, by Rob.
Hall, M. A. of Leicester.

The Influence of Bible Societies on the
Temporal Necessities of the Poor; by the
Rev. Thos. Chalmers, Kilmany. 1s.

A Funeral Sermon on the Death of the
Rev. H. Foster, M. A., preached at St James's,
Clerkenwell, June 5, 1814, by H. G. Wat-
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RELIGIOUS INTELLIGENCE.

MISSION TO THE SOUTH SEAS.

THE Directors of the London Missionary Society have received a letter from the Missionaries at Eimeo, near Otaheite, dated Oct. 21, 1812. They had been driven from these islands by the wars which had occurred among the natives; but had recently returned, to the number of seven men and seven women, besides some children. Three of the women had recently died, and their loss seemed to be severely felt. One of their number, who had gone to Port Jackson to be married, had returned with his wife, a fortnight before, bringing a kind letter from Governor McQuarrie, who had showed himself a real friend to the Mission, and also from the Rev. Mr. Marsden, who had treated him with great affection, and had manifested an ardent zeal to serve the interests of the Mission. At the recommendation of these excellent men, they had commenced building a vessel for their accommodation. Their missionary labours had hitherto been confined to the neighbourhood of their residence: they had formed a school which was attended by 20 scholars, and they hoped the number would soon increase: Divine service was performed every Sunday in the native language;

preaching in the forenoon, and catechising in the afternoon; but it was thinly attended. Several individuals are stated to have greatly benefited by their instructions. Among the rest, king Pomarre appears to have been influenced by them to offer himself a candidate for baptism, declaring it to be his fixed purpose to devote himself to God. He gave the Missionaries to understand, that this resolution was the result of long and increasing conviction of the truth and excellency of the religion of Christ. He had endeavoured to persuade the two principal chiefs in the island to take the same step: but they told him, he might do as he pleased: they would cleave to Qro, which he observed was cleaving to Satan, adding, that if no one else would embrace the Gospel, he would, as he desired to be happy after death, and to be saved in the judgment of the great day. The state of his affairs calling him from Eimeo to Otaheite, Pomarre carried on a correspondence thence with the Missionaries. The original letters of Pomarre, in his own hand-writing, have been transmitted to England, and a translation of them has been made. We can find room for only a few very brief extracts.

Speaking of the troubles in which he was

involved; he observes, "My affliction is great; but if I can only obtain God's favour before I die, I shall count myself well off. But, O! should I die with my sins unpardoned, it will be ill indeed with me. O! may my sins be pardoned, and my soul saved through Jesus Christ! And may Jehovah regard me before I die? and then I shall rejoice, because I have obtained the favour of Jehovah."

Again: "The affairs of Tahite are pretty well settled; the chiefs having sent professions of subjection; but how this will continue is uncertain. However, at present all is well.

"I continue to pray to God without ceasing. Regardless of other things, I am concerned only that my soul may be saved by Jesus Christ! It is my earnest desire that I may become one of Jehovah's people; and that God may turn away his anger from me, which I deserve for my wickedness, my ignorance of himself, and my accumulated crimes!

"If God were pleased to create all mankind anew, then they would be good. This is my earnest desire, that God would enable me from my heart to love that which is good, and to abhor that which is evil; and that I may be saved by Jesus Christ. My dear friends, write to me, that I may know your minds. Inform me also of the news from Por. Jackson; and whether King George is alive or dead.

"May Jehovah and Jesus Christ our Saviour bless you!"

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The sixth annual meeting of this Society was held on the 6th May, at Freemasons' Hall, his Royal Highness the Duke of Sussex in the chair. After the report was read, several noblemen and gentlemen powerfully advocated the cause of the Society—among the rest, the Royal Chairman, Lord Calthorpe, Mr. Wilberforce, Mr. Way, the Hon. and Rev. G. Noel, the Rev. Dr. Randolph, the Rev. Mr. Simeon, the Rev. Mr. Grimshaw, the Rev. Dr. Collyer, the Rev. W. Way, &c. &c. &c. Our limits will not allow us to give any account of the speeches that were delivered in favour of the institution. The hall was crowded by a respectable assembly of ladies and gentlemen. Sermons had been preached by the Hon. and Very Rev. the Dean of Wells, and the Rev. W. Cooper; the collections after which amounted to 268*l.* 13*s.*

The following is an abstract of the Report:—

Thirty-two adult persons of the Jewish persuasion have embraced the Christian faith, and have been baptized under the patronage of this institution.

Schools have been opened for the children of Jewish parents. The number of both sexes admitted, from the commencement of the Society in 1809, amounts to 126; of whom there have been placed out to business, and apprenticed, 15;—withdrawn by their parents, 15;—dismissed, 6;—dead, 8;—remain in the school, 84.

Four Jewish youths are under the care and gratuitous tuition of the Rev. Thomas Fry, one of the Secretaries, with a view to their education for the Christian ministry.

For the employment of Jews who, in consequence of their conversion to Christianity, or discovering an inclination to inquire into its evidences and principles, have been cast off by their connexions, and deprived of their former means of subsistence—

A Printing-office has been established, in which considerable encouragement has been received. Several respectable works have been printed in a manner that it is hoped cannot fail of recommending the office to the patronage of all the friends of the Institution.

A manufactory of Baskets has lately been commenced, and is already in a promising state.

An Asylum has also been opened for the reception and employment of Jewesses.

A translation of the New Testament into the Hebrew language is carrying on. The Gospel of St. Matthew, after having been revised and corrected by several professors in the universities, and many other learned men in different parts of the United Kingdom, is now completed; and the work is going on with all possible dispatch.

Various tracts in several languages are always in readiness for distribution among such Jews as may be inclined to receive them. The Committee have to acknowledge, with great gratitude, the success of some of their tracts presented by Dr. Naudi, of Malta, to Mr. Murtheim, a wealthy merchant of Tripoli, who by reading them was led to search the Scriptures and ultimately to embrace Christianity, and who is at this time a diligent and laborious missionary on the coast of Barbary; where his general knowledge of the Hebrew, Arabic, modern Greek, and several other languages, qualifies him for very extensive usefulness.

A large and commodious building, called

1814.] *Society for the Support and Encouragement of Sunday Schools.*

the Jews' Chapel, has been opened for several years in Spitalfields, where the Rev. J. S. C. F. Frey steadily delivers lectures addressed to his Jewish brethren.

The Society is building a new Episcopal Chapel at Bethnal Green, to be officiated in by Clergymen of the Established Church, which is expected to be ready for opening in May. Lectures to the Jews have been regularly preached at several other places, both in the Established Church and among the Dissenters.

On the 1st of every month is published, price 6d., "The Jewish Repository, or Monthly Communications respecting the Jews, and the Proceedings of the London Society." This work is particularly recommended to the different Auxiliary and Penny Societies, and to all persons who wish to assist the institution, or to obtain information respecting it.

Auxiliary Societies have been instituted in various parts of the United Kingdom; and many benevolent persons, impressed with the obligations of Christians to seek the conversion of the Jews, have formed, and are now forming, Associations to promote a subscription, in which the poorest disciple of Christ may take a share, by contributing one penny per week, or sixpence per month.

The success which has already attended the efforts of this Society, though it may not have equalled their hopes, has certainly been such as affords abundant encouragement to persevere in the work they have begun, and should stimulate Christians at large to contribute all the assistance in their power to this labour of love. The expenses incurred in prosecuting such designs are unavoidably great; and it must depend on the liberality of the Christian public, with what degree of vigour the Institution shall be carried on.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS THROUGHOUT THE BRITISH DOMINIONS.

The following has been transmitted to us as the substance of the Report made at the Annual General Meeting of this Society, held at Batson's Coffee-house, Cornhill, on Wednesday, the 13th April last. The Committee reported, that, since the last annual meeting, 264 schools had been added to the Society's list and assistance repeated to 61 other schools formerly established; for which and the new schools before stated, they had distributed 29,075 spelling-books and 4,184

Testaments: that since the commencement of the institution (1785), the Society had issued 886,460 spelling-books, 79,363 Testaments, and 8,199 Bibles, to 4,847 schools, containing upwards of 350,000 children. Thirty years have nearly elapsed since the commencement of this benevolent institution; and notwithstanding its progressive labours during that period, Sunday Schools are still rising up both in the metropolis and throughout the kingdom. The importance and advantage of common education are now generally admitted; and many, who formerly opposed its operation, are now become its zealous advocates. In addition to the well-directed exertions of this Society at home, they have succeeded in establishing Sunday schools at Antigua, Nova Scotia, the Cape of Good Hope, and in the island of Cape Breton in North America, where the moral condition of the rising generation is represented to be most deplorable, and calling aloud for help. In the last annual Report of this Society, very gratifying information was afforded by the establishment of floating Sunday schools on board his Majesty's ships at the Nore and elsewhere: they now report, that they have likewise succeeded in promoting two well-regulated schools, under the superintendence of the surgeon, on board two convict ships, bound for New South Wales, who has written, that the convicts (319 in number), with a few exceptions, behave well; that many of them, by means of the instruction given to them, can now read in the Bible; and that he is inclined to believe they will have reason to bless the day when the Sunday School Society was formed.

The Society have farther directed their humane attention, in the course of the past year, to both French and American prisoners of war, many of whom have been brought to a state of considerable improvement and good conduct, and to a persuasion, no doubt, that although they are England's prisoners, Englishmen are nevertheless their friends.

In addition to the great increase of labour which the statement above must necessarily have occasioned, the Report of the Committee states also, that they have directed their attention to the education of adults, and that schools for this unlettered class of society are already established both in England and Wales, conducted by persons of mature age, with the most encouraging success. Indeed, it is well known, that there is a vast number of persons in this country advanced to years of maturity and old age, entirely ignorant of the first rudiments of

Knowledge. The Committee farther reported, that both Wales and Ireland continue their exertions in the good work of Sunday-school education. Wales is described as having undergone a general moral cultivation by these means; and that present circumstances encourage them to hope, that, in a few years, Ireland will, through the Divine blessing on the attempts to educate the poor, widely exhibit traces of contentment, industry, and good order, astonishing those who have judged of it merely by those noxious weeds which have sprung up in consequence of her having been so long neglected.

After such an exposition of the proceedings and effects of this useful Society, little need be said to enforce its claims to patronage and support on the minds of enlightened and benevolent Christians. Pro-

viding as it does, at an easy expense, and without interruption to their employment or gains, the means of instruction for the lower classes of society, it opens a way for the general diffusion of useful knowledge, and the maintenance of those industrious habits which contribute so greatly to the vigour, the improvement, and the stability of a country. At present the demands for its aid exceed any thing which has yet been experienced. Its operations are going forward in the greater part of the British dominions, both at home and abroad; and there is reason to believe, that, if suitably supported, it will penetrate into those parts which remain unenlightened, and supply the poor with the means of understanding and appreciating those Scriptures which, through the blessing of God, may make them wise unto salvation.

VIEW OF PUBLIC AFFAIRS.

VERY soon after our last View of Public Affairs was given to the public it was announced that the Treaty of Peace between Great Britain, Austria, Russia, and Prussia on the one hand, and France on the other, had been signed at Paris on the 30th day of May. By this treaty, the kingdom of France is to preserve the integrity of its limits such as they existed at the period of the 1st of January, 1792, with a variety of small rectifications of the boundary line which separates France from Belgium, Germany, and Italy. This line commences between Dunkirk and Nieuport on the north, proceeds thence through the Departments of Jemappe, Sambre and Meuse, Moselle, Sarre, Mont Tonnere, and the Lower Rhine, to the fortress of Landau, and thence to the banks of the Rhine; which river forms the boundary of France and Germany till it reaches Switzerland, when the ridge of Mount Jura becomes the boundary. The line is continued thence, with slight variations of the ancient limits, to the Mediterranean between Cagnes and Nice. Between France and Spain the limits are precisely the same which existed before the 1st of January, 1792. Commissioners will be appointed by the several powers to mark clearly and distinctly not merely by a map, but by stakes, the new limits along the

whole extent of their course. The navigation of the Rhine will be free. The future Congress will employ itself in devising regulations under which that freedom may be best maintained on that and other rivers forming the boundary of states. Holland is to receive an increase of territory; but no person can be sovereign in that country who wears a foreign crown. The States of Germany will be independent, and federally united. Switzerland will be independent. Italy will be composed of sovereign states. Malta and its dependencies will belong to Great Britain. The arsenals and ships of war in ports restored by France shall be divided between France and the country in which they are situated in the proportion of two thirds to the former. This provision will not affect places taken by the allies before the 23^d of April, or the ships and arsenal in the Texel. Henceforth Antwerp will be only a commercial port. No individual in any of the ceded or restored districts is to be prosecuted or disturbed either in person or property for his past political attachments or conduct, whatever they may have been. The respective Governments mutually give up their claims on each other for any advance that may have been made since 1792. France, however, will pay to indivi-

duels in other countries all the just debts she may have contracted, and commissaries will be appointed to investigate their claims*. All archives, charts, plans, &c. shall be faithfully given up to the countries to which they belong. A general congress will be held at Vienna in two months, to take the farther measures necessary for completing the dispositions of this treaty. The treaties of 1805 and 1809 between Austria and France, and those of 1795, 1807, and 1808 between Prussia and France, are annulled.

We now come to that part of the treaty which has a more immediate reference to this country. The cession of Malta has been already mentioned. Besides this, France cedes to Great Britain Tobago, and St. Lucia, in the West Indies, together with the Isle of France, and its dependencies, Rodriguez and Sechelles, and restores to Spain that part of St. Domingo which Spain had lately ceded to France. *All the other colonies, fisheries, factories, and establishments of every kind*, which France possessed on the 1st of January, 1792, in the seas, or on the continent of America, Africa, and Asia, are to be restored; and to give full effect to this article, Sweden cedes Guadaloupe, and Portugal cedes Cayenne, to France. In India, France shall enjoy the same commercial and other privileges as the most favoured nation; but she engages not to erect any fortifications on the establishments to be restored to her within the limits of the British sovereignty, nor to keep more troops there than are required for the purposes of police.

A separate article of the treaty contains the following stipulation on the subject of the African slave trade:

“His Most Christian Majesty concurring, without reserve, in the sentiments of His Britannic Majesty, with respect to a description of

traffic repugnant to the principles of natural justice, and of the enlightened age in which we live, engages to unite all his efforts to those of His Britannic Majesty, at the approaching Congress, to induce all the powers of Christendom to decree the abolition of the slave trade; so that the said trade shall cease universally, as it shall cease definitively under any circumstances, on the part of the French Government, in the course of five years; and that, during the said period, no slave merchant shall import or sell slaves, except in the colonies of the state of which he is a subject.”

We cannot conceal from our readers that this concluding article has destroyed, in our minds, those emotions of joy and exultation which the returning peace of Europe was calculated to excite, and has substituted feelings of grief and shame, and bitter regret;—may we not say, of indignation also? Instead of viewing Great Britain on that moral elevation to which her previous conduct had justly raised her, we see her, by the signature of this convention of iniquity and blood, disgraced and degraded below the level of the other nations who are parties to it. For this nation well knew, if France did not, the dreadful extent of misery, the complication of inhumanity and injustice, to which such an improvident article as this would consign millions and millions of our fellow-creatures.—Peace! Oh the prostitution of that sacred name! It is only the transfer of the war from our own shores to those of St. Domingo and Africa. It is only the adoption of a truce in Europe, while Europe is to light up a thousand ferocious and sanguinary conflicts in other quarters of the globe, to be followed by the unsparing, and undistinguishing, and hopeless captivity, and interminable exile and bondage, of multitudes of our fellow-creatures of both sexes, and of every age. Such is the peace which has been given to us!

But is not this the language of

* The treaty contains a variety of other provisions respecting pecuniary claims, confiscations, &c. &c. which it is unnecessary to detail.

exaggeration and passion, rather than the sober representation of truth? Let us then examine the facts of the case calmly, and estimate, if we can, the real nature of this melancholy provision. Let us view it even upon the most favourable supposition that can be made; namely, on the supposition that the slave trade will be abolished, at the end of five years, not only by France but by all the European Powers.

One great, perhaps the principal, object for which both the French Government and people desire the slave trade, is to repeople St. Domingo with slaves. All, however, who are acquainted with the past history or present state of that island, must be convinced that, before that object can be effected, a war of extermination must be waged with its present inhabitants. In 1802, when Bonaparte attempted to possess himself of St. Domingo, he soon discovered that there was no medium between renouncing all hope of re-establishing slavery in that island, and exterminating the people who possessed it. He chose the latter alternative, and, as may be supposed, was not very scrupulous as to the means of effecting his purpose. The barbarities exercised in St. Domingo are not, perhaps, to be paralleled in the history even of revolutionary France. All his efforts, however, proved unavailing; and after a short, but ferocious, struggle, during which no quarter was given or received, the Blacks remained the undisputed masters of the island. The well-appointed armies, amounting to upwards of 50,000 men, which Bonaparte had sent thither, were in a short time so much reduced by the insalubrity of the climate, and the harassing warfare of the Blacks as to be under the necessity of retiring within the lines of Cape François, where they must have fallen victims to the rage of their assailants, had they not been rescued from the horrors of an assault, by the intervention of an English squadron.

The same dreadful warfare is now about to be renewed, and probably with similar success. But rightly to estimate the miseries which must attend it, it will be necessary to consider the actual state of St. Domingo. The present rulers and proprietors of it are the Blacks and people of Colour; the former however, greatly outnumbering the latter. These have known the rigours of West-Indian bondage; they have freed themselves from its yoke, and have now enjoyed a state of complete personal liberty for more than twenty-two years. They have had full experience of the treachery and cruelty of the French, and they have also measured their strength with that of their oppressors. The most active and inextinguishable sentiment of their minds is hatred to their former masters. It is one of their fundamental laws, a law which they guard with peculiar jealousy, that no white Frenchman, on pain of death, shall even land on their shores. Their numbers also are formidable. In 1792, the population was estimated at 630,000. Since that period, notwithstanding the troubles in which they have been involved, they are stated to have greatly increased. They are at the same time said to be well supplied with warlike stores, procured with the express view of resisting any attempt to reduce them to slavery; and they have been taught by experience what are the most efficacious means of wasting the strength, and frustrating the efforts of their European invaders. If, therefore, they should be reduced at all, which is at least a questionable point, the conflict cannot fail to be very sanguinary; and considering the light in which the combatants are regarded by each other, as merciless tyrants, or as revolted slaves, will probably be attended with circumstances of the most unrelenting barbarity. But to proceed—

The greatest part of the population of St. Domingo is at present

occupied in the cultivation of the soil. Almost all of them have farms of their own, and the smaller proprietors, besides cultivating their own lands, frequently work for hire on the lands of their wealthier neighbours. Under this system a very considerable degree both of industry and social and domestic comfort have prevailed; and during the last six years we are assured that the annual value of their imports from England alone, paid for by the produce of their farms, amounts to a very large sum. During the present year, from sixty to seventy sail of large ships have cleared out from the ports of this kingdom for St. Domingo, almost all of them with considerable cargoes; and the Jamaica convoy, which is daily expected to arrive in this country, contains about 20 ships from that island fully laden with coffee and other articles. For the last ten years we have enjoyed this lucrative branch of trade, and have maintained with the people of St. Domingo the relations of peace and amity; and we have even recognized them as a neutral nation in our public acts. We have now left them to the exterminating sword of France, without a single provision in their favour. Those very persons who, we will venture to say, consume more of our manufactures than all the Negroes in our own islands put together; and who have so largely contributed to give employment to the manufacturers of this country during the season of our greatest commercial depression, are now abandoned to every species of enormity which France may inflict, in order that St. Domingo may once more be made, by means of the slave trade, a flourishing sugar colony.

Surely if we had interposed so far as even to enlighten the French Government respecting the state of St. Domingo, and to lay before them the indisputed facts of this case, they must have been forced to admit the impolicy as well as

cruelty and injustice of the attempt to reduce these men to their former bondage. They must have seen, that to place them again under the driver's lash, would be altogether impracticable; and that the work of extermination, under all the circumstances of the case, would but miserably compensate for the waste of blood and treasure it would necessarily cause to France. And they might thus have been induced to acquiesce in the actually existing distribution of property in that island, establishing only the sovereignty of the French Crown, and the usual privileges of a mother-country as to exclusive trade. So profoundly ignorant, however, are the people of France at this moment, of the past history of this Colony, that they believe that the failure of the attempt to reduce St. Domingo in 1802 was caused, not by the deadly nature of the climate or by the valour and military skill of the Negroes, but by the rupture of the peace of Amiens; although it is notorious that, but for the timely interference of an English squadron, probably not one Frenchman would have returned to tell of the scenes he had witnessed. It was the policy of the French Government at that time to throw the odium of their failure on the English, and in this they succeeded. Nor is it only of the past history, but of the present state of this island that the French are ignorant. They view its inhabitants as mere brigands, who will certainly be either cajoled by fair words to receive their ancient yoke, or awed into submission by the appearance of a regular force. In short, they persuade themselves there will now be little or no difficulty not only in regaining possession of the island, but in restoring the former system. The effect of the prevailing ignorance on this subject will probably be, that they will have committed themselves so far in the attempt to re-establish slavery, before they have learned the full extent of its difficulty, that they will

find it impossible to retrace their steps and to proceed by those methods of just and liberal concession which the case demands.

And here is it not obvious, that had it not been for the permission which the treaty contains to recommence the slave trade, the inducement to attempt the restoration of slavery in St. Domingo would have been greatly diminished, if not entirely taken away? But for the extravagant expectations which the revival of that trade has excited, it probably would have been less difficult to have satisfied the French Government, as well as the people of France, that their true policy would be not to destroy the present industrious and intelligent population of St. Domingo, but to conciliate and cherish them; not to break in pieces the existing frame of society, but to diffuse more widely the arts of peace, and the blessings of civil and religious knowledge; not to restore the former horrid system, an attempt involving probably the extermination of the present race, but unequivocally to confirm the actual rights of freedom and property, and by judicious regulations to give an increased impulse to the general prosperity. Under such a system, instead of seeing this beautiful island converted into a charnel-house, exhibiting an unvarying scene of blood and misery and desolation, St. Domingo would probably become in a very few years a more valuable colony to France than it could be made even by the unresisted accomplishment of her present views.

But it may be argued, that if this representation of the state of French St. Domingo be correct, then, at least, that colony will furnish no mart for slaves from Africa; and that if it be also true that the French desire the slave trade chiefly with a view to re-establish the plantations of that island on their former footing, there is then little ground to fear that any very extensive slave trade will be carried

on by France. If St. Domingo must first be reduced, and if this should prove a tedious and difficult, if not an impracticable work, then, before slaves can be required from Africa for its supply, the five years allotted for the continuance of the slave trade will be exhausted.

Now, although we believe that for five years to come, this trade will prove of no use to France for the purpose of recultivating St. Domingo, yet we think there is little doubt that a most extensive slave trade will, nevertheless, be carried on from that country. The hope which they, who can get first to market, will have of procuring slaves in Africa on easy terms, would probably hasten forward their equipments, even if no limitation of the trade in point of time were proposed in the treaty. But the possibility that that limitation may be carried into effect, will of itself infuse an extraordinary degree of energy into the proceedings of the slave merchants; and it cannot be doubted, that very large demands for slaves will speedily be made on Africa. And when it is found, that these slaves cannot be disposed of in French St. Domingo, it will be vain to think that the vague expressions which would confine the slave-merchant to the supply of his own colonies will prevent their being transported across the boundary line which separates French from Spanish St. Domingo; whence they may be legally conveyed to Porto Rico and Cuba, and easily, if not legally, to Jamaica, New Orleans, &c.

But although St. Domingo is the colony for which the slave trade has been chiefly sought by France, yet, if that market should fail, there will not be wanting an abundant vent for slaves in other quarters. Besides the islands of Bourbon, Martinique, and Guadeloupe, France will possess the extensive colony of Cayenne, where the rage for sugar-planting, if disappointed in St. Domingo, will find full scope for its development. French Guiana is twice as

large as French St. Domingo, is equally fertile, and still more fatal to human life. Can any one contemplate the hundreds of thousands who may be butchered in Africa, and the hundreds of thousands more who may be torn by force or fraud from that country, carried across the Atlantic in the holds of ships crowded to excess, and then doomed to the most cruel bondage, in order to convert the deserts of Cayenne into sugar plantations, and yet regard as a blessing to mankind the treaty we are considering?

But besides all this, French Guiana is separated from Dutch Guiana by a boundary line so undefined, that it was formerly necessary to appoint commissioners to ascertain and fix its position. It cannot be doubted, therefore, that whatever engagements on the subject of the slave trade Holland may enter into with this country, slaves, to any amount that may be desired, will be conveyed from French into Dutch Guiana; and Dutch capital will be employed under the French flag to fill, by this short and easy circuit, their own colonies with imported Africans.

The French Slave Trade, therefore, will find abundant scope for its exercise, even on the supposition that St. Domingo will not be reconquered, and supposing also, which is far less probable, that we should be able to shut our own colonies against importations from the adjoining colonies of France. But what hope can reasonably be entertained, that while the slave trade is *legally* carried on at St. Domingo, Martinique, Guadaloupe, Bourbon, &c. it will not furnish large supplies to the Isle of France and to the English Islands in the West-Indian Archipelago? There is, it is true, an expedient within the reach of Parliament, by which this evil might be prevented; we mean, the prompt establishment of a Register of Slaves in all our islands, after the model of that already established in Trinidad. By making this regi-

ster (which should, in the first place, contain the names and description of all the slaves now actually within the colony, and should afterwards receive only the additions by birth) the sole evidence of slavery, so that all not found there would become *ipso facto* free, a complete stop would necessarily be put to all such illegal importations. But that expedient has not been adopted: the door, therefore, is still open. We should rejoice to hear that Government had resolved even on this partial mitigation of the numerous evils flowing from the article on which we have dwelt so long.

We cannot help noticing one singular circumstance in the present treaty, which seems to indicate a strange inattention to the question of the Slave Trade. Guadaloupe had been ceded to Sweden, under an express stipulation that Sweden should renounce the slave trade; and Sweden held Guadaloupe on this condition. We have permitted Sweden, however, to transfer Guadaloupe to France without requiring that the condition on which alone she held it should be annexed to the transfer.

We shall not detain our readers with attempting to point out the effects which the introduction of large numbers of slaves into the French colonies, while they are excluded from our own, may have on the prosperity of the latter. Our West-Indian planters have already taken the alarm on this head, and, we have been assured, are meditating an application to Parliament for the restoration of the British slave trade for five years. And certainly, if the trade were not known in Great Britain by its right name,—robbery and murder:—and if there were not a majority in Parliament and in the country, who prefer the favour of Heaven, and the claims of humanity and justice, to commercial speculations, involving such crimes, however gainful in prospect; we should be under some alarm for the issue of such an appli-

cation. The argumentum ad hominem, as addressed to the negotiators of Paris, would seem to be irresistible. Leaving, however, this point for the present, as well as the consideration of the probable consequences to our own West-Indian colonies, and especially to our principal colony of Jamaica, of that large accumulation of French force in their vicinity which will be required first to reconquer and then to keep in subjection the island of St. Domingo, we pass on to a much more distressing part of the case; we mean, a view of the effect of the stipulation in question as Africa is concerned.

In Africa, all the settlements and establishments of every kind, formerly belonging to France, including Senegal, Goree, and their dependencies, are to be unconditionally restored to France; and the entire range of the coast of Africa, with the whole of its extensive river navigation, is left exposed, without the slightest limitation or exception, to the full influence of this new slave trade.

One obvious effect of this arrangement will necessarily be, the annihilation of almost all trade between Great Britain and Africa. This trade has increased considerably of late years, particularly to that part of Africa, extending from the latitude of 24° north, to the Rio Volta, the eastern boundary of the Gold Coast, and comprehending a space (exclusive of the large rivers to be found in it) of upwards of 1500 miles; and the liberation, which has been to a great degree effected, of that district from the slave trade, together with the return of peace, certainly afforded a fair prospect of its great and rapid augmentation. The amount to which our annual exports thither have already attained is considerable; and it has been returned to us in gold dust, ivory, wax, dye woods, palm oil, &c. and in rice, either brought to England or carried to Portugal and the West Indies. This promising branch of trade must now of necessity be abandoned: for inde-

pendently of the effect of the slave trade in blighting every effort of African industry, it would be altogether impossible for the trader to produce to enter into competition, even in that branch of trade, with persons carrying on a legalized slave trade. Slave ships can receive on board dye woods, palm oil, &c. as ballast, and can at the same time carry the valuable articles of gold and ivory, without adding to the expense of their outfit. In short, by the slave traders such merchandize as Africa may then furnish will be conveyed free from the charge of freight, while it will be purchased by them under various other advantages which innocent traders will not possess. The trade of Great Britain with Africa may therefore be regarded as at an end.

This, however, is but a very small part of the mischief flowing to Africa from the treaty before us. The loss of its innocent and beneficial commerce ceases to affect the mind as a calamity, when peace and security, when property and personal liberty are at stake, and "when the greatest practical evil which ever afflicted the human race*" is about to revisit its shores, with new circumstances of aggravation.

The whole of the coast of Africa northward of Cape Three Points has, for several years past, been almost entirely delivered from the slave trade. A few cargoes of slaves escaped indeed the vigilance of our cruisers; but then the attempt had become one of great difficulty and hazard. Some British slave-traders had fixed themselves in the rivers Mesurada and Pongas, and, by watching the movements of the British ships of war, contrived occasionally to dispatch a ship-load of slaves from those rivers. In June 1813, the slave-trading establishment in the river Mesurada was destroyed by Captain Scobell of his Majesty's ship *Thais*: upwards of 230 slaves found

* Speech on the slave trade in 1792, by the Right Hon. William Pitt.

in it were set at liberty, and the two British slave-traders who conducted its affairs were taken and carried to Sierra Leone, where they were tried under the slave-trade-felony act, found guilty, and condemned to transportation for fourteen years. These men who had realised a large fortune by their nefarious practices, and were on the point of quitting Africa in order to enjoy the fruit of their crimes in this country, are now on board the hulks waiting a conveyance to New South Wales.—In February last, the slave-trading establishments in the Rio Pongas, which were conducted by several English and American traders and had now become, with the exception of the island of Bissao, the last refuge of the slave trade in this district, were attacked by a detachment from the garrison of Sierra Leone. The slave factories were all destroyed, the slaves liberated, and the slave traders who were not killed in the conflict (for they had the audacity to resist his Majesty's troops, some of whom also fell,) were carried to Sierra Leone to take their trial there. And at the very moment we are hearing of the extinction of almost the last remnant of the slave trade on this part of Africa, we have the mortification to learn that a provision has been made in Europe for its revival.

As a proof that we have not exaggerated the actual state of things on this part of the coast of Africa, we beg leave to state that we have seen a letter from the Governor of Senegal, dated so recently as the month of April last, in which he represents the slave trade of that district as having been altogether abolished for several years, and the inhabitants as engaging with growing spirit in the pursuits of peaceful commerce. "I have no doubt," he adds, "that if this settlement is retained by Great Britain, in a very few years there will be a great improvement in the civilization of the tribes adjoining; and the inhabitants will turn all their industry to obtain wealth by honourable commerce.

Should it be given up to any other power, I am most apprehensive that the slave traffic in all its latitude will soon be restored, and that in less than one year upwards of 20,000 slaves will be exported from this river."

In that part of Africa also which extends from Cape Three Points eastward to the Rio Volta, comprising the whole of the Gold Coast, the slave trade has for some time past been almost wholly abolished; the Portuguese having, in point of fact, confined their slave trade almost entirely to those parts which lie to the east and south of the Gold Coast.

Now, however, under the operation of this fatal treaty, the very districts which have been rescued from the slave trade will be the earliest and the severest sufferers from its revival. The places restored to France in Africa are situated in those very districts, and will naturally become the resort of slave merchants. Senegal which, as we have seen, has for several years had no slave trade, and has begun to cultivate the arts of peaceful industry, will now be its chief seat. One of the dependencies of Senegal is a small island in the river Sierra Leone, called *Gambia*. This island will doubtless be re-occupied by the French without delay, and from the central position of the river Sierra Leone, and its superior safety and convenience as a station for shipping, it will be likely to form one of the most considerable entrepôts for the slave trade. *Gambia* is situated about eight or ten miles above Freetown, the British settlement on the river Sierra Leone; and the French slave ships going thither and sailing thence will all pass within a short distance of that settlement, and will frequently anchor in its road. Under these circumstances, the intercourse between the British settlers and the slave traders will become unavoidable, and the colony will not fail soon to experience all the corrupting effects of such an intercourse,

We do not know whether our read-
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ers are aware that a great many slave-ships have been condemned in the Vice-admiralty Court of Sierra Leone, and thousands of slaves found on board restored to liberty. Many of these have been settled in villages on the mountains of Sierra Leone, where they are engaged in cultivating lands which have been assigned them by the Governor of the colony. These poor people, just rescued from the hold of a slave-ship, will prove a very convenient prey to the kidnappers, who will again be incited to commence their depredations; and having been seized as they are labouring on their little farms, they may find themselves in two or three hours in the slave depôt of Gambia, or in the hold of a French slave-ship, where no inquest nor any Habeas Corpus can reach them.

How strangely inconsistent must the whole conduct of England now appear! She has instituted courts for the purpose of confiscating slave ships, and imposing pecuniary mulcts on those who are engaged in their equipment:—she has condemned to the pains and penalties of felony every British subject, nay every person resident within the British dominions, who shall be concerned in buying or selling slaves either in Asia or Africa:—she has been employing her naval and military forces in destroying the very last strong holds of the slave trade on the Windward Coast of the latter continent; and has branded and punished as felons of a high order the miscreants who had stained the British name by continuing to carry it on. And while she has done all this; nay, at the very moment she is doing all this; she coolly stipulates for the admission of the whole body of the French people to the full and free exercise of this criminal traffic; and not only so, but she puts into their hands the very means and instruments of carrying it on, without which they would have had, if the power, yet not the same inducements to become participators in its guilt.

Did we possess eloquence at all

equal to the occasion, we should endeavour to produce on the minds of our readers a suitable impression of the various atrocities to which this disgraceful stipulation will prove the signal. We should point to them the recommencement of those scenes of petty warfare, pillage, conflagration, and blood, which had already wasted Africa for centuries; and we should concentrate the misery of those centuries, as it will doubtless be compressed by the increased ingenuity and activity of the days in which we live, into the five ill-fated years which the two most polished nations in the world have decreed shall roll over Africa, charged with every species of crime which man can practise, and every species of wretchedness which human nature can endure. We should call them to witness the disruption of every social and domestic tie, and all the mute agony of despair consequent upon it, in the case of the countless victims of this merciless treaty. We should invite them to attend us through the horrors of the Middle Passage, and to accompany the survivors throughout the hopeless term of their servitude, till the last pang shall have rent their hearts.—But we know our inability to do justice to the subject; and we must therefore leave it to them to fill up the outline. But we cannot quit Africa, without suggesting one consideration which must deeply affect every Christian mind. We had begun to make some reparation to Africa for her wrongs, by the formation of Missionary Establishments and the institution of Christian Schools on different points of the coast. The Church Missionary Society has distinguished itself in this labour of love; and a rich harvest of blessing promised to reward their benevolence. But what will now become of their institutions of mercy? What hope exists that their schools, which had begun to make that moral wilderness to rejoice, can stand before the blasting influence of this accursed commerce? The very youth whom they have trained

up to aid them in their Christian enterprizes, and who bade so fair for future usefulness, will become either its agents or its victims. In short, all that this Society, all that the African Institution, all that the British Parliament has done for Africa, has vanished at a single stroke of a pen. The anxieties, the labours, the cares, the hopes, and the triumphs of twenty-five years will all be swept away as if they had never been. And even should we be so fortunate as to witness the promised renunciation of the slave trade, when five years are over, we shall not only find Africa far more barbarized than ever by the intermediate calamities of this new and tremendous visitation, but we shall have lost our hold of that country, as well as the credit and influence which we now possess.

In what has hitherto been said, we have argued on the supposition that, agreeably to the professions of the treaty, the slave trade will actually cease on the coast of Africa at the end of five years. But it is time to ask, whether there is any good ground to expect the fulfilment of this promise. For our own part, we must confess, that our hopes of such an issue are exceedingly slender. When a government can, in the face of the world, pronounce a particular practice to be "repugnant to the principles of natural justice," and in the same breath announce its purpose not of concluding and punishing, but of commencing, it on a largerscale, and granting facilities for its indefinite extension, then we say we cannot place that degree of reliance on the honour, humanity, and rectitude of such a government, which would lead us to expect that considerations of commercial gain and political expediency would not operate as powerfully in 1819 as in 1814. And how much more irresistible and overwhelming will then be the arguments drawn from such considerations? The very possibility that the trade *may* cease in five years will necessarily have the effect of greatly enlarging its dimensions

during that period. The commercial energies of France will all be likely to flow in this direction. All her own superfluous capital, and all the capital she can draw from neighbouring nations, will be employed in making the best use of that short period. The consequence will be, that for a time the slave trade will form the main branch of the foreign commerce of France. The owners of ships, all persons concerned in their outfit, every trading and manufacturing town, and every tradesman and manufacturer in those towns will find that a great part of their business has become identified with the slave trade. These different descriptions of persons have now no interests actually embarked in this trade: then, they will appear to have a deep stake involved in it: and they will be disposed to regard the measure of abolition, if adopted by their own government, in the light of a gratuitous destruction of their actual means of subsistence, and will unite cordially with the West-Indian planters and their adherents in deprecating and resisting the abandonment of the slave trade. And if France, in deference to the clamours of the West Indians alone, and from a dread of the unpopularity of resisting their wishes, has now resolved on commencing this dreadful traffic anew, is there any rational hope that, at the end of five years, she will be disposed to stand on the ground of moral duty, and of fidelity to her engagements, and to resist the united clamours of a large mass of her population, whose interests will be deeply and immediately involved in this traffic? This is hardly to be expected, especially as there does not appear to be any considerable number of persons in France who, feeling the influence of those high religious and moral principles which, in England, produced the abolition of the slave trade, would strengthen the hands of their government, much less urge it forward, in adopting this honourable course.

But what means has England of enforcing the abolition of the slave

trade on the part of France? Is she prepared to go to war if France, at the end of five years, should refuse to fulfil her engagement? If this question be answered in the affirmative, then it is obvious to remark how much more simple, honourable, and efficacious a proceeding it would have been for this country to have made the renunciation of the slave trade an indispensable condition of the cession of the French colonies. We might have said, "We ourselves have abolished this trade. The colonies now in our hands, whether in the East or West Indies, or on the coast of Africa, have enjoyed for several years the benefit of this great act of humanity and justice. The Parliament and the People of England are unanimous in requiring that the immunity they now enjoy should be inviolably maintained. We will gladly restore to France the colonies we have wrested from her; but it must be on terms consistent with the great moral principles which have guided the conduct of Great Britain in respect to the slave trade. To the re-establishment of that trade we cannot, we dare not, afford any facilities."—Suppose this language had been firmly maintained from the *very commencement* of the negotiations, can it be believed by any man of reflection, that France would have continued the war rather than concede this point? Our firmness would have been the apology of the Government, if an apology were necessary, to the People of France. The Government and the People of France would have preferred peace and their colonies to war without them; a war, too, continued merely because they were denied the privilege of ravaging Africa, in order that St. Domingo, after being depopulated by fire and sword, should be filled with slaves. No man can seriously believe that Louis XVIII. would have hazarded a contest of a single hour with us on such a ground. The golden opportunity of achieving this great work of humanity is,

however, now lost, never perhaps to be recovered. And, at the end of five years, we shall not at all be surprised to find the Government of France in circumstances which would seem to make it safer even to renew the war with Great Britain, than to abolish the slave trade, should Great Britain (which we think is not very likely) reduce France to that alternative. If it were to become manifest that she would have to choose between these two evils, we should expect that before the termination of the five years, she would contrive to escape from the dilemma, by breaking with us on some other ground; thus vacating, by the renewal of hostilities, her engagement to abolish the slave trade, and thus consigning the continent of Africa to perpetual pillage and devastation.

It may here be right to notice two arguments which have been employed to justify the course which has been pursued respecting the slave trade in this negotiation.

1st, It is argued, that we ourselves took a long time to decide on the measure of abolition, and that it was not till after many delays that it was at length adopted. But to this it may be replied, that we had large and extensive interests involved in the trade, which France has not; and that, nevertheless, as soon as both Houses of Parliament were brought to concur in the decision that the trade was inhuman and unjust, they forthwith proceeded to its immediate abolition. France has agreed with us in stigmatising the trade as inhuman and unjust; and yet she has resolved on commencing it anew, and we have not only consented that she shall so commence it, but have afforded her freely every requisite facility for the purpose.

2d. The Abolitionists are tauntingly asked, how they could have acquiesced in the continuance of the slave trade for so long a period by the dependent nation of Portugal, and yet complain so loudly of the permission granted to the French of carrying it on for a li-

mitted period. We reply, The cases are by no means parallel. In the first place, the Portuguese were actually in the possession of an extensive slave trade, and to lay it aside all at once would doubtless be attended with inconvenience and loss to many individuals. Had they had no slave trade in existence, and had we had several valuable colonies to cede to them in return for an engagement not to commence it anew, then the cases would have more nearly resembled each other. Much, however, has been obtained from Portugal in the way of limiting and restraining this trade; and the Portuguese may be considered as having with one exception renounced the right of trading for slaves on the Windward Coast, and also in a great measure on the Gold Coast. Greatly should we rejoice had the same concession been obtained from France. Still, however, we agree, that, considering all we have done for Portugal, much larger concessions on this point ought to have been obtained from her; but if they have not been obtained, it has not been owing to any remissness on the part of the Abolitionists. The members of his Majesty's Government will fully acquit them of this charge. With whom rests the blame that so little has been effected, it is not for us to say.

Such of our readers as have had the patience to follow us through this long detail, we flatter ourselves, will now be convinced that we have not complained of the treaty on slight grounds, but that the strongest expressions we have employed are fully justified by the facts of the case. If so, need we add a single word to incite them to do what may be in their power, if possible, to avert, and at least to mitigate, the evils which we have shewn are to be apprehended? But what is it that remains to be done? We really do not know that any thing better can be done by the friends of this cause throughout the United Kingdom than to imitate the example which has been set them in London, and to meet for the pur-

pose of petitioning both Houses of Parliament. The Petition adopted by a very large and respectable meeting, which assembled on the 17th instant at the Free-masons' Hall, was as follows:—

"To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled.

"The humble Petition of the undersigned Inhabitants of London and its Vicinity, sheweth—

"That your Petitioners have seen with the deepest regret and disappointment, that in the recent Treaty of Peace with France, no provision has been made for the immediate Abolition of the African Slave Trade—a trade avowedly repugnant to every moral and religious principle—but that, on the contrary, the consequence will be its revival, on a large scale, and to an indefinite extent.

"That it appears to your Petitioners, that this revival is attended with circumstances of peculiar aggravation; great and populous Colonies, in which, during the last seven years, the importation of Slaves has been strictly prohibited, and has even been made highly penal, having been freely ceded to France, not only without any stipulation for the continuance of that prohibition, but with the declared purpose on the part of that country, of commencing a new Slave Trade for their supply; and thus a system of robbery and murder, which had for many years been practically extinct, is now to be revived at the very moment when France has been manifestly and signally favoured by Divine Providence; and the restoration to that country of the blessings and enjoyments of Peace is to be the signal for bringing all the evils and miseries of a continued warfare on the unoffending inhabitants of the African Continent.

"That the revival of the French Slave Trade, and the unconditional restoration to France of her African Forts and Factories, have excited the peculiar regret of your Petitioners, by disappointing the hopes they had been led to indulge of the improvement and civilization of that large district in which those possessions are situated, and in which the Slave Trade having been nearly suppressed, the consequent introduction of cultivation and a legitimate commerce had begun to make some compensation to Africa for the miseries formerly inflicted.

"That it appears to your Petitioners, that the fair and legitimate commerce with Africa, which since the Abolition of the Slave Trade by Great Britain had materially increased, and was rapidly enlarging itself to an extent which promised important ad-

vantages to both countries, is exposed to immediate injury, and to eventual destruction, by the revival of that inhuman traffic, which for so many ages retained that ill-fated Coast in a state of barbarism and desolation.

"That your Petitioners cannot but lament that the recognition in the Treaty of the radical injustice of the African Slave Trade should be followed by a provision for its revival; and though that provision is accompanied by the declaration of an intention to abolish the Trade in Slaves after five years, yet they cannot conceal from themselves that various and extensive interests will be created, which at the end of the specified term, will present new and alarming obstacles to the fulfilment of the declared intention.

"Your Petitioners therefore, deeply impressed with the necessity of immediately adopting such measures in Parliament as may be best calculated to prevent all the before-mentioned evils, as well as the evasion or infraction of the Abolition Laws of Great Britain by the clandestine importation of Slaves from the French Colonies into our own, or by the employment of British Capital in this nefarious traffic, humbly pray your [Lordsships] to take the premises into your serious consideration, and to adopt such measures thereupon as to your [Lordsships'] wisdom may seem meet.

"And your Petitioners will ever pray, &c. &c."

* Besides the measures specifically suggested in the prayer of the Petition, it is obvious that much may be done at the approaching Congress, if not to shorten the term during which the slave trade shall be carried on, yet to secure the general concurrence of the European Powers in totally abolishing it at the end of the five years, and perhaps in resolving, thenceforward to deal with it as piracy. France may also be prevailed upon to waive her right to trade for slaves both on the Windward and Gold Coast; and Holland may be induced to abandon the traffic altogether. May we not hope that something also may be still done for St. Domingo?

The length into which we have been led in discussing the question of the slave trade, but for which we feel that to the readers of the *Christian Observer* no apology is necessary, obliges us to contract within very narrow limits, or rather entirely to postpone our observations on some other important public transactions. The New Constitution that has been given to France;—the Restoration in Spain, not only of the ancient despotism, but of the Inquisition, and of the whole mass of monkish abuses;—the visit to this country of the Emperor of Russia and the King of Prussia, attended by many distinguished foreigners;—the splendid illuminations on account of the peace which greeted their arrival* ;—the intemperate proceedings of the Catholic Board of Ireland, and the disturbed state of parts of that country, which have produced the necessity of adopting some new measures of vigour for the maintenance of the public tranquillity;—the trial and conviction of Lord Cochrane, Mr. Cochrane-Johnstone, and four others, for a conspiracy to defraud the public by spreading false intelligence, in order to raise the price of the public funds; with many other points, we must reserve for our next Number. We have only room to mention, that the 7th of July has been appointed as a day of public thanksgiving for the peace. Without wishing to say one word which should check the liveliest emotions of gratitude for the astonishing events we have witnessed in Europe, will it be thought an unseasonable intrusion to remind our readers, that unhappily the peace which we are called to celebrate, is the harbinger, to a whole continent, of misery and desolation? Let us spare to Africa, from our full cup of blessing, at least our commiseration and our prayers. If we had our wish, a day of intercession should be set apart by Christians of every name with a view to this object.

* We witnessed, among the many devices which appeared on that occasion, only one which entirely accorded with the state of our own feelings. It represented Africa kneeling, and in fetters, imploring in vain the compassion of liberated Europe.

ANSWERS TO CORRESPONDENTS.

FILIUS; THOMAS PRICHARD; CLERICUS OXONIENSIS; L. T.; T. D. MACBRIDE; M. I. A.; IN RECTO DECUS, will be inserted.

SENEX; AN ENQUIRER; S. D.; ECCLESIASTICUS; ALBERT; Θ; THEONIS; A SON OF THE PROPHETS; *On the intrinsic Evidence of Christianity*; C. O.; J. C.; A CITY CURATE; GENERAL BURN; A FRIEND TO PROTESTANTISM; VASSELEY; AN OLD FELLOW, have all been received.

T. T. will find answers to his Query in the earlier Volumes of our Work.

The account of Miss Benn is unavoidably postponed, together with many articles of Religious Intelligence which we should have been glad to insert.

THE
CHRISTIAN OBSERVER,

No. 151.]

JULY, 1814.

[No. 7. Vol. XIII.]

RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(Continued from p. 345.)

IN 1764, the letters from Tranquebar state, that in May, Mr. Swartz and another Missionary had gone on foot to Tanjore and Trichinapoly, preaching the Gospel to Christians and heathens. At Tanjore he erected a small meeting-house, in which to preach, and also to teach children. He preached even in the palace of the king of that place; where he took occasion, from questions asked him concerning worldly matters, to turn the discourse to things relating to God and heaven. The king was present, and heard him without being seen by him.

In 1765, Mr. Hutteman, in making a report of his mission, states the case of several professors of Christianity who had been converted from a life of sin to a life of holiness, and also the good effects of the conferences he had had with heathens. His account of the conversion of a Pandaram deserves particular notice.

"He was a priest of Isaren's sect, a man of the noblest tribe, and of great judgment and learning. It is now more than a year that this man visited me, and declared the scruples of his conscience, and expressed himself warmly against the vanity and wickedness of the Malabar religion. I told him, that the religion of the blessed Jesus was admirably fitted for such souls as are really concerned about their eternal interest—that feel with a deep compunction the load of sin. At the

same time, I plainly told him the many difficulties that attend the embracing of this religion; that he must sincerely renounce the wicked world, and all the sinful lusts of the flesh; must prepare for ill treatment and persecution, even from those who formerly venerated him; however, that all these difficulties are surely infinitely outweighed by the inexpressibly great rewards proposed in the Gospel, and by the inconceivably dreadful threatenings against the despisers of this religion.

"He went away, and promised to deliberate upon these things, and I did not hear of him till last November; when he returned to this place, and was courteously entertained by the heathen merchants, who venerated him as their priest: mean while, he visited me now and then, and was present when Divine service was held in the Malabar language. At last it pleased the Lord to work in him a thorough conviction. He took his solemn leave of the heathens, declaring unto them the reasons why he did forsake the Malabar religion, and embrace that of the Christians. After he had been several weeks amongst us, he wrote, at my desire, his life, and the reasons that induced him to turn a Christian, as follows:—

"My name is Tondaman Mudaly; I was born near Tirunawaly, in the kingdom of Madurei, in the year Pingala Warusham, 1737. In my infancy, my parents taught me, that there was a Being who had created heaven and earth, and that good men would go to heaven, but the wicked to hell; and in my youth I

began to be solicitous for the salvation of my soul: for which reason I was assiduous in reading our books. In my fourteenth year I resolved to choose the life of a priest or pandaram of Isuren, to visit all holy pagodas and temples, and to wash in their sacred water, in certain hope of attaining thereby salvation.

"About this time I was so unfortunate to lose both my parents; this confirmed my resolution, and I inquired for the most famous pandaram who could make me a disciple by baptism, and teach me the forms and prayers, and all things necessary to a true pandaram. I was told that three hours from Majaburam at Tarmaburam, in the kingdom of Tanjore, there was such a one: hereupon I took a journey to him, received the purification of water, and learned under him for the space of five years. I had a great desire to procure by my penances salvation to as many as possible; I therefore asked leave of my pandaram to go on pilgrimages, to which he consented, and permitted me to sacrifice wherever I should come.

"Reading frequently with attention our books, I was surprized to find our gods were born of father and mother, and that quite different operations were ascribed to them: to Bruma the creation, to Wishtnu the redemption, and to Siwen or Isuren the destruction. I likewise found that the same gods were subject to many imperfections: Biruma (or Bruma) knew not who had killed his wife; and Perumal (or Wishtnu) was ignorant of his wife's being ravished; he knew not his father's death till he learned it by letters, &c.

"I was much scandalized by the profane and immoral service performed in our pagodas." (He here relates some shocking particulars of the impurity of the Hindu worship, which we recommend to the attention of the advocates of Hinduism.) "All this, the feelings of my conscience told me, could not be from

the eternal God, whom reason and the still voice of nature proclaim to be an Holy Being, who abhorreth vice and impurity, and delights in virtue and chastity: this must undoubtedly be from Satan, the father of lewdness. However, since our whole nation is zealously attached to this worship, I stifled the clamours of my conscience, thinking that if it was really wrong, so many thousands of people could not follow it: and so I went on, visiting one pagoda after another.

"At last I came to Cuddalore, and was informed that here was a priest who taught the religion of Parabara Wastu (the Supreme Being); and when I visited you, and heard the Wedam (religion) of Parabara Wastu, the mists of mine understanding began to clear up, and all that you said of the perfections of God, and the manner to worship him, was immediately approved by the silent voice of reason and conscience. All the doctrines which your Wedam proposeth lead directly to the honour of the only true God: may his Name be blessed for ever! It describeth man as he really is, sinner and guilty; it rejects the unavailing atonements by penances performed by a miserable sinful wretch. Must not a mountain be supported by a mountain? Can the ant be a match for the lion?—The holy and dreadful sufferings of Jesus Mattiastar (Redeemer or Reconciler) have atoned for the violated rights of the Divine government. Your Wedam enables a man to curb and subdue his passions and wicked appetites of the flesh; and makes the mind in love with holiness by the Spirit of Jesus. It containeth the clearest revelation of life and immortality, and such grand promises that are more than sufficient to bear us up in the course of a Christian and virtuous life, notwithstanding the discouragements from a wicked world. It threateneth to obstinate vice and impenitence so dreadful punishments, that are enough to counterpoise the momentary and fleeting pleasures of sin. It is there-

fore my firm resolution to embrace this Wedam, to live and die in it. I have weighed the Malabar religion against it; but, alas! the former is too light; I know it is of Satan, and the direct way to ruin soul and body.

“Parabara Washtu, Creator of the universe, have mercy upon me! O how do I bewail that I have been 28 years thine enemy! I have forsaken thee, the living fountain, and worshipped idols, whom thou abhorrest. Jesus Nadar (redeeming Lord), impute thy blood unto me, and procure me the forgiveness of my sins. Thou Spirit of Holiness, sanctify my heart, and form me into the likeness of the blessed Jesus. Amen.”

This man was made master of the Malabar School. Soon after his conversion he received the following warning letter from the College of Pandarams, of which he had been a member:—

“The grace of Siwen, the creator, redeemer, and destroyer, be effectual in the soul of Arunasalam. If you inquire into the reasons of our writing this letter to you, know then: you were on a journey to the holy place of Casby, and behold, by the cunning fraud of that arch enemy, the devil, your great wisdom and understanding have been so blinded, that you were not ashamed to go at Cuddalore to the low and base nation of Franks and European people, who are no better than the Parryars, and to hear and be instructed in their despicable Wedam (i. e. religion.) O, in what an amazement were we thrown at the hearing of this! The moment we heard it we met in the divine presence of the head of the sacred college of Pandarams, and consulted on this event. Indeed we are sunk in an ocean of sorrow. It is needless to write you many words on the subject to a man of your understanding. Did you belong to the cruel populace, many words might be necessary. Remember, Arunasalam, your change is like a

king turning Parryar. What have you wanted amongst us? Had you not honour and subsistence sufficient? It is unconceivable what could move you to bring such a stain on the character of a Pandaram. We must impute this misfortune which has befallen you to a crime you have committed against God in your former generation. Consider, Arunasalam, the noble blood of the Tondamar from whence you sprang. You associate yourself to the basest people, that eat the flesh of cows and bullocks; can any wisdom be amongst them? The moment you receive this letter return again to this place. May Siwen give you understanding!

“This is divine oracle, written at the command of his holiness, the head of the Pandarams at Tarmaburam.”

To this letter he returned the following answer:—

“The grace of Parabara Wastu, who is Jehovah the living God, the very blessed Creator and Preserver of the universe, fill the souls of all Pandarams at Tarmaburam. I have received your letter, and have read the contents with true compassion. Will you know the reason? It is this: you have unaccountably forsaken the living God, the eternal Creator of all that exists, and have given the honour due to him to the creature. You think yourselves wise, though fallen into the most dreadful foolishness. You worship the arch enemy of all that is good, the devil. You give divine honour to men, who were born of father and mother, and who during their life have been notorious fornicators, adulterers, rogues, and murderers. In your religious books are related the obscenest facts, whereby lust, the fire of Satan, is furiously kindled at an instant. My heart melts within me. I weep over you. Fourteen years have I been witness of your infamous worship in your pagodas; and I am in my conscience convinced that you are in the road that leads directly to hel

and eternal ruin. How holy, how majestic is God described in the Wedam of the Christians! You call them a base and ignorant people; but this is owing to your pride, which cometh from that proud spirit Satan. Come, my dear friends, and worship with me the God who made you. Be not deceived to expiate your sin by washing and sacrifice of Lingam: the Christians alone have an expiatory sacrifice worthy of God. When I think on your blindness, my heart pitieth you. You know the integrity of my life; and you never heard scandal of me: could you then think that I should renounce the religion of my fathers without conviction of its falsehood and dreadful tendency? The God of infinite compassion hath delivered me, wretched sinner, out of Satan's captivity. Your promises of honour and riches touch me not. I have the hopes of an everlasting kingdom: you also can inherit it when you repent. I have changed my religion, but not my cast. By becoming a Christian I did not turn an Englishman: I am yet a Tondaman. Never did the priest of this place desire of me any thing contrary to my cast. Never did he bid me to eat cow-flesh or beef, neither have I seen him eat it, or any of the Tamulian Christians, though such a thing be not sinful in itself. Turn to the living God: so writeth Arulananden, formerly a Pandaram, but now a disciple of the blessed Jesus."

We have chosen to give this account at length, because it will be seen to bear directly and with great weight on almost all the questions lately so much contested in the British Parliament. The gross impurity of the Hindu worship; the practicability of converting to Christianity, Hindus even of the highest cast, by the force of truth and reason, under the influence of Divine grace; and the absence of any danger of commotion from such conversions, even in cases the most likely to excite the rage of the Bramins, are all

well illustrated in this transaction;—and it cannot be denied that the circumstance of its having been placed on the records of the Society for promoting Christian Knowledge, long before any controversy had arisen on this subject, renders the testimony which it supplies peculiarly valuable, inasmuch as it completely refutes the charges of misrepresentation and falsehood which have been so clamorously urged against those who, in the present day, have reasserted the same facts.

In 1766 the Rev. Mr. Christian William Gerické, so well known afterwards in the annals of these Missions, was received as a missionary by the Society for promoting Christian Knowledge, on the recommendation of Professor Francke.

In the Annual Report of 1767, the Missionaries (whose conduct is highly commended by Governor Palk of Madras) observe, that they regard their conferences with the heathen as a main part of their business. Little treatises had been dispersed among them. Some defended their idolatry, and alleged, that if they should embrace Christianity, the people of their cast would be offended and their idols would punish them. Others, however, listened to the Christian doctrine with attention. Mr. Kiernander, the Missionary at Calcutta, gives an account of the conversion of a Jew. This year Mr. Swartz removed from Tranquebar, and went to Trichinapoly to establish a Mission there.

In the Report of 1770, the history is given of a recent convert from Popery, a priest of the Dominican order, who had been an inquisitor. The Missionaries at Cuddalore, Messrs. Hutteman and Gerické, write, that they "go about daily into the country to preach the Gospel to the Gentiles, many of whom hear their discourses with attention, but make several objections to Christianity; which they endeavour to answer by shewing them the falsehood and absurdity both of their premises and conclusions, and by distributing

among them some tracts in the Malabar language, wherein the truth of the Christian religion is set forth in a short but nervous manner. They do not, indeed, see any immediate effect of their labour in this Mission, but they look upon themselves as husbandmen who cannot expect to sow and reap at the same time. There are at present about 200 Europeans at Cuddalore, who were in the most forlorn condition with respect to their spiritual concerns, and in the greatest danger of apostatizing to heathenism. The Missionaries have therefore continued to dedicate part of their labours to them, and, they bless God, not without success. Many, who from deistical writings, and the profane scoffings of infidels, had been sadly prejudiced against the Gospel, begin to be influenced by the power of it."

Mr. Swartz writes, that "he visited the Christians at Tanjore, having got, as usual, leave from the king. He continued with them near three weeks, preaching commonly three times a day, in the Malabar, Portuguese, and German congregations. Before he left the place the king, being desirous to hear him, sent for him, received him kindly, and asked him several questions relating to religion. Mr. Swartz, likewise, at his request, explained to him some of the principal doctrines contained in the Scriptures. The king listened to him with attention and seeming delight, and assured Mr. Swartz of the satisfaction he had felt at hearing many things which he had never heard before."

"In January, 1770, he paid a second visit to Tanjore, and continued there three weeks, during which time he saw the king but once, when he was asked some further questions concerning the doctrines of Christianity. He had, however, daily opportunities of talking to large companies of Gentiles, the poorer sort of whom seemed desirous of hearing the Word of

God. He likewise visited the principal servants of the king, and declared to them the counsel of God touching their eternal salvation. One day, when he was preaching to a large congregation at the entrance of the palace, he had word sent him to stay a little longer, in order to wait on the king, who was, however, diverted from his intended conversation with Mr. Swartz."

In the Report of 1772, is contained an account of a six-days' journey which Mr. Fabricius made to Conjeveram.

"The road he took was through Poonamalee, a populous town, whereupon, setting down on one side of the market street, the people soon came about him. Besides representing to them the sin and folly of worshipping idols, he laid before them the pure doctrine of the Gospel. In the beginning of his discourse, one of his hearers, thinking he was a Romish priest, objected that they had also images in their churches; but he satisfied them to the contrary, and at their desire informed them to what purpose their churches did serve, and how Divine worship was performed in them. They listened with great attention to what he further observed concerning the doctrines of Christianity, and (as Mr. Fabricius observed everywhere in his journey) repeatedly confessed that it was altogether the truth. After dinner he explained to them, more particularly, some points of the Christian religion, and gave them what seemed to be a satisfactory answer to the question they proposed to him about the lawfulness of animal food. Before he took his leave, he read the Malabar letter by way of repeating his instruction, and at their desire left it with them."

Mr. Swartz was at this time labouring with great diligence at Trichinapoly, assisted by five native catechists. He thus describes their proceedings:—

"In the forenoon three of the catechists go abroad, by turns, to

converse with the heathens; a fourth instructs the children, and the other helps Mr. Swartz in teaching the people who desire to be baptized. Besides which, Mr. Swartz himself catechizes, for an hour every day, the children who have learnt English. In the afternoon, they all visit either Christians or heathens; and, every month, two of the catechists travel some way into the country, to make known the Word of God to the poor Gentiles."

The Missionaries at Tranquebar state, that they had begun to print a second edition of the Pentateuch in Tamulian, and the fifth edition of the Spiritual Songs in Portuguese. The increase of their congregation in the preceding year had been 184 persons, of whom 32 were heathens.

This year the Society for promoting Christian Knowledge addressed a Memorial to the Court of Directors of the East-India Company, soliciting their pecuniary aid, on the express ground of the success of their Missionaries in converting the ignorant natives to Christianity. The application had the desired effect, and the Court of Directors ordered 500 pagodas to be paid to them from the Treasury at Madras.

The Report of 1773 contains much valuable information. The number converted at Madras was 48, among whom was one Moham-medan. The Missionaries relate "an instance of a Braminey, in the great idolatrous city of Canshiburam, who, in the month of March, out of an excessive zeal for his heathenish superstition, had made himself an unhappy sacrifice to the devil. For, having got up upon the steeple of one of the great pagodas, he threatened he would throw himself headlong from it, if the inhabitants would not provide for celebrating a certain feast in that pagoda. He remained there two days without eating or drinking; when, seeing that the people chose another pagoda, he made good his word, and died upon the spot. A gentleman of the English Council at Fort St.

George, being then just upon a journey to Canshiburam, the corpse of the Braminey was kept unburnt till he arrived there and took a view of it.

"They likewise mention the strange manner in which a heathen penitent tormented himself in a public street of the Black Town at Madras, some hours every day, for several months together, by swinging himself, with ropes tied to the branches of a tree, backwards and forwards over a fire, with his face downward: and this torment he underwent in order to get money from the people, pretending that he had made a vow to give meat to many hundred Bramineys."

The Missionaries at Cuddalore state, that 47 adult converts had been added to the church in the preceding year, of whose sincerity they had the best hopes. Mr. Kiernander, the Missionary at Calcutta, reported the conversion of six Heathens and six Papists; and the awakening to a sense of religion of several, who, though they had long borne the name of Protestant Christians, had lived in the neglect of all religious observances. Among the converts from Popery was a Romish priest.

"This person was born at Vienna in 1739, and educated in the Romish Church; in which having taken orders, he for some time officiated in Europe, and for the four last years as a Missionary of the order of the Carmelites at Bussora. However, by reading the Scriptures, he had, through the blessing of God, been brought to the knowledge of the truth, and a full conviction of the many and dangerous errors of Popery, and had at the same time been inspired with a resolution of renouncing them. Accordingly, about a month after his arrival at Calcutta, in the face of the congregation, and with an audible voice, he made his abjuration, which he delivered to Mr. Kiernander, who received him, and concluded with a prayer and singing

the 100th Psalm. Then a sermon was preached on Rev. xviii. 4, 5. after which the new convert received the sacrament."

Mr. Swartz writes, that his Malabar congregation "had, the preceding year, an addition of ninety-nine members, some of whom were formerly Papists, but the best part Heathens. Several of these are connected with a great number of families at Trichinapoly and in the country; and, as they seem to be sincere, it is to be hoped their example will encourage others to forsake their idolatry. At least Mr. Swartz has observed that many of the Heathens are become more inquisitive about the principles of Christianity; which has animated him much in preaching the Gospel."

(To be continued.)

To the Editor of the Christian Observer.

As your Work has been hitherto always open to temperate discussion upon religious subjects, I hope for the insertion of some remarks therein, to which I have been led by a short article in your Number for April of this year. It was signed "AN INQUIRER," and treated of Mr. Penn's late publication upon a most striking prophecy of Ezekiel.—The phophecy in question is one of the most marked in Holy Writ, and at the same time one of the most obscure. It has excited the attention of every commentator, but (unless the late attempt of Mr. Penn be successful) been elucidated by none. Your Correspondent, the "Inquirer," has confined himself to one objection against Mr. Penn's system,—and properly—because if that be well founded, the whole superstructure falls to the ground, and it cannot be necessary to discuss any other part of the work. In considering, however, the Inquirer's objections, it is necessary for me to re-state, somewhat more at large, the outline of Mr. Penn's treatise, and the mark of distinction between him and all preceding expositors of the same pro-

phesy. The great point of difference is—his supposing that portentous event, the destruction of Gog and his hosts, already accomplished, and consequently, according to the opinion of every commentator, (if that be granted) the consummation of all things, as far as this world is concerned, to be at hand. The name "Gog" is mentioned in three distinct prophecies: Numb. xxiv. 7. according to the *Septuagint alone*—Ezek. xxxviii. and xxxix. *passim*—and Rev. xx. 8, 9, 10. Now, of all these allusions in Scripture to some stupendous overthrow of an irreligious, oppressive power, in the latter days—the two chapters in Ezekiel give, incomparably, the grandest account of that event; and Mr. Penn thus interprets them: "Gog," he says, is the name of an individual, and not of a nation, as many geographical, and other writers on Scripture had previously conceived. That individual is "Napoleon Buonaparté." "Magog" is the name of a nation, which nation is that of "the Franks," who are descended from the European Scythians, who are descended from Magog, one of the sons of Japhet. This brings me to the objection of your late correspondent; for, if the positions now laid down be admitted, the highest degree of probability is given to Mr. Penn's view of the prophecy, from the peculiar circumstances of the expedition foretold, viz. a mighty confederacy—an unprovoked invasion of a country of unvalled cities, dwelling in security—the advance of the aggressors from "the sides of the north," and (allowing for the poetical imagery in which prophecy is uttered) the particular nature of their discomfiture, most happily typified, by the Almighty striking the bow of Gog from his left hand, and the arrows from his right. Now all this is to be, at once, demolished by the "Inquirer," who, in the attempt, has certainly shewn no want of learning or of civility towards Mr. Penn. "We may reasonably

expect (says your correspondent) that the position of the Scythians being the descendants of Magog, should be established by most incontrovertible evidence;" and shortly afterward, "When I looked for demonstration of this vital position, I was completely disappointed." But allow me to inquire—What commentator since our Saviour's time has *demonstrated* the completion of any one prophecy; and whether in the nature of things, such completion be at present capable of demonstration? Let me (with much respect) ask the "Inquirer," who ~~PERHAPS~~ has written himself upon these high matters, whether the testimony to the truth of our religion formed by prophecy be not rather meant to exercise the reason and faith of Christians, than at once to overpower them with a conviction which would leave no merit in belief?

It is upon such grounds I contend that Mr. Penn's main argument is by no means destroyed, because one of his positions may be incapable of absolute demonstration. But whether his notion of the Scythian descent of the Franks be *probable*, is another question. As to that, your correspondent observes: "It rests upon a mere random assertion of Josephus, which can be rated no higher than as his conjecture." Mr. Penn might reply, Why so? The passage in Josephus implies not any doubt; and that historian is relied on for much valuable matter in the exposition of other parts of Scripture. The "Inquirer" proceeds, however, to account, by a conjecture of his own, for the conjecture of Josephus. "That writer," he asserts, "looked not unnaturally for Magog to the north of Judea; and in that quarter knew no nation more northerly than the Scythians: hence, he pronounced the Scythians to be the Magogim." Surely all this is inconclusive. How can the "Inquirer" (who demands so much demonstration) be assured that such were the operations of the

historian's mind? Is it not *easy* and perfectly *fair* to answer him thus? The Jewish writer, in all human probability, knew that the Scythians themselves held a tradition that they were the descendants of Magog; that (according to the Inquirer himself) the expression of Josephus seems to imply it; and, that his authority on this very point has been followed by various other writers, both ancient and modern. As to the dispute whether the Scythians were originally a nation of Europe or of Asia, that seems entirely beside the present question, if it be granted (and it has not been contested) that they *ever* prevailed in the north of Europe;—so that they might have been the ancestors of the Franks. Moreover, if the fate of Napoleon and his confederacy, in other respects, well coincides with the course of the prophecy, that circumstance must add great probability to every subordinate branch of the interpretation.

Having attended to your late correspondent's observations, will you allow me, for the sake of gaining information, to make one or two of my own. Mr. Penn supposes the same power and event to be treated of by Ezekiel and St. John; in which he is supported by Mr. Faber, probably the most popular writer upon these subjects of the present day. But thus far only are they agreed; for Mr. Faber having held, in various works, and with great ability, the doctrine of a Millennium and the local restoration of the Jews, could not be consistent in that scheme, according to the express words of the Apocalypse, without postponing (at least to the Millennium) the delusion and destruction of Gog. Mr. Penn is fully aware of this, and boldly cuts the knot, by denying all promise of the future re-establishment of the Jews as a distinct people in Palestine; and by giving to "the reign of the saints" a mystical interpretation which cannot be disproved, so that it may have been already fulfilled.

Now as to the Millennium, this, at least, may be urged in favour of Mr. Penn's system over Mr. Faber's. If it be argued, that the passage from whence that doctrine is mainly derived (viz. Rev. xx. 2, 3.) should be taken literally—it will be the only passage in the book of Revelations so taken: if figuratively, Mr. Penn's notion is surely plausible and rational. One only remark I have yet to make upon his explanation of Ezekiel's great prophecy, which lies on the surface. Mr. Penn thus renders ver. 5. of chap. xxxix. "Thou shalt fall upon the face of the field, for I the Lord have spoken it." That verse, also, is cited by Mr. Penn in his notes, but without a single observation;—a blank is merely left after those words, as if for effect. Does that gentleman mean that it has been fulfilled, or that it remains to be so—and he will not have the presumption to guess how? If "thou" applies to the individual Gog, Napoleon ought (according to Mr. Penn) to have fallen himself in the Russian expedition; but if it merely signifies "thy power," that power has unquestionably been broken—in the face of the whole earth—by means little less than miraculous.

I trouble you, sir, with these observations, to excite discussion on this very interesting subject. Some, I am aware, there are, who hold that real, practical, religion is little benefited by speculations on the prophecies. By injudicious speculations, it is not likely to be advanced, undoubtedly. But if (as has been well observed by one of the writers before alluded to) the fascination of supposing mighty predictions completed in our own times, cannot be too cautiously guarded against—on the other side, the hand of God may be manifest! Portentous events may arise, which cannot but arrest the Christian's attention! For more than twenty years past, has not the Lord emphatically shaken all nations? Has he not ruled them with a rod of

iron; and dashed them in pieces like the potter's vessel? Such times are calculated (may it please God they have that effect!) to make the most deep, lasting, and general devout impression. We may, then, reasonably conclude them to have been as worthy a subject of prophecy as other periods of the world which we know to have been so, and which, to all appearance, did not exceed these in religious importance.

M. J. A.

To the Editor of the Christian Observer.

Oxford, May 12, 1814.

SIR,—The omission in the Arabic Bible, to which your correspondent T. S. has called the attention of your readers (No. for April, p. 214), is the more remarkable, because it is not, as he supposes, an error of the press. That Bible is a republication of the version in the London Polyglot, which is copied from that of Paris; and the omission, therefore, is to be traced up to the manuscript from which that text is derived. The Arabic Testament quoted by T. S. was published by the Society for promoting Christian Knowledge, in 1727, and is likewise taken from the Polyglot; but as it was corrected by its editor, Solomon Negri, it can be of no authority. Nor is more respect due to the Arabic Bible printed at Rome, 1671, for the use of the Oriental Christians, in which *Andarodisais* is translated

الذين يسرقون الناس Alladheino yasrokuno'nnasi, "they who steal men;" since that text was avowedly accommodated to that of the Vulgate. However, in a Copto-Arabic Lectionary, in the Bodleian Library Hunt. 43, it is rendered with critical attention to the primary meaning of the original word, "they who trade in freemen," يبيدون العبرار

Yabyoauuo 'lahhrar, and in the New Testament, published by Erpenius, it is

الذين يسرقون ابناء الاحرار
 Alladheino yasrokuno 'bna 'lahhrar,
 "those who steal the children of free
 men."

I am, Sir,
 Your obedient humble servant,
 T. D. MACBRIDE.

For the Christian Observer.

ON THE CONDUCT OF RELIGIOUS CHARACTERS TO THEIR PARENTS.

"FREELY ye have received, freely give," is a principle deeply inscribed upon the Christian heart. No sooner do we become experimentally acquainted with the value of religion than we desire others to participate in its blessings. Here, oftentimes, our tender sympathies discover a peculiar field for their exercise and gratification; namely, when our beloved parents happen to be insensible to the importance and blessedness of piety. In such a case as this, the Christian naturally yearns over the souls that are ready to perish; and forms the most glowing association of parental kindness, and parental happiness. In short, *his heart's desire and prayer to God for his parents is, that they might be saved.*

The zeal here described is highly to be commended. It is the genuine fruit of Divine grace. Nevertheless, its ardour has not been invariably governed by prudence, or tempered by charity. The unhappy consequence has been an increased enmity in the parent to true religion: he has perversely judged of it by the failings of its advocate, and has accordingly resisted its claims to his regard.

On this account it is that I beg leave to submit the following rules to those readers of "the Christian Observer" who are solicitous to engage their parents to flee from the wrath to come, and to lay hold on eternal life.

1. "The spirit of meekness" ought, under all circumstances, to charac-

terize our filial deportment. We begin with this requisite, because it is morally certain that the irreligious parent will animadvert, and severely too, upon the change which religion has effected in his son*, almost as soon as he discovers it. Contemplating his *strange* doctrines (for they are strange indeed to him), and the alteration in his conduct and disposition, the parent may realize the picture drawn by Archbishop Leighton, in some part of his Commentary on St. Peter:—"When a son or a daughter," says he, "in a family, begins to inquire after God, and withdraws from their profane or dead way, what a clamour is presently raised against him! 'Oh, my son, or daughter, is become a plain fool!'" But, whatever be the *language* of the parent, whether it be more or less irritating than that which the Archbishop has put into his mouth, he cannot altogether suppress his objections to his son's *enthusiastic* piety, or his apprehensions as to its baneful consequences. And he will thus put the religious spirit of his son to no ordinary trial.

If, happily, in the foregoing case, the son should take a lesson from Him who was meek and lowly of heart; and should manifest, in his reply, a due respect for the opinions and feelings of his parent, it is impossible to say how favourable an impression he may produce. Let him assure his parent that he feels indebted for that kind intimation which may have dictated the animadversion he has received; that he desires to harmonize on the solemn topic of religion with one who has the strongest claim to his affection; that he is most ready to be taught by him; and that he wishes to be rescued from error, if he has ignorantly, or inadvertently, embraced it; and to tread the path of truth. Let him also shun the appearance of a reprover, or even an instructor, of one whom God has

*The suggestions are equally applicable to both sexes.

commanded him to honour; offering no other hints on the nature and importance of religion than what are necessarily involved in the vindication of his own views. By thus replying to his parent, he can scarcely fail to smooth the asperity of prejudice; and may, through Divine grace, excite a spirit of calm and dispassionate inquiry. At any rate, there will be nothing lost, if there be nothing actually gained, by this meek and respectful demeanour. The parent will, at least, not be repelled at the threshold, even if he be not induced to enter the temple of Christianity.

The meekness for which we are contending will appear the more necessary, when it is remembered what further trials of temper the religious son may have to undergo. His temper may be tried by the occasional impatience and untoward humours of his parent: perhaps the latter is galled by some grievous disappointment; harassed by a press of worldly business; visited with the tediousness of disease, or the severity of pain. Or he may be heavy laden with the infirmities of age; and threatened by the approach of death, which has no glad tidings for his ear. Vexed, complaining, irritable, he may frequently be betrayed into vehemence and anger. And these feelings are likely to be strengthened by considering the religious system of his son, opposed as it is to his own views and inclinations. But if, on such trying occasions, his son should be restrained and governed by "the Spirit of Christ;" if he should return patience for impatience, kindness for unkindness, may he not thus overcome evil by good; and constrain his parent to acknowledge, in this one instance at least, the excellence and power of piety?

2. *Prudence* is here peculiarly needful.—For want of this important quality, an unreasonable remark may be made in our conversation, or correspondence with our parents, on the subject of religion; or an

unseasonable appeal to the Oracles of Truth may be proposed. Or, by the *injudicious* recommendation of religious books, the pious son may still unhappily defeat the object he pursues. Surely he is bound by the ties both of natural and Christian affection, by his daily prayer for the salvation of his parents, by the example and the love of Christ, to proceed cautiously and considerately in these respects. At the same time, when a fair opportunity presents itself, it may be useful for him to hint, respectfully and affectionately, that the Scriptures are to be referred to as the *standard* of religion; that he himself will readily be tried by this; and abandon, through God's assistance, whatever is contrary to their decision. If by this suggestion he should induce his parent to "search the Scriptures," in order to ascertain, like the Bereans of old (Acts xvii. 11.), *whether these things are so*, he will have set his parent in the high road (if we may so express it) to truth, to holiness, and happiness. And when we recollect how many distinguished Christians of the present day owe their religion, under God, to an impartial study of his Word alone, the study of that Word is little likely to be unproductive in the case before us. The parent, we may suppose, is indignant as he hears it asserted that all are "miserable sinners," without hope or help but in Christ. He opens the *Bible**, to determine whether this be truth or error. He discovers there, that "*all have sinned*;" that *the blood of Jesus Christ cleanseth us from all sin*; and that *no one cometh to the Father but by Christ*. These, or similar passages, meeting the parent's eye, in his perusal of the Sacred Volume, might have the same effect, through the influence of the Spirit of God, which, we are told, the study of the

* This supposition will appear far from extravagant to those who have observed how seldom the Bible is opened by the generality of men, and even by men who are outwardly married to their conduct.

Word of Truth produced some time since, in the case of a distinguished Jew. He translated part of the New Testament into Hebrew, for the sake of disproving the Messiahship of Jesus Christ; and, in the very attempt, he became a convert to Christianity.

The prudence and discretion I have recommended will be particularly shewn, in the judicious choice of *religious books*. Law's "Serious Call," which has in some cases produced the happiest conviction of the supreme importance of religion, in others I have known to be so ill received as to occasion a greater alienation of mind than ever to the subject of which it treats. This unhappy effect is, indeed, partly to be imputed to that severity which pervades the valuable work of Mr. Law, and which is too little relieved by the glad tidings of the Gospel. But it shews that much discrimination should be employed in adapting books to the state of mind of the person to whom they are given. Even our Lord considered what his disciples were able to bear. The son, therefore, should invite his parent's attention to such books as are least likely to offend his prejudices, while they are calculated both to convince his understanding and affect his heart; and while, at the same time, they faithfully declare the whole counsel of God.

I will here introduce an anecdote, which seems appropriate. A person wished to prevail upon his family to read Mr. Wilberforce's "Practical View," &c. Knowing, however, that they regarded it as a dangerous, because (as they supposed) an *enthusiastic*, publication, and that they had on this account refused to peruse it; he, one day, took up the book, without naming the author, and read aloud to them some of its most striking passages. The family circle were delighted with what they heard, and became impatient to read the book; and, even when he disclosed to them the appalling

secret of its author, he had already so effectually dispersed, by the extracts he had set before them, their prejudices against the work, that they bestowed on it a patient, and, it may be hoped, a profitable perusal.

Prudence and discretion are further necessary in the case I am considering, in order to distinguish between an innocent and a criminal accommodation to parental wishes. It is obvious to every one acquainted with Scripture, that the province of parents is to command: that of children to obey. Nevertheless, there is evidently a point, beyond which filial obedience cannot lawfully extend; namely, when it interferes with the revealed will of God. When the parent issues a command, that clearly militates against this sacred rule, then and then only, can his child plead exemption from the duty of obedience; for *whoso loveth father or mother more than me, is not worthy of me*. Let the son carefully remember this most important difference; and while he resolves, through Divine grace, to render to his Heavenly Father that *supreme* obedience which is due to Him, let him consult the wishes of his parent with solicitude and affection, and scrupulously avoid every unnecessary deviation from them.

We may suppose, for example, that an irreligious parent may propose to his son some undertaking which may offend his spiritual taste, and cross his inclinations; or which may break in upon his hour of study and meditation. In this case, let the son conscientiously consider—Is this proposal contrary to the will of God? If it be not, the son is bound, no less by *policy* than *duty*, to comply with it. By such an accommodation, we know not what good impression the parent may receive of the kindness and discretion of his son; or how instrumental this may prove to the conversion of his soul. But where the distinction now pointed at is overlooked by

religious persons; and where they contend with their parents as earnestly for points that are not essential as for points that are, they cannot fail to do a great injury to the cause of religion.

3. *Consistency of conduct* is of the utmost importance in the case I am considering.—Whatever be the meekness of the son in bearing reproof and provocation, or his wisdom in conciliating prejudice, consistency of conduct will be, after all, the chief instrument in promoting the everlasting welfare of his parents. Without this proof of their genuineness, his professions will be regarded as a mere pretence, and his zeal at least as enthusiasm; and it may be expected that the discovery of inconsistency in the son's conduct will tend to destroy all that respect for his religious views which may have been impressed on the parent's mind. When he sees that the conduct and the profession do not harmonize; when the world is loudly condemned, yet eagerly pursued; when the talk is of heaven, but the heart on earth; and especially when the son's deportment does not exhibit the lovely features of kindness, gentleness, and the cheerful surrender of selfish inclinations, the parent will too quickly turn such inconsistency into a conclusive argument against all religious profession. He will scarcely be prevailed upon to drink at a fountain which, to all appearance, yields such bitter waters. And here we may remark, what an afflicting recollection must it be to a son, that his own unhappy departure from the spirit of religion may have raised an obstacle to the salvation of his parent, by shutting his heart against the word of Christ.

But, on the other hand, when a change of profession is attended with a change of conduct; when the *actions* speak yet more powerfully than the *tongue*, that a man is born of God; when the son thus exercises what Archbishop Leighton so fully terms “*THE RHETORIC OF A*

HOLY LIFE,” we had almost said, who shall be able to withstand it? Let him, therefore, first discover his religion to his unenlightened parent by a marked attention to his wishes; by a sacrifice of his opinions on unimportant points, and by a meek and modest maintenance of them on such points as are important; and by a wakeful solicitude for the happiness of him to whom he owes so much. Let him afford *this* evidence of the transforming influence of piety; and he may constrain his parent to exclaim, “Almost thou persuadest me to be a Christian!” And, if his religious son should have been “heady, high-minded,” “disobedient to parents,” *before* his more serious profession; and if, *subsequent* to this, he should far surpass the other members of his family in every opposite and amiable quality, the parent will naturally compare the present and the past behaviour of his son: he will contrast *his* conduct with that of his less dutiful children; and his heart may thus be opened to the reception of the truth as it is in Jesus.

Nor is it of slight importance that the religious son manifest that serenity and composure, that peace and even joy which marked the first followers of Jesus Christ, and which are among the invaluable fruits wrought in us by the Holy Spirit. Both inward peace and outward cheerfulness ought, on every account, to be cultivated with the utmost diligence and with persevering prayer. For what is the common construction put on a gloomy countenance and depressed spirit in the religious? It is, that religion has darkened the one, and weighed down the other. An opposite appearance may produce an opposite conclusion; and the serenity and cheerfulness of the son may have the effect of attracting the parent into the path of pleasantness and peace—

Allure to brighter worlds, and lead the way.

4. If the reader's patience be not entirely run out, I would conclude with a few hints on the importance and benefits of *prayer* in the case under consideration.—That grace which has planted religion in the heart of the son, can alone plant it in that of the parent. Do parents neglect to implore this inestimable blessing for themselves? Let this deficiency be supplied, as far as is possible, by their children. What return for parental kindness can be more appropriate than this? What part of the province of devotion can yield more valuable fruits? Or when shall the sacred fire of love kindle in our hearts, if not in the act of presenting our parents at the Throne of Grace, and interceding in their behalf? Prayer too, while it maintains in exercise the graces of the person who employs it, and is the best correction of the evils which might mar his purpose, is also in itself the grand instrument for drawing down the blessing of the Highest upon the efforts and example of the religious son, and making him the happy means of conducting to a world of glory those by whom he himself has been introduced into a world of sin and sorrow. How great would be his happiness, in such a case, is a question too immense to be answered, till he shall partake of the resurrection of the just.

But if, after the son shall have done all for the salvation of his parents, they should shut their ears against the voice, and their hearts against the power, of piety; it will be some mitigation of his filial grief to recollect, that they do not perish through his fault.

FILIUS.

FAMILY SERMONS. No. LXVII.

Josh. xxiv. 22.—*And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him. And they said, We are witnesses.*

If it were possible to doubt of the benefits arising from a solemn

recollection of the Divine mercies, and from a public ordinance to remind us of our duty to Him from whom they flow, the close of the Book of Joshua might settle the question. The whole history of the Israelites was a history of the paternal care, and preserving power, and overruling providence of God; and so remarkably had these been displayed, that we should be ready to suppose, that there was not one among the many thousands of Israel who did not acknowledge the hand of their great Deliverer, in the whole of their progress, and their obligation to love and serve him. Yet it was deemed expedient by Joshua, to demand a public acknowledgment of their duty; and for this purpose, before his death, he gathered their tribes together, with their heads, and their judges, and their officers, and they presented themselves before the Lord. He briefly recounts the blessings conferred upon them, and appeals to their consciences, whether they ought not to serve the Author of all their mercies. "If it seem evil to you to serve the Lord, choose ye this day whom ye will serve: whether the gods whom your fathers served on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord. And the people said, God forbid that we should forsake the Lord, to serve other gods; therefore will we also serve the Lord, for he is our God." This resolution having been solemnly repeated, Joshua urges them to perform their engagement, by the consideration, that if they should hereafter forget the Lord and turn from his ways, their own mouths would condemn them. "Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him. And they said, We are witnesses."

These words seem to apply with peculiar force to the many thousand young persons, in different parts of

this kingdom, who have lately presented themselves before the Lord, and in the most solemn manner renewed their baptismal engagements. And if any, who have thus ratified and confirmed the solemn promise and vow made in their names, should be found negligent of their obligations, in what better words can they be addressed, than in those of the text? "Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him."

It is for the benefit of such persons principally, but likewise of all who have formerly devoted themselves, by the same profession, to the service of the Lord, that I would now endeavour to point out,

I. The nature of the engagements into which they have entered;

II. The means by which they are to be fulfilled.

I. We promise, according to the Baptismal Covenant, first, "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh." Such is the power of Satan that he is called "the god of this world." If he had no power, and if sin were banished from among men, peace and harmony would every where prevail. But "the whole world lieth in wickedness;" and the great enemy of man is ever on the watch to destroy us; and we are required to resist his power, and to renounce his works. Nor is it difficult to discover them. Light and darkness are not more opposed, than the works of the flesh and of the Spirit. Every thing which opposes itself to the law of God; all the crimes, the vanities, the sinful amusements of the world; all the corrupt affections which proceed from the heart and defile the man, may be traced to the agency of the prince of darkness. It is for us, then, not to be led away by a multitude to do evil; but to avoid every vice however fashionable, and to renounce every sinful pleasure however common. We are bound not only to give up that course of conduct to

which our corrupt affections would incline us, but to repress sin in its origin; to restrain the first movements of depravity, the lust of the flesh, the lust of the eye, and the pride of life. Now, the vanities of the world are not renounced as long as we look on them with satisfaction. The desires of the flesh are not subdued so long as sinful affections of any kind are entertained. "Let not sin reign in your mortal body," saith the Apostle, "that ye should obey it in the lusts thereof." But, "being made free from sin," ye are to be "the servants of righteousness." Sin is no more to "have dominion over you." Such is the spirit in which this first baptismal obligation is to be performed.

The next promise is, that we "will believe all the articles of the Christian faith." This does not imply that all Christians are to think alike on all speculative points: on some, the best and wisest men have been content to differ. Still less does it imply, that a faith, however just, is of any use, except as connected with practice. That faith is dead which does not produce holiness of heart and life. The articles of the Christian faith may be found in the Apostles' Creed, which teaches us to believe in God the Father, as the Creator and moral Governor of the world; in God the Son, as the Redeemer of us and of all men; in God the Holy Ghost, as the Sanctifier of the elect people of God. If these principles are followed out into their consequences, they will comprise all that a Christian must know and believe to his soul's health. And in order to this, it is not necessary that we should comprehend either the nature of Jehovah, or the mysteries of redemption, or the path of the Spirit. The use of these great doctrines does not depend on our being able to solve their difficulties. They point out to man his origin, his condition, and his hope:—they unfold to him the treasures of Divine compassion, the blessings of redemption, the conversion of the heart, the consumma-

tion of the work of God. They lead him from his low and earthly parentage, to his Father who is in heaven; from the dust of the ground, to the resurrection of the dead and the life everlasting.

We have promised, thirdly, to keep God's holy will and commandments, and to walk in the same all the days of our life. And what are we to understand by the will and commandments of God? They comprize every precept which has been delivered for the observance of man. These are admirably illustrated in the Catechism, under the heads of duties to God and duties to our neighbour; and I earnestly recommend a frequent perusal of that excellent summary. We are to love God supremely, with all our heart, and soul, and strength, and our neighbour as ourselves, and in the whole of our conduct to keep ourselves blameless and harmless, and unspotted from the world. In this course, there must be no pause: we are to walk in the same all the days of our life. It is to little purpose that we begin to run well, if we fail to persevere: he that endureth unto the end, and he alone, shall be saved.

II. Such, then, being the nature of the obligation to which we are pledged in baptism, and which we take upon ourselves by the rite of Confirmation, the next inquiry is, By what means is the obligation to be fulfilled?—We promise much, but we shall greatly mistake the nature of our duty, if we imagine that by our own efforts we can accomplish the arduous work. The book of God represents us as utterly unable to speak a good word, or think a good thought; and whatever be our attainments, they are of little value unless derived from a purer source than our own corrupt and sinful hearts. The Church has taken great pains to prevent our imbibing, in our early years, any erroneous views on this subject. She tells the child who has been explaining the import and extent of the Ten Commandments, that he is "not able to do these things" of himself, nor "to walk in

the commandments of God, and to serve him, without his special grace;" a doctrine which likewise appears in every part of the service of Confirmation. What words, indeed, can be stronger than these? "Defend, O Lord, these thy servants with thy heavenly grace; that they may continue thine for ever, and daily increase in thy Holy Spirit more and more until they come unto thy everlasting kingdom." "Almighty and everlasting God, who makest us both to will and to do these things: that be good and acceptable unto thy Divine Majesty," &c. "let thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ." "Vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection both here and ever, we may be renewed in body and soul, through our Lord and Saviour Jesus Christ."

Yet all this is perfectly consistent with the baptismal vow, to keep the commandments of God. No reasonable man can suppose that he is to be idle, while the Spirit of God works on his mind. We must act the same rational part in this as in other instances, where it wholly depends on the Divine blessing to give efficacy to our labours. If we would obtain power from on high, we must seek for it in the way which God hath appointed. More especially,

1. *We must "search the Scriptures."*—What should we think of a person travelling through intricate roads, who took no measures to ascertain the line he ought to pursue? The Word of God is given us as our only safe guide through the dark and perplexed wilderness of this world, and we are therefore bound to make ourselves familiar with its directions. The maxims of the world are at variance with the Word of God. The invitations of

sloth and sensual pleasure would draw us aside from the road that leadeth unto life. The deceitfulness of our own hearts would persuade us that many offences against the law of God are trifling and venial. The great enemy of our peace would teach us to comfort ourselves while living in sin, by considering its general prevalence, and the numbers who are walking in the same ways with ourselves. But the Scriptures sweep away all these refuges of lies. Let us then search the Scriptures, that we may be saved from these ruinous delusions. From them we shall learn the purity of the Divine law, and the depth of our own depravity. We shall there behold, in all its lustre, the nature of Christianity, the work of the Holy Spirit, and its effect on the heart and life; and we shall there see ascending from the dwellings of the Patriarchs, and from the plains of Judea, the glorious train of those who, in days long past, enjoyed the privilege of walking with God, and who have left us an example how we ought to walk and to please Him, till by faith and patience we also inherit the promises.

2. *We must be constant in our attendance on the means of Grace.*—If these be neglected, there is no security that religion will long survive. Let, then, no frivolous excuses detain us from the house of God; and let no spirit of carelessness distract our minds while bending before his Throne of Grace, or hearing his word; but, in simplicity and singleness of heart, let us wait upon the Lord, that we may renew our spiritual strength.

I would especially urge it on those who have recently avouched the Lord to be their God, to meet him at his table, as a duty immediately connected with their dedication of themselves to his service. If the mind be humbled under a sense of sin, and earnestly desirous to obtain grace from on high, what ordinance can be more suitable than this, which is expressly appointed

for the strengthening and refreshing of our souls, for giving vigour to our faith, and elevation to our love; for imparting spiritual nourishment and spiritual life by the body and blood of Jesus? But as I admit that it is indeed a serious and solemn thing to press with unhallowed feet into the more immediate courts of God, and to partake of those holy mysteries with other dispositions than he hath required, it may be proper to consider briefly what are the qualifications for a due reception of the holy communion.

It is demanded in the Catechism, "What is required of those who come to the Lord's Supper?" The answer is: "To examine themselves whether they repent them truly of their former sins; steadfastly purposing to lead a new life; having a lively faith in God's mercy, through Christ, with a thankful remembrance of his death; and be in charity with all men." Again, in the address to communicants, it is said: "Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbour, and intend to lead a new life, following the commandments of God and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort." Now surely no one would think of advancing to the table of the Lord, unless he were thus qualified. Indeed, the man who is influenced by a different spirit than is exhibited in these passages, is not entitled to the name of Christian at all; and, while he remains thus, can have no hope of rising to eternal life. If those who have confirmed their baptismal vow belong to another class than those here described, what a mockery has been their dedication! The bishop asked them, "Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow which was made in your name at your baptism; ratifying and confirming the same in your own persons, and acknowledging

yourselves bound to believe and to do all these things which your god-fathers and godmothers then undertook for you?" And every one answered, "I do." And can such a profession be made without repentance, without love and charity to our neighbours, without a full intention to lead a new life, and to obey the commandments of God? How insincere must that profession have been, if you be not thus prepared for partaking in the sacramental pledges of redeeming love and mercy, appointed for a continual remembrance of the death of Christ, to our great and endless comfort?

Some tender minds are indeed unduly alarmed, by an expression in the service, which states the danger to be great if we receive the elements unworthily; "for then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body." The allusion is to 1 Cor. xi. 29.: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." We find, from the preceding verses, that the Corinthians had been guilty of very scandalous conduct in celebrating the Lord's Supper. They partook of it in a most profane and irreverent manner, and even polluted it by intemperance. These were the men that ate and drank "unworthily." And who can doubt that a profane and irreverent approach to this sacred ordinance makes us guilty of the body and blood of Christ; that it involves us in the guilt of those who treated him with scorn and nailed him to the cross? But no true penitent can come *unworthily*.

Again: the word *damnation* does not mean eternal condemnation, but *judgment*; as if the Apostle had said, "If ye thus act, you will provoke the wrath of God and bring down his judgments." He alludes here to temporal punishments; though I grant that this offence, like every

other, will doubtless issue in eternal death, unless it be truly repented of. And thus our Church understands the phrase; for she states, as the effect of eating and drinking unworthily: "We kindle God's wrath against us; we provoke him to plague us with divers diseases and sundry kinds of death." But what follows? That we are not to commemorate our Saviour's death, through the fear of doing it unworthily? By no means. "Judge, therefore, yourselves, brethren; that ye be not judged of the Lord:" repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, *so shall ye be meet partakers of these holy mysteries.*

3. *We must be fervent in prayer.*—Without light from above, the Scriptures will be read in vain. In vain shall we enter into the sanctuary, and pay our vows unto the Lord, unless his Spirit vouchsafe to bless us. Let it then be the practice of our lives to pray without ceasing. Let us live in the spirit of supplication, that the entrance of the Divine Word may give light to our minds; and that He who alone can chase away the darkness of the soul, would himself

Shine inward, and the mind, through all her powers irradiate.

Let us pray earnestly that he would impart to us the knowledge of his will, and strength to keep his commandments, "most humbly beseeching him to grant that by the merits and death of his Son Jesus Christ, and through faith in his blood, we may obtain remission of our sins, and all other benefits of his passion." The prayers of his people ascend like winged messengers to the footstool of his Throne, and come back charged with blessings from the skies. It is by this sacred intercourse, that the powers of darkness are subdued, and the chains of sin broken; that the pomp and vanities of the world pass harmless

by, and that we can alone be enabled to walk according to his will and commandments, all the days of our life.

I would conclude with two general remarks :—

1. How serious is the covenant into which those who have renewed their baptismal vows, have entered ! In declaring, like the children of Israel, that we will serve the Lord, we resolve to fight manfully under the banners of Christ, against sin, the world, and the devil. And is this an easy matter ? No task is so difficult ; no contest so arduous. We wrestle not against flesh and blood, but against enemies spiritual and invisible ; nor can the labour and conflict ever cease till the separation of soul and body. And let not parents or guardians conceive that their responsibility is at an end, because the youth of whom they had the charge have now ratified the vows formerly made in their behalf. It still is your duty to see that they be brought up to lead a godly and a Christian life. Has this been your object hitherto ? If you are chargeable with neglect in the time that is past, endeavour to redeem it. Let your example, as well as your precepts, convince them that it is their bounden duty to act at all times as children of God, who have renounced the works of darkness and are alive from the dead. And remember what a solemn woe our Saviour denounces on those “ who shall offend one of these little ones ; ” that is, who shall teach them to think lightly of their obligations, or by any means destroy the good seed sown in their hearts.

2. How awful will be our condemnation, if, after all, we forget our vows and persist in disobedience ! We shall, like the Israelites whom Joshua addressed, be witnesses against ourselves. The congregation who beheld the solemnity of our vow, will bear evidence to our breach of it. Our own conscience, that sleepless monitor, will tell us, in

language which cannot fail to be heard, of pledges abandoned, of promises broken, of principles violated, of wrath proceeding to vengeance. Let it not, however, be supposed that the obligation to serve God arises solely from our having acknowledged it. Whether we make such an avowal or not, we are absolutely bound to worship and obey him. But still, will not our violated promises add to our guilt and confusion, when we stand at the bar of God ? Let us then remember, when tempted to be careless or indifferent, how many witnesses are ready to testify against us. The walls of God's house have heard the solemn vow, promise, and profession that have been made by us. The altar has beheld us kneeling in the presence of God and dedicating ourselves to his service. Those walls will find a voice ; that altar will deliver its testimony ; they will be witnesses against us, should we deny our God. Let us then begin the course which we are bound to pursue, and let us begin it without delay. While the impression is still fresh, let it be our care to confirm it by all the means of grace, and especially by attending at the table of the Lord. And if weakened by the lapse of time, or the pursuits of this world, let it be our constant care to rekindle the hallowed lamp, while we are yet permitted to commemorate the death of him by whose sacrifice the gate of life has been opened to us all. Let us then entreat him to give us the fulness of his grace, that we may be fruitful in every good work, and may increase in the knowledge of God ; being strengthened with all might according to his glorious power unto all patience and long-suffering with joyfulness, giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light. *Amen.*

MISCELLANEOUS.

ON THE COMPANION TO THE ALTAR.

To the Editor of the Christian Observer.

I REQUEST your permission to offer a few remarks on a religious tract, more widely circulated perhaps than any other, from the circumstance of its being usually bound up with the Prayer-book; I mean, the *Companion to the Altar*.

One principal object of this compilation, as declared in the title, is to quiet the apprehensions of those who dread to approach the eucharist on account of their suspected unfitness; and whose "fears and scruples"—I quote the words themselves—"about eating and drinking unworthily, and incurring our own damnation thereby, are proved groundless and unwarrantable."—The writer of so very confident an assumption of the success of his own argument, could not, I trust, intend that *every* person who read his book might find in it a ground and warrant to go forthwith to the sacrament. If this were meant, his performance places the sincere and insincere on the same level, by issuing an unreserved permission to all persons whatsoever to meet at the Lord's table. If, on the other hand, he designed to limit his permission to those who feared to communicate from real tenderness of conscience, he ought to have said so at the outset of his undertaking; for who can calculate the evils occasioned by vague and indefinite language, on subjects imperatively demanding all the accuracy which the imperfection of language enables us to supply?

The motto on the title, "I will wash my hands in innocency, O Lord, and so will I go to thine altar," is open to two objections. First, David's intention to perform a ceremonial ablution, and his consequent or concurrent approach to

the altar, have nothing to do, either typically or spiritually, with the Christian sacrament. Secondly, Communicants go to *their* altar, *not* as innocent, but as sinners; and as such, they bewail on their knees the guilt, known and unknown, which has defiled their conduct; in terms expressive of the deepest humiliation and self-abhorrence, and of their provocation of the Divine wrath and indignation due to offenders of their character and demerit.

I pass from the title to the preface; where the writer tells us, that his design is to shew what that sacramental preparation is which is absolutely necessary to qualify men for a worthy participation of the Lord's supper, so that they may come without the least fear of "eating and drinking damnation to themselves." The question is, whether there be any farther preparation *absolutely necessary* to qualify a communicant, than that religious sincerity which marks him out from the world as a sound Christian, and qualifies him to pray, or read the Scriptures, or even to transact, conscientiously, life's hourly duties? The reception of the sacrament is, unquestionably, an act of great seriousness; and a Christian naturally anticipates it with distinct feelings and exercises of devotion: but, as to any prescribed series of religious performances being essential to the efficacy of the sacrament, it is a doctrine built, in my judgment, on a radically erroneous view of religion itself; which is not a set of insulated observances, but a habit of mind. Voltaire might, twelve times in the year, have gone through the Week's Preparation, attended the monthly sacrament, and built a church (which he actually did); but he would have remained Voltaire still. On the contrary, a be-

liever is formally fit to be called to the eucharist, not merely when he comes fresh and renovated from the devotions of his closet; but (on account of the permanent habit of his mind) he might safely go to the communion from the bosom of his family, from his farm and merchandize, from the crowded concourse of the market or exchange, and even from the tumult and agitations of a battle. Should any one start at this doctrine, let me ask him the simple question—Whether a real Christian be not *always* fit to die? And the simple inference is, he who is fit to die is a welcome guest at the table of the Lord. I confess, that I am exceedingly jealous of what may be termed the subordinate machinery and apparatus of religion, which the ceremonious minds of men so frequently mistake for religion in its essence.

In the body of the tract under consideration, it is said, "That we may come to this heavenly feast holy, and adorned with the wedding garment, we must search our hearts, and examine our consciences, not only till we see our sins, but until we hate them; and, instead of those filthy rags of our own righteousness, we must adorn our minds with pure and pious dispositions." If I rightly comprehend this cloudy passage, the candidate is instructed to look upon sin, when detected, to be righteousness. I always understood that the words of Isaiah, here alluded to, signify either acts of false virtue, or observances of ceremonial strictness; that, in either case, they were regarded by the Almighty as a loathsome thing, and rejected because they were substitutes for sincerity. The self-satisfied, or rather self-justified, Jew might deem an outwardly good act (as almsgiving), or a ceremony enjoined by the Mosaic ritual, meritorious; but it does not appear that sin as such, and sin discovered after a serious scrutiny, is righteousness in the eyes of any man. The *splendida peccata* of the heathen world had at least a

shew, and a very imposing shew, of virtue. I am, therefore, at a loss to know what peculiar necessity there was to apprise a candidate of the identity of sin and righteousness; or, at least, to suggest to him the propriety of not confounding one with the other. Without treating a religious matter with levity, one may honestly inquire, whether a self-examiner, on discovering, previous to communicating, that in a given week he had profaned the Sabbath, trifled away the Monday, neglected prayer on the Tuesday, borne hard upon some indigent neighbour on the Wednesday, ridiculed religious persons on the Thursday, and gone through the succeeding days he knew not how, would such a man require to be told that all this was the "filthy rags of his own righteousness;" and in the next place, how would such a character set about adorning his mind with "pure and pious dispositions;" then by what process could he surmount his scruples (if he had any) of unfitness; and finally, in what laver of innocency might he wash his hands, and so go to the altar!—I may, indeed, have misapprehended my author; and his meaning may, after all, turn out to be orthodox: but in religious books, he that runs ought to understand.

In a subsequent page, the duty of self-scrutiny is taught thus: "Of such great use and advantage is this duty of self-examination, at all times, that *Pythagoras*, in those *golden verses* which go under his name, particularly recommends the same to his scholars, 'Every night, &c. &c.' This course, if daily followed, as is suggested by *Hierocles*, his excellent commentator, perfects the divine image in those that use it. *Plutarch*, *Epictetus*, *Seneca*, and the Emperor *Marcus Antoninus*, agree in recommending the same practice by their own example; but especially holy David: *I thought on my ways, and turned my feet to thy testimonies.*" Had this writer compiled an essay on the brevity of life, I

conclude that he would have urged his point by the concurrent and equalized testimonies of heathen voluptuaries and Christian apostles, thus: "Of such weight is this truth, that Anacreon and Horace, in those beautiful odes which they wrote, agree in asserting it; but especially holy Paul: *But this I say, brethren, the time is short.*"

I have now to accuse the author of the Companion to the Altar of a formal adulteration of the Scripture: he writes—"Sin no more, says our Saviour to the woman taken in adultery, *and I will not condemn thee.*" The passage really is; "Neither do I condemn thee: go, and sin no more." But this venturesome divine not only adulterates Scripture, but cites passages of Scripture in evidence of his doctrine, which, being referred to, are found to be utterly irrelevant. Thus; "We read, that when this sacrament was administered in the Apostles' days, large collections of monies were then gathered for the maintenance of the poor clergy and laity; Acts ii. 44, 45, 46; 1 Cor. xvi. 1." On opening the New Testament, as directed by these references, the citation from the Acts is as follows: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." The proof from 1 Cor. xvi. 1. is—"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."—Such a commentator on the Bible as this, might readily be suspected of being jealous of those parts of the Liturgy, which do not quadrate with his own system. I add a specimen of his dissatisfaction with our Communion Service;—"Some people, I remember, have been very much concerned and decomposed at their devotions, upon

the repetition of some few expressions, contained in the last Exhortation to the Communion: namely, 'of being guilty of the body and blood of Christ our Saviour,—of eating and drinking our own damnation,—not considering the Lord's body,—kindling God's wrath against us,—provoking him to plague us with divers diseases, and sundry kinds of death.' These are hard sayings, and some of them too hard to be understood; but, however, they are all avoided by coming worthily, that is, with *faith* and *repentance*; therefore, let not those terrible expressions trouble you." Here is a pretty evident confession on the author's part, that the Church of England holds too severe an opinion on the danger incurred by insincere communicants; and he seems to me to explain away the obnoxious doctrine, in such a manner as to tranquillize the feelings of the guilty, or to flatter the security of the self-righteous. Alas! sir, did the author know where it is written, "Many, therefore, of his disciples, when they heard this, said, 'This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? But there are some of you that believe not.'" The last citation I shall adduce is this: "I dare affirm, that no part of divine worship has suffered more on this account" (that, I suppose, of religious fear or self-suspicion) "than that of the holy communion: thousands of people not daring, in all their life-time (though very good lives), to partake of the Lord's supper, for fear of eating and drinking their own damnation"—which is the concluding sentence of the treatise. Subjoined are Prayers and Meditations; but of these, having not read them, I can give no account.

As to the general character of the Companion to the Altar, it may be pronounced to be composed of divinity, not indeed universally erro-

neous, but still confused, inconsistent, and deficient. The anonymous compiler appears to have possessed a mediocrity of talent, with feelings considerably heavy and obtuse, and scarcely accessible to any emotion but what might be effected by the mechanical impulse of rites and ceremonies. Is it not then mortifying, that such a treatise, composed by such a writer, should be *bound up* with, I believe, the majority of Prayer-books circulated throughout the empire? By what means the tract obtained this most unmerited distinction, is a circumstance which it is difficult to account for, and impossible to justify. Did the inventors of the measure wish to soften down what they esteemed to be the asperities of the Established Religion? Did they mean to prepare the public mind for innovations on the doctrines of the Reformation, by furnishing a *corrective* to the errors of the Liturgy? It is very hard that even the Prayer-book itself may not be circulated "without note or comment;" and how will those opponents of the British and Foreign Bible Society, who authorize, by their own practice, this degradation of a public formulary, explain their conduct? If there already exist persons who prohibit the circulation of the Bible, unless guarded by a commentary; and, as a secondary exertion of their zeal to prevent the incursions of error; guard the Communion Office by the insertion of a *corrective* of that office,—we may soon expect to witness the rise and prevalence of a new order of reformers, who may compile and bind up a Companion to the Companion already in circulation, in order to shew that the Church of England's tenets, being insufficiently diluted by the old tract, require a fresh infusion of error and inefficacy. This proceeding will auspiciously prepare the way for an *improved version* of the whole Prayer-book, founded on the basis of the late translation of the New Testament; and equally designed to accommodate the yet-

surviving divinity of our Church to the creed and practice of those who believe as they live, and live as they please.

I have offered these remarks on the Companion to the Altar, on account of the almost incredible circulation which it has obtained. There is not a bookseller in the empire whose assortment of Prayer-books does not contain copies of all sizes (at least from the octavo downward) in which this Companion is to be found; and I believe, that the majority of purchasers select such copies as are thus adulterated*. Many considerate clergymen have expressed, as I have been informed, a sincere concern on seeing so many communicants approach the rails of the communion-table with this correction of the eucharistic service in their hands,—muttering or whispering the prescribed ejaculations, and frequently with an air and gesture indicative of their being about to perform an act of certain and mysterious advantage to themselves; an *opus operatum*, and when the *opus* is done, all is done. In fact, sir, the whole system of error by which the Companion is infected, and mistaken communicants rivetted to their habits of formal devotion, is a counterpart to the practice of the Papists, who have a strange variety of books, with yet stranger titles†, to tickle or stimulate their imaginations during attendance at Mass. With them

* I am sorry to see that this tract stands also on the list of the venerable Society for promoting Christian Knowledge.

† Such as these—"The Garden of the Soul."—"Devotions and Offices to the Sacred Heart of our Lord Jesus Christ."—"Devotions to the Three Hours of the Agony of Jesus Christ our Redeemer."—"Key of Heaven, or Posey of Prayers."—"Holy Altar, or Sacrifice of the Mass explained."—"Manner of performing the Ancient Devotion in Honour of the Five Wounds of our B. Redeemer, called the Crosses,"—which, with shoals of similar publications are sold by Keating, Brown, and Co. 38, Duke-street, Grosvenor Square, in the metropolis of a Protestant empire, and in the nineteenth century!

the very term *altar* is emphatic: since they hold (as their Bishop Challoner asserts, in his popular tract called "The Grounds of the Catholic Doctrine, &c.") that, "in the Mass, Christ himself is really present, and by virtue of the consecration, is there exhibited and presented to the eternal Father, under the sacramental veils which, by their separate consecration, represent his death. Now what," the Bishop argues, "can more move God to mercy, than the oblation of his only Son, there really present, and, under this figure of death, representing to his Father that death which he suffered for us?"—St. Paul, indeed, employs the word *altar* in reference to the Christian Sacrament: "We have an altar, whereof they have no right to eat which serve the tabernacle," Heb. xiii. 10.; but if we interpret this in the literal sense, as the Catholics do the *Hoc est corpus meum*, we are bound to eat, not what is placed on the altar, but part of the altar itself.

IN RECTO DECUS.

To the Editor of the Christian Observer.

THE letter, signed "A LAYMAN," in your Number for May, p. 288, "*On the lawfulness of changing the Lessons of the Church*," appears to me perfectly conclusive in favour of the practice. I am, however, no friend to a frequent and unnecessary adoption of the practice; but conceiving it, as I do, to be allowable and even recommended, I am of opinion, that the occasional use of it tends to edification.

On the grand Anniversary of the Charity Schools, at the Metropolitan Church of St. Paul's, London, it has been customary to substitute for the Second Lesson, a few verses from Mark x. 13—16. Likewise at the Confirmation at the Parish Church of St. George's, Hanover Square, by the Right Rev. the Bishop of London, on the 21st of May last, the first and second Lessons were changed

for others more suitable to the impressive occasion. Instead of the First Lesson appointed in the Calendar, was read a portion of 1 Kings viii. 54—61. and instead of the Second Lesson, Mat. xviii. 1—6. The Bishop of London was in the vestry when these portions were proposed, and they were read by the Rev. Robert Hodgson, the Rector. I conceive, therefore, that the practice pleaded for has both ecclesiastical authority and precedent.

I am, &c.

B. W.

To the Editor of the Christian Observer.

THE instances your correspondents, RUSTICUS, PHILO-PATRIA, and URBANUS, have brought forward of the extravagancies of some young men at the university, and the melancholy consequences therefrom resulting, are such as may well prompt endeavours to devise some plans for the prevention of like occurrences. Although no positive blame is imputed by them to the heads and tutors of colleges, yet I think it is in some measure implied from their statements and proposals. I am by no means disposed to deny, that there is room for improvement in our university discipline, yet I am persuaded that there are many evils beyond the power of redress. And in justice to many conscientious tutors and university officers, I trust you will not refuse admission to the following remarks, designed, if not as their defence, yet to lay open some sources of the evils complained of, which have not yet been fully considered in your Observer.

Perhaps there are no persons in the university from whom the excesses of the under-graduates are more carefully concealed, than from the tutors. There will always be considerable difficulties in the way of their obtaining correct and full information respecting the conduct of their pupils; so that with the utmost attention they must be ignorant of many circumstances they

would wish to be informed of. This remark is applicable, not only to the vices, but to the debts of the young men. "The tradesmen are as anxious as the under-graduates themselves, to conceal from the tutors the debts contracted; nor do I see how any means could be devised to obtain accurate information on this point.

The usual mode with tradesmen is, to allow the young men to run in debt, and never to mention *payment*, till the very eve of commencing A. B. and then to present a bill filled with exorbitant charges. To object to any of the items is in vain: a threat is made, that the bill will be carried in to the tutor, and the degree stopt, unless payment be made, or a promissory note given for the *full* amount, with legal interest. The latter alternative is adopted—the tutor is kept in ignorance—the degree is obtained—and the young man, on his quitting college, is for years embarrassed in difficulties, which are often still further increased by concealing them from his father.

With respect to the adoption of any decree of the University, similar to that of Oxford in 1701; this, I conceive, would be ineffective in its operation. It is well known that most men graduate at about the age of twenty-one; consequently, the greater part of their debts are incurred whilst they are *minors in law*, and the law would protect them from the payment of many debts with which they are charged: but, as their sense of honour will not permit them to avail themselves of *this* expedient, so, I conceive, neither would they hold themselves bound by any university-order *similar to that in 1701*.

When I cast my eye on the "contents," on the cover of the Observer, and saw an article—"On the growing Expensiveness of a College Education," I thought this must have been the production of some one who knew but little of the subject. On reading the article, however, I found that it referred not to the *expenses of college*, but to the ex-

travagance of some collegians.—I think, Mr. Editor, you will do well to correct a mistake which is likely to arise from this inaccuracy of expression, lest some worthy young man, alarmed at "the growing Expensiveness of a College Education," should abandon all hopes of supporting himself at the University, and thus the University itself suffer the loss of some who might otherwise be hereafter her ornaments. On this head, allow me to observe, that the *necessary* expenses of a college education are *very small*. The actual annual amount of the college bills of a prudent young man will be found seldom to exceed 15*l.* per term for the three resident terms, and 5*l.* for the non-resident term, (*i. e.* about 50*l.* per annum), and this *without* the advantage of scholarships and exhibitions. Indeed, there are some colleges (I speak of Cambridge) where a diligent and parsimonious person may (on account of his obtaining scholarships, &c.) actually have to *receive* instead of to *pay* money. I speak from a perfect knowledge of these things, and do not include the case where a person gains one of the university scholarships. And here allow me to remark, that parents themselves are often laying a foundation for future extravagancies, when they enter their sons in that condition which is incompatible with their own incomes. If a parent will enter his son a Fellow-Commoner when he ought to be a Pensioner, or a Pensioner when he ought to be a Sizar, he introduces him to company above his rank, and paves the way for future mischief. The parent, willing to gratify his son's pride, attempts to persuade himself of the propriety of this step, by imposing on himself with the ideas of the *connexions* his son will form, and which will benefit him through life. The parent should know, that the most effectual way (whether in a prudent or religious view) for a youth to secure real advantages, is by walking in

his own proper station, and by a strict attention to the studies of the University. After long experience, I have seldom known ought but evil result from a violation of this rule. In *other* respects, also, parents have to reproach themselves for their sons' extravagance and ill conduct. As I have not the least knowledge of the persons alluded to in your former Numbers, I shall not be supposed to allude to them in this particular. I will bring you an instance or two, in support of my assertion. I had known Mr. C. from a child. At the time he was to be sent to college, his parents consulted me, and followed my advice in sending him to ——— college; and when he came to reside, they earnestly begged me to have an eye over him. The youth soon began to go astray—I warned him—he persevered in neglecting his studies and increasing his debts. I again admonished him, reminded him of the grief he would bring on his father and mother, and told him, that unless he reformed, my duty would compel me to lay open to them his conduct. The next summer I called on his parents, and was proceeding to break the business to them, when I was anticipated by their informing me their son had told them how unkindly I had behaved to him, and what unjust suspicions I had entertained of him. About a year after this, the young man was rusticated. He returned, however, to college, and managed to get his A. B. degree: he was afterwards ordained, and went to reside on a living of about 100*l.* per annum. The last I heard of him was, that he was in gaol.

Mr. P. was esteemed an evangelical clergyman, and was anxious to enter his son at a college where he might meet with pious undergraduates: such a college was found, and the youth admitted. At first he was steady, and maintained the appearance of piety. In the second year he became *gay*, and grew irregular;—the tutor remonstrated—his irregularities increased—and when

a severe censure was passed on him by the tutor, the father interceded, and vindicated the son. The young man, thus protected, continued his extravagancies, and when he left college, his bills (*not college, but tradesmen's bills*) amounted to nearly 1000*l.* The father was astonished, and blamed the tutor for those evils he had himself in a great measure occasioned!

These instances (and I wish they were *unusual*) are sufficient to shew, that there exists one cause of what is termed "the growing Expensiveness of a College Education," on which your correspondents have not laid sufficient stress. Before I close these remarks, I must notice another cause of the evils complained of, and which is not fully insisted on by your former correspondents; and this is, that the morals of many young men have been injured, and their dispositions for extravagance contracted, *before* they come to the University. It is well known to all long residents, that many, I may say most, of those who come from large schools, such as Eton, Westminster, Harrow, &c. are not taught the *first rudiments* nor *practice* of extravagance at the University.

If these remarks do not tend to the complete exculpation of the Tutors of Colleges, and University Officers, they may, perhaps, be of some service to those parents who either *have* sons at college at present, or are *preparing* them for the University.

I am, &c.

AN OLD FELLOW.

To the Editor of the Christian Observer.

I was one of the multitude who, on the 16th of June last, filled up St. Paul's at the exhibition of those tender objects of compassion, the children of the parish schools. With all the other spectators, I was at first engrossed by the fear of suffocation, or dislocation, from the

unfeeling endeavours of great numbers to push on, regardless of the injuries they were inflicting, and which were chiefly sustained by that class, supposed (erroneously) to be under the peculiar protection of gentlemen; I mean, the ladies. However, we at last entered the cathedral; and, to my surprize, I found that all the danger we had encountered was without any motive of advantage. There was full space for all—and we were even earlier than was needful; the children had not arrived.

My next feeling was joy at finding my daughters and myself seated safely in the very place we had so hazardingly sought to reach, our clothes alone having suffered.—As the children came in, and took their places, my attention was strongly excited; and, for a time, devotional feelings raised. The spectacle, when they were all seated, was most interesting. The mind was gratified by the picture of seven thousand helpless creatures, rescued from want and vice, now presented before the Almighty, to join with us in prayer and praise: however, it proved to be too much of a mere spectacle. I found that these poor children were placed there with too little attention to their comfort. Many had travelled, under a hot sun, five miles; some four; some three. They were now weary, hungry, exhausted. A few fainted, and were carried out. Others were ill-tempered and quarrelsome. But at length they had to join in the responses; and they strained their little throats to *sing*, as it is called, but, more properly, to bawl, some hymns very suitable to the occasion. Perhaps *they* might hear the prayers: perhaps they could distinguish the sermon: perhaps it was a good discourse: I cannot tell; for, along with thousands of *spectators*, I could not even hear the sound of the preacher's voice. Some, therefore, amused themselves with chatting upon common subjects; and all, I

believe, refreshed themselves with such provisions as they contrived to bring with them. The object was to see as much as we could of the Emperor. Devotion was quite out of the question now; and we only wished to have a sermon concluded from which (however excellent) we could not possibly derive any benefit. It was concluded, and all again was bustle and danger. I stayed until the multitude had, by departing, given me an opportunity to escape, with my family, unharmed. But the poor children who, unrefreshed, were to tread back their weary steps, what became of them I know not; but we all know that, soon after we left the cathedral, there fell a most violent rain, which lasted nearly an hour; and thus closed the spectacle.

Now, sir, what I wish to infer is, that the price paid by those infants, in order to give us this annual show is far too dear, whatever gratification we may derive from the part we contribute to their support. If our pleasure in the show arises from pride, we may waive that pleasure for the sake of humanity: if from religious feelings, we shall rejoice to give up the imposing spectacle of so immense a mass, and divide the exhibition, by forming congregations of three or four parishes in one central and contiguous church, where, instead of mere spectators, all the people present may be auditors, and join with heart and voice to give thanks to Him who liveth for ever.

P. C. F.

To the Editor of the Christian Observer.

Ross, 14th of 6th month (June), 1814.

ON the 8th of the present month, a large and respectable meeting was held at the county hall in Gloucester, appointed to commemorate the second anniversary of an Auxiliary Bible Society, established in 1812, for that county.

Among many powerful testimonies which were borne to the excellence of these most laudable institutions, an extract was read from the *Christian Observer* for May, 1814, by Edward Mansfield, Rector of Bisley, containing some passages from the Charge of the Bishop of St. David's to his Clergy, whose liberal sentiments, and able defence of the views of the British and Foreign Bible Society, were received with universal applause.

One passage, however, in this Charge produced some animadversion, which has given rise to this address: it was the following—“Nothing but inattention to the great principle upon which the Bible Society is conducted, or ignorance of the Society's proceedings, or of the members who compose it, could induce any one to suppose, that a believer in Christ's atonement can lose any of his veneration for that evangelical doctrine, because Socinians and Quakers unite with him in distributing the pure text of the Gospel, from which it is derived.”

This close association of the Socinian and the Quaker gave considerable pain to several persons who were present, belonging to the latter society. As one of them, I should probably have suffered in silence, knowing that, of all discussions, those on points of doctrine were most singularly inappropriate to such an occasion. The error of the Bishop,

however, was not suffered to pass without observation.

One of the worthy Secretaries of the Parent Society, Joseph Hughes, M. A. of Battersea, whose unwearyed labours for these establishments are well known, corrected the misstatement, to the full satisfaction of all to whom it had been painful; somewhat in the following manner, though much more at large.

He remarked that, in speaking of the Quakers, he was speaking on a subject of which his knowledge was by no means superficial; for that, since he had been engaged in promoting Bible Societies, he had had many opportunities of acquiring a thorough knowledge of this people, who were unanimous in their exertions for the same cause, and whom he knew to be no followers of Socinus. He also considered their active labours in the establishment of Bible Societies as one proof of his assertion; and that he had been informed, no longer ago than on the preceding Monday, that the late Annual Meeting of that people in London had publicly expelled a clamorous Socinian from their society.

If it be not incompatible with the plan upon which the publication of the *Christian Observer* is conducted, I should consider myself much obliged by the insertion of this letter in the ensuing Number.

I remain thy respectful friend,

THOMAS FRICHARD.

REVIEW OF NEW PUBLICATIONS.

Sermons on the most important Subjects. By the late Rev. J. ANDREWS, L. L. B., Vicar of Marden, Kent; Chaplain to his Grace the Duke of Dorset, and Author of a Work entitled “*The Scripture Doctrine of Divine Grace.*”

London: Williams. 1814. 8vo. pp. 303. price 8s.

We always feel great pleasure in bringing to the knowledge of our readers sermons which we can safely recommend as tolerably well adapted to the purposes of domestic in-

struction. Of this description are the sermons before us. They are not distinguished by depth of thought, or laboriousness of investigation, or force of argument, or novelty of illustration: neither are they remarkable for any of the graces of style; on the contrary, the style must be admitted to be not merely clumsy and inelegant, but even homely and incorrect. Nevertheless, with all these serious deductions from their value, we do not scruple to say that those who

seek plain truth at Judah's hallow'd gate;

who wish, with a view to their children and servants, to possess an additional volume of useful Sunday Readings, will find their advantage in purchasing the volume before us.

It will be accepted as some apology for the author of these sermons, that they were not designed by him for the public eye, but written only for his own congregation, for whose benefit he wisely chose "an easy and simple style." We are told that "he uniformly and studiously avoided every form of expression which might darken the sense, and prevent any of his hearers from perceiving the scope and tendency of his discourse." Such a rule it is the unquestionable duty of every preacher of the Gospel, and also of every writer, particularly on theological subjects, to adopt. But we do not conceive that its adoption either precludes elegance of composition, and still less precision of language, and correctness of construction; or is inconsistent with cogency of reasoning, aptness of illustration, or striking and affecting appeals to the heart and conscience. It is a bad argument for undervaluing or rejecting such embellishments of sound doctrine, if embellishments they must be called, that in the sermons of fashionable preachers they are made the substitutes for sound doctrine. The real fault of the preachers alluded to is, not that their style is good, their periods

well turned, &c. but that their doctrine is bad, their principles unscriptural, and their morality miserably defective. And although we perfectly concur with the Editor, that the subjects of these sermons are "of infinite importance and of universal concern," yet we should have been better pleased with their appearance had he bestowed more pains in preparing them for the public eye. "The Fall, and consequent depravity of human nature; Redemption by the blood of Christ; Justification by grace, through faith in Him; and the absolute necessity of Regeneration by the Holy Spirit, in order to present holiness and future everlasting happiness"—the great doctrines which we admit to run through the whole of this volume—would have lost none of their intrinsic value, or powerful efficacy, had he exerted himself in purifying the language in which they are enounced, from offences against the rules of grammar, from colloquial barbarisms, and from mere redundancies; and in rendering the author's statement more luminous by a more skilful collocation of many of his sentences.

The sermons are thirty-four in number; and embrace, among others, the following important topics:—"The spiritual nature of the Moral Law, the new birth, the outpouring of the Holy Spirit, the nature and effects of carnal and spiritual mindedness, the conversion and character of St. Paul, the grace of God in the Gospel, sin the sting of death, death, the resurrection, spiritual peace, the right use of time, the Sabbath, trust in God, malice, wisdom, holiness, Divine Providence, beneficence, sound doctrine," &c.

As a specimen of the practical tendency of the views of religion, inculcated in these sermons, we will extract a passage from one (the fifth), on the subject of the New Birth; wherein the preacher describes the marks, or criteria, by which we may be enabled to pass an "infallible

judgment on ourselves" as to "whether we are really born again or not."

"1. A person who is truly regenerated, and born of the Spirit, finds his understanding enlightened. He sees things and objects in a new light; and has quite different notions and apprehensions of them, from what he had in an unregenerate state.—The invisible realities of the eternal world, which are the great sanctions of the Divine law, appear as evidently to the eye of his faith, as sensible objects do to the eye of his body. He views the great God in his justice, as well as his mercy. His laws seem more quick and powerful, piercing and spiritual. He sees that they are holy, just, and good. Holy in their precepts; just in their threatenings; and good in their promises. For which reason, he thinks it his duty and his happiness to observe them all: and that it is a matter of no trifling concern, to break even the least of them: break them, not only in the outward act, but in the inward movement of the heart; whence are the issues of life. He is therefore studiously careful to avoid every opportunity, every occasion that may possibly ensnare him, and draw him off from his guard, and abate his affection for that great and important interest, which he constantly and steadily pursues. His eye is fixed upon heaven, and the glories of the eternal world; and whatever may retard him in his journey thither, he looks upon as a sin. He asks not where is the harm of going to this or that place; or where is the harm of suffering our children to go to this or that place of gay amusement and carnal pleasure; where the scene, to say the best of it, is wholly made of vanity, and hardly any thing is going on but ostentation and pride; where the young, the wanton, the sensual, and the gay, vie with one another in all the empty pomp and ornament of a fallen, earthly, and perishing body: a body that is an hospital of diseases, and which must, in a little time, be the food of worms? The Holy Spirit, under whose conduct and government he is, will suggest to his mind a great deal of harm, in spending his time so idly and so foolishly.

"Again: the light conveyed into his mind gives him a better and a clearer insight into spiritual things. He sees the depth of his fall, the greatness of his misery, and the curses and the forfeitures he is under, as a son of fallen Adam. Having thus a strong and a deep sense of his own spiritual wants, he will, in consequence of that, embrace the Gospel, as the only means of restoring him to

his lost dignity and glory. He throws himself, with the greatest humility of soul, at his Saviour's feet. Discards all self-sufficiency and self-righteousness. He rests entirely upon the efficacy of the redemption; by which he hopes to be saved, not in his sins but from his sins. He pleads not the cause of natural infirmities; and so sits down contented and easy under them; without using the means which the Gospel has put in our power to cure our sins: which is supernatural and Divine grace. Some there are that make themselves easy, and think that all is well, though they are very conscious to themselves that they have great vices reigning in their hearts; such as covetousness and pride, impetuosity and violence of temper: these, they trust, will be pardoned, upon the score of natural infirmities. But how is it that Christ pardons natural infirmities? Why, no other way but by curing them; by doing them away—and planting, in their room, the opposite graces and tempera. Thus he pardons pride, by extirpating that vice out of our nature, and giving us the virtue of humility: he pardons covetousness, by doing that vice away and giving us contentment; he pardons impetuosity and violence of temper, by radically curing it, and working in us a meek, a mild, and gentle disposition.

"2. A regenerate person does not stand still at any one point; but is continually growing in grace, and improving in righteousness. 'The fruit of the Spirit,' says the Apostle, 'is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' These are the spiritual graces and virtues, which shew themselves in the life and temper of him who is truly born again; and which flourish and grow up, day by day, into higher and greater degrees of perfection.

"3. He grows every day less and less fond of the riches, the honours, the pleasures, and vain pomp of life, which are mere husks and shadows to his mind. The great, solid, spiritual, invisible, and everlasting glories of heaven, he makes the constant object of his pursuit. Hence he looks down with a sacred and a noble contempt upon the trifles, amusements, cares, and businesses of the present life; that employ the labour of the head, awaken the desires of the heart, and engross the affections of the soul, in thousands; who are only raising to themselves a fool's paradise, that will soon end in a ghastly corpse and a grave; with perhaps a tomb and an epitaph, equally a monument of their own and their survivor's folly.

"4. He constantly reads his own heart: impartially examines into its most secret workings, and finest movements, in order to discover what a mixture of selfishness, vanity, and pride, the great Searcher of hearts sees even in the best actions of his life. The heart of man is deceitful above all things. This melancholy truth real Christians feel, to their great mortification; and therefore they carefully guard every avenue, by which the great spiritual enemy may attack it.

"5. He earnestly seeks further degrees of spiritual knowledge. With this view, he diligently reads the Scriptures, and fervently prays that the Holy Spirit would enlighten his mind, and enable him to understand what he reads. He wants to be better acquainted with the eternal world, with heaven, with spiritual and divine things; above all, with the greatest and best Spirit, who is the fountain of being, life, and happiness; together with the Messiah, the nature of his government and laws; and the blessings and glories of his everlasting dominion. This knowledge puffeth not up; but, on the contrary, worketh humility.

"6. A person truly regenerated is no self-seeker. He has no worldly interested views: he has no subtilty, no cunning part to act in life, in order to bring about deep-laid schemes. He is open and generous. He has an eye to God, in all he does. He dedicates his time, his fortune, his interest, and power, to the honour and glory of his great Master; and freely parts with all, rather than be separated from the love of God in Christ Jesus. He goes calmly and steadily on: seeking the honour which cometh from God only: regardless of the opinion, of the evil report, or good report, of a careless, blind, unthinking world. Always bearing in mind this memorable saying and prediction of our blessed Lord, 'If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.'

"7. His will is brought to an entire submission to the will of God: both to the will of his laws, and the will of his providence. He is ready to obey his righteous commands, and saith, with St. Paul, 'Lord, what wouldst thou have me to do?' He is resigned to suffer afflictions; conscious of his own demerits, he bears, with a meek and quiet spirit, any calamities which Divine Wisdom may think proper to lay upon him: and saith with old Ely, 'It is the Lord, let him do what seemeth him good.'

"8. The affections of his mind, and the general bent of his temper is heavenly and spiritual. He has within him a prevailing disposition to universal holiness. He abhors all sin: and aims at the highest perfection possible. He hath his Saviour's pattern before him: Him he imitates, and endeavours to resemble, in all the spiritual graces and virtues, which so eminently shone forth in his blessed life and temper." pp. 39—42.

Again, in the ninth sermon, where he is describing the effects produced by the grace of the Gospel, on the heart and life of those who are the subjects of it, the preacher thus proceeds:—

"Another blessed effect is, that it enables us to live righteously, soberly, and godly, in this present world. This comprehendeth all the duties of the Moral Law; which is briefly summed up in the Ten Commandments, and is most beautifully explained and enforced by our blessed Saviour in his Sermon upon the Mount. Indeed, when the grace of our Lord Jesus Christ is really in our souls, it is always accompanied with the love of God, and the communion of the Holy Ghost. This indwelling presence of the Deity constitutes the divine life; and in proportion as it governs within, our corrupt natures are renewed, and the image of the ever-blessed God is restored: that image which we lost by the fall, and which consists in righteousness and true holiness. This being the case, we have a new law engraven upon the tables of our hearts by the finger of God, even the law of love; which diffuseth itself through every intellectual faculty, and extendeth to every species of duty. Our love first mounts up to God, for his unspeakable love to us; from him it rebounds, and spreads itself universally, throughout the whole compass of created being. Hence our first and chief care is, to please God, to do his will, to perform all his pleasure, and to obey all his laws. Nothing will seem severe that God commands: nothing pleasing that he forbids. Love will sweeten all; and make all our duties privileges. Thus we shall approach the Throne of Grace with humble confidence, and shall pour out our hearts before him, in soul-melting prayer, and in soul-exalting praise. We shall worship him in spirit and in truth. We shall read his word with pleasure, and attend his ordinances with improvement. We shall always act, as in his presence; and shall never utter the holy and tremendous name of God, but with a divine love

upon our hearts. In the Rock of Ages is our trust, for a supply of all the means of happiness both here and hereafter. If adversity be our lot, we shall not repine; if prosperity, we shall be thankful; knowing the least of God's mercies is far greater than the best of us deserve. And in the midst of affliction and dire calamity, this promise will yield comfort to our souls; that all things shall work together for good to them that love God. As to the duties of social life, they will naturally and easily flow from love. If we love God, we shall love our brother also; and in consequence thereof, shall use our constant and unwearied endeavours, to do him all possible good. So far shall we be from injuring him either in his reputation or property, that we shall, on the contrary, evidence our unfeigned love in every instance of kindness and good nature. This does not imply, that we should take a complacency, a delight, in the company or the conduct of wicked men. The greatest possible love we can shew to them, is, endeavouring to reclaim them. Nor are we to speak of them as Christians, whom we plainly see are influenced and governed by unchristian motives and tempers. But a distinction is ever to be made between their persons and their vices; and at the same time that we shew our utter abhorrence of the one, we should manifest a tender regard for the other. We should freely forgive them, and constantly pray for them: and make it our first purpose to procure, as far as we can, their conversion and everlasting salvation.

"As to duties of a personal nature; they, likewise, are the genuine consequence of true grace. For our bodies being the temples of the Holy Ghost, we shall be careful to possess our vessels in sanctification and honour. Sobriety and regularity will be the general tenor of our lives; we shall daily mortify the deeds of the flesh; and shall studiously avoid the least approach to those brutal vices, lewdness and drunkenness, which are a disgrace to human nature. Habits of this sort cannot consist with any degree of grace. They extinguish every spark of the divine life in the soul; and they who do such things, the Apostle declares, shall not inherit the kingdom of God.

"These are the good works that spring from faith. They are the characteristic marks of pure and undefiled religion. And we perform them not in our own spirit, or by our own strength alone, but by the assistance of the Holy Spirit:—we perform them in the renewed spirit of our all-gracious Redeemer; and in virtue of that life-giving power, grace,

and strength, which we receive from him for that blessed purpose." pp. 81—83.

It is not our intention to criticise these sermons very strictly, otherwise we should have commented on some bad metaphysics, as well as on some gratuitous assumptions and reasonings, which are occasionally, and, as we think, unnecessarily, introduced. Contenting ourselves with this general notice of these blemishes, we shall confine our remaining observations to the concluding sermon of the volume, in which the preacher proposes to lay down 'some rules of judgment by which we may be able to distinguish and clearly discern what sound doctrine is.' Now here we should have supposed that the only adequate rule for enabling an honest judgment to decide what is sound doctrine and what is not, would be this: Is the doctrine agreeable to God's word? If it should still be asked, How are we to know that any particular doctrine is agreeable to God's word? Our reply would be, By study, meditation, and earnest prayer to God,—and by labouring with unceasing diligence to reduce to practice the sacred maxim of our Lord himself; "If any man will do his will, he shall know of the doctrine whether it be of God." In other words, If any man will use the prescribed means of acquiring a knowledge of the will of God, and at the same time conscientiously embrace and follow that will whenever it is ascertained, his difficulties will gradually vanish, he will obtain clearer and clearer apprehensions of divine things, and will be enabled not only to discern, but to love, those truths, on the cordial reception and uniform practice of which his salvation depends.

Mr. Andrews, however, propounds a different method of arriving at a right judgment on this point. His rule is this:—"That doctrine which is sound, or agreeable to God's word, must of necessity have the following essential properties. 1. It must have a tendency to convince and humble

the sinner;" "to exalt and magnify the glory of the Redeemer;" and "to promote holiness." But how or by whom is this rule to be applied? Surely not by the individual who is still in quest of truth. What means has he of forming a sound judgment on this point? Is it not a much more rational plan to assume, as every believer in the Divine Inspiration of the sacred penmen must do, that the doctrines revealed in the Bible have the properties specified above; that is to say, are doctrines "according to godliness;" and to limit the inquiry simply to this point, are they or are they not to be found in that infallible depository of the will of God? Let us take an example: "All have sinned and come short of the glory of God." "If ye believe not that I am he, ye shall die in your sins." "Except ye repent, ye shall all likewise perish." "If any man have not the Spirit of Christ, he is none of his." "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." "Faith which worketh by love." Now here we have several intelligible propositions distinctly stated to us on the highest authority. Do they not become obligatory on our faith and our practice, as soon as we hear and understand them? Are we at liberty to say, No: I must first ascertain whether these propositions are calculated to humble the sinner, to exalt the Saviour, and to promote holiness, before I will receive and obey them? And if the reply to this question should unexpectedly be in the affirmative, then by what course must we proceed, in order to arrive at any certainty in our inquiries?—Are we to trust to our own reasonings on the probable consequences likely to arise from the reception of this or that particular doctrine? This will hardly be contended.—Are we to consult our own experience? What experience of the efficacy of such doctrines can he possess who is only now inquiring whether they are fit to be embraced or not?—Or shall we, lastly,

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examine the character and conduct of all the religious persons to whom we have access, in order to make out, if we can, what share each particular modification of Christian doctrine has had in producing the effects which we witness; effects also of which we are necessarily very incompetent judges? Surely this is as vague and unsatisfactory a mode of arriving at a sound judgment, on a point of such great and immediate moment to our present and eternal peace, as can well be conceived. It may be very proper, as it is undoubtedly very gratifying, with a view to the vindication of our faith, to trace with care, and to point out to others, the tendency of the genuine doctrines of the Bible, to produce all the purifying effects which are so justly ascribed to them; but it never could be intended that our own reception of those doctrines should be suspended on the result of this operose inquiry.

On this subject we have pleasure in quoting the words of a valuable correspondent, in a former volume of our work, which we cannot but think quite decisive. "With respect to any system of religious truth, let its conformity to Scripture be first ascertained, and then I will believe that its tendency is to humble the sinner, to exalt the Saviour, and to promote holiness, though I may be unable to trace the process. The only sure test of any religious system is conformity to Scripture. If it stands that test, it must have all the good effects which have been enumerated. But if a man begins to argue inversely from probable consequences, and thence assumes the soundness of his opinions, he is at the mercy of his own system, and may be building upon the sand." Vol. for 1808, p. 169.

The Minister's Farewell, and the Minister's Greeting. Two Sermons preached in the Parish Churches of Lutterworth and Claybroock By the Hon. and Very Rev. HENRY 3 M

RYLAND, D. D. Rector of Lutterworth, Vicar of Claybrook, and Dean of Wells. Lutterworth, Boltroil: London, Richardson. 1814. price 2s. 8vo. pp. 31.

as Popish, or he abound perhaps more than any other in the most animated, and at the same time, most measured declamation on practical subjects, mainly on the side of our remark, Baxter, on the other hand, and many of our most distinguished Puritans, who, in the composition of their sermons, we apprehend, avoided ink "sanguine viperine cantus," afford eminent examples of the ill effects of an extemporaneous style reduced to writing; and, with all their inimitable force of manner and fulness of matter, still require the incessant labour of abridgments, compilations, and selections, to render them applicable to the purpose of general and popular instruction.

We are led to this obvious remark by the style of the two interesting sermons at the head of this article. They convey to our minds the idea of that which we deem most valuable, such a clear, correct, and measured; and, at the same time, animated and impressive, appeal to the conscience and the feelings, as strongly portends a long familiarized habit of this species of composition, and does equal credit to the head and heart of a preacher. The very reverend author needs not any designation, much less any "letter of commendation," from our humble pages. Those who have shared with us the pleasure of attending on his late valuable exertions in the metropolis, in behalf of more than one religious institution, will feel no difficulty in forestalling any observations we might have to make on the eloquence or the man. It is an increased satisfaction to know, that the apostolical feelings which manifested themselves in the pulpits of London, were only the same which had found their active exercise in the Rectory of Lutterworth—the former sphere of a Wickliffe's labours. And when we know the same feelings to have been further transferred into the important cathedral and city of Wells, in the person of their Dean, we shall not easily express, we shall not attempt to express, our hearty con-

✓ ONE great advantage, which has forcibly struck us, in precomposed discourses over those delivered extempore, or from notes, is the power gradually acquired, in the first case, of giving at once solidity, polish, and perpetuity to common, practical, exhortatory divinity. As every acquirement of art demands the slow and silent operation of habit, it seems self-evident to us that the habit of writing frequently in any given style, will be a necessary condition to writing well in it. And if that easy and apparently spontaneous flow of thought, which is so essential to impressive exhortation, be not amongst the easiest attainments of composition, we see no reason for making any exception on this head. On the contrary, with an equal share of zeal in both cases, we should expect to find the habitual writer the most clear, easy, measured, and, at the same time, useful and impressive; and the extemporaneous speaker, we should rather expect to find, as a writer, loose, embarrassed, and unguarded; his pen "either acting like a torpedo" in his hand, to scamp and paralyse his native energies, or else like a treacherous echo to his feelings, giving multiplicity to copiousness, and endless confusion to animated variety. That the world of sermon-writers, ancient and modern, will furnish both examples and exceptions to our rule, we have little doubt. Perhaps the number of exceptions might be materially diminished, if, of the supposed extemporaneous preachers who have been also good writers, we should happen to know how many have been in the habit of precomposing their sermons entire, and then committing them to memory for delivery. We apprehend, that, in this case, we might have the whole school of French preachers, Protestant as well

gratulations to the Christian cause upon the elevation of so bright a luminary on the horizon of our venerable Establishment. Long may he survive "a burning and shining light;" and may many "be willing," and for more than "a season," "to walk in his light!"

We observe, that the first of the two sermons we have now to notice, having been first delivered in the parish churches of Lutterworth and Claybrook, was afterwards preached, with some alteration, in the parish church of Wells; and we think it no small excellency of that species of composition, which unites force and plainness with ease and correctness, that it is equally adapted for every audience. The poor may listen to it with delight, the rich cannot turn away in disgust. The Greek or the Jew, the village or the city, may be equally edified. The divine may be instructed by it; and the sinner awakened. The sceptic may find in it the voice of wisdom, the mourner the language of comfort. The incipient Christian may read in it "the first principles of the doctrine of Christ;" the more advanced be led "on to perfection." Such we conceive to be one great standard and test of excellence in pulpit compositions; and the most ordinary subjects receive from such a mode of delivery a grace and a novelty which leave us little more in the main to desire.

The title respectively of these two valuable sermons is the very ordinary one of "the Minister's Farewell, and the Minister's Greeting." The subject has been somewhat desecrated of late in the eyes of the general reader, by the sonnetteering effort of a modern sentimentalist, in his comparison between "the Farewell" and "the Welcome" of friends. The tender and affectionate sympathies awakened in the bosom by the former circumstance; the mutual friendship, never till then so satisfactorily betrayed; the last momentary injunctions; the part-

Vide Spectator's Poem.

ing look, and soothing hope of a still happier meeting;—all these are supposed, and justly so we think, to bear a very favourable comparison with the more hearty but more lively flush of joy, the busy inquiries, the mutual congratulations, or condolences, which take place at the subsequent return and happy welcome of embracing friends. The peculiar feelings, appropriate to each event in the breast of the minister, appear to great advantage in our preacher's animated pages. His first sermon, from Col. i. 27, 28. "Jesus Christ in you, the hope of glory, whom we preach, warning every man," leaves, on parting from his flock, a pastoral benediction, and food of the most solid kind, to sustain and cheer them in his absence. His second sermon, from Gen. iii. 9, "And the Lord God called unto Adam, and said unto him, Where art thou?" inquires upon his return, what use has been made in his absence of the parting admonition, what improvement gained from the whole course of his pastoral instructions; and warns, in the most serious and affectionate strain, various classes of negligent hearers, of the downward course they have been treading, and of the nearer approximation they have been making, through their obstinate perseverance in ill, to the gulph of eternal despair and woe. We shall give a few extracts from each, as specimens of the preacher's style and matter; on which, perhaps, we may offer a few general observations at the close.

There is something peculiarly bold and animated, as well as highly appropriate, in the opening of the first sermon.

"Behold a multitude of rebels, lying under the just indignation, and exposed to the immediate vengeance of an all-powerful Sovereign."

"Behold most of these rebels, persevering in their disobedience, and braving their Judge in careless indifference and presumptuous security."

"Behold some of them awakened to a sense of their guilt, looking up with trembling

to the uplifted sword of Justice, and putting up an earnest, but hesitating and distressed, prayer for pardon.

"And behold, on the other hand, an ambassador, who has been dispatched to these rebels by their Sovereign, coming to offer, under his sanction, free forgiveness, restored favour, and possessions of unspeakable value; coming to require only repentance and faith, firm belief in the Sovereign's offer, in his power, and his mercy; coming to present to their knowledge and acceptance his only beloved Son, as the cause and author of this his mercy, as able and ready to communicate to them these qualifications, and to confer upon them this reward.

"What then will be the chief subject of this ambassador's address? What will be the prominent feature? The sum and substance, the beginning and end of his message? The Son, the only beloved Son, through whom and on whose account alone the message is devised and dispatched, through whom alone the offer will be accepted and fulfilled. The ambassador will magnify, no doubt, the justice, the power, and the goodness of the Sovereign. He will represent in their just proportion and their proper colours, the offences of the subjects: but all this will be as an introduction to exalt the love, the labours performed, the labours continued, the promise and the faithfulness of the Son, who interposes, reconciles, re-establishes peace and happiness for ever. From his intercession, the commission and credentials of the ambassador proceed. On him he rests all the ground of his arguments, from him he derives all the force of his exhortations and the influence of his persuasions. It is in the Son alone that he finds the way to glorify the Sovereign, who sent him, and to save those to whom he is sent.

"Now, my brethren, ye are the men, by nature the rebel subjects of your Gods: we are as really rebels ourselves by nature, but according to our office his appointed messengers and ambassadors; the Almighty God is our offended but forbearing Sovereign, and Jesus Christ is his only beloved Son, for whose sake alone he will become a reconciled Father to penitent believing sinners; the Son, who has done and must do for you and in you all that is needful for your salvation. Ought not then the Lord Jesus Christ to be the chief subject of our addresses? Ought not we to preach him in this holy temple of the Lord, and from house to house, in our public ministrations and in our private council, in our instructions, reproofs, and consolations? Should

we be faithful ambassadors of the Father of mercy, if we omitted to exalt continually the Son of his love, in whom he is well pleased? Should we be servicable ministers to the souls of our brethren, if we were not continually raising before their view, and urging them to embrace their only Saviour." pp. 1—3.

This noble and well-wrought apostrophe, which stands proxy for a thousand remarks of our own on the orthodoxy and purity of the author's sentiments, is followed by an affecting contrast between the feelings which would have attended his parting moments, had these doctrines been fully preached and fully received by all in the love of them, and those which the more mixed and imperfect characters, both of preacher and hearer, are calculated to produce. Equally mixed and imperfect must be that hallowed satisfaction with which otherwise the departing minister would have surveyed the field of his labours all whitening for a future harvest, the flock of his pasture all healthful and vigorous, and safely fenced in from the assaults of the enemy. Still, however, the numerous deficiencies from this happy consummation afford ground for pathetic exhortation.

"Still, however, a day of grace remains, wherein to seek the things belonging to our peace: still does Christ, our peace, offer himself unto us: still is he preached: still may you hear and hear, under grace, even to the conversion, the edification, and salvation of souls.

"Oh, listen as though it were for your last time: listen to Christ preached as your Saviour, as though you were next to hear him passing sentence as your Judge: listen to the preaching of the Cross: listen to the ministration of the Spirit: receive the application of those condemning yet saving doctrines, each to his own conscience: receive them with attention, meekness, simplicity, and desire of profit: peradventure the door of many heart, yet closed, may now be opened, and Christ, who has been so long excluded, enter in through his word, and dwell there, to your everlasting blessing and glory." p. 6.

To the full and free invitation held out by our respectable preacher

for all sinners to come unto Jesus, we cannot but be highly pleased to see the addition of such strong and searching practical appeals as the following:—

"Be ever then anxiously seeking for evidences in yourselves, that Christ in all his offices is yours. Be not satisfied with a temporary frame and temper of piety, a sudden impulse of joy, a strong conviction or a ray of hope. All these many have had, whose dawn of promise has set in a night of utter disappointment and woe. Be not satisfied with the sacrifice of some sins, to which you are no longer tempted, while you retain others, by which you are most easily beset. Be not satisfied with a religious state, in which all speak well of you, with such professed devotion to God as is consistent with service to man and with the friendship of the world, and compatible with sinful compromises and compliances; the church on one day, and the dissipated amusement on the next; the godly talk and the worldly practice." pp. 8, 9.

Nor are we unwilling to accept his interesting advice to

"seek a closer intercourse and communion with Christ, in hearty persevering prayer, which serves as wings to lift the soul to Christ, or as an attractive chain, permitted through free grace to prevail, to draw him down to man." pp. 7, 8.

The sermon concludes with a strong and earnest appeal in behalf of "the all-sufficient Saviour," to the several classes of

• the profligate abandoned sinner, the covert and the proud, the wavering half-Christian, the lambs of the flock, [both] the multitude among them who stray from the fold in wilful heedlessness and pursuit of vicious pleasure, and the few who are followers of Joseph and of Ruth; the still-doubting penitent, and the true practical believer." To every one "Jesus Christ is preached as the all-sufficient Saviour, suited to every case and every want, as the Saviour of each, not in their sins, but from their sins."

"Such preaching may be, through their own voluntary perverseness of mind, to some foolishness, to others a stumbling-block; but it is, we know by the Word of God that cannot lie, it is the only preaching that can save a soul." p. 16.

The second sermon welcomes the

minister home to his flock. The joyous sensations of greeting seem evidently to outweigh in our preacher's mind the "pleasing melancholy" of the parting mood. Then he imagines "the feelings of friendship are most lively, and its expressions flew most directly from the heart."

"We rejoice at the sight of our friend and at the sound of his voice: we eagerly enter into converse with him: we anxiously desire to hear, from his own mouth, an assurance of his safety, his welfare, and the health of all in whom he is interested. We pour forth a multitude of affectionate inquiries upon these subjects. 'Joseph asked his brethren of their welfare, and said, Is your father well, the old man of whom ye spake?' Our whole attention appears to be bent upon his answers; and our friend is, for the moment at least, the chief earthly object of our care." p. 20.

The care is, in this case, an anxious care; the inquiries are of a spiritual nature. The question of Jehu responds exactly to the ministerial feelings upon this occasion. "*Is thine heart right?*" And "this question is expressed, if we may venture as humble instruments to borrow from the mouth of the Almighty himself, in the words of the text, *Where art thou?*" Finely, as well as affecting, it is remarked—

"Had Adam been thus walking, the Lord God would not have addressed the question to him. He would indeed have then been in constant direct intercourse and communion with his Heavenly Father. He would, like Enoch, have walked with God, and would have had no shame to cover, no searching question, as a trial of sincerity, to undergo." p. 29.

As it is, the question befits alike fallen Adam and his fallen offspring.

"Oh! that all your consciences, enlightened by Divine grace and authorised by evidences in your life and conversation, could enable each of you to make a satisfactory answer to this searching question." "Oh, Lord Jesus Christ, who wouldst often have gathered this people, as a hen gathereth her chickens under her wings, but they would not, still forbear to destroy, still interpose to save! Be with thy minister this night, speak through him and work for him, make an

entrance for thy word into many a closed heart, and give to the dawn of the opening year, the honour of the new birth, the birth of sons to God." pp. 21, 22.

The question our preacher then proceeds to put to the consciences of nearly the same several classes to which he had before addressed his exhortation, viz. the profligate and careless sinner, the covetous and worldly-minded, the proud and self-righteous, the wavering, the backslider, the growing Christian, and the established believer. It was something peculiarly felicitous, as we suppose it was intended, to admonish, on his return, the same classes as before, as to the changes made, or the fruit produced, in consequence of his exhortations to them when they parted. We are also obliged to the Dean for giving us to see, in this repetition, his own steady and marked classification of hearers to be addressed from the pulpit, as embracing the whole congregation. We always refer to the Divine Parable of the Sower, as containing the four grand primary classes or colours into which our unerring Teacher would have all hearers divided; the careless, the irresolute, the worldly-minded, and the honest. But we have no objection to some intermediate classes, some secondary colours, composed of the respective elements of the primary, and which may be endlessly, as well as profitably, multiplied according to the peculiar circumstances of each minister, his own personal experience, or his sphere of public observation.

We consider this as the most searching, and, on the whole, the most affecting, sermon of the two. We shall, however, content ourselves, with recommending it to the attention, to the closets and the prayers, of those who may feel themselves severally addressed under the above-mentioned heads; and we shall only give one specimen of the generally close and serious strain of its appeals.

"Thirdly. To another I come, who was

not like the former, sold under sin and taken captive by Satan at his will, without a wish to be free, but halting rather between two opinions, doubtful whether to prefer the service of God or of Satan, the wages of sin or the free gift of God, through Jesus Christ. Such I left thee. And there was a hope that the wind, which bloweth where it listeth, the blessed Spirit of God, might take the sail, as it flattered in suspense, and carry the vessel forward to the point of peace and glory.

"But where art thou? Not such now; no longer undecided. You shew no evidence that you have chosen the right side, and therefore the wrong side is yours beyond a doubt. There is no alternative, and this interval has been long enough to give the final decisive bent and sway to your thoughts and disposition.

"Agrippa halted a day. He was almost persuaded, and Paul prayed for him too, but it was in vain. He would not take the badge the Cross of Christ, and, after Paul had done preaching, he settled down into persevering impenitence and rooted unbelief. Do not, then, be satisfied with the thought that you are still neutral.

"There is no such compromise between God and mammon. You are not for God: you are therefore against Him, in the enemy's camp and service, and have nothing to expect but his wages. Still, however, even to you the offer of reconciliation is made, though it sounds, as it were from afar, and seems about to die upon the ear.

"Rush forward, then, to seize perhaps your last opportunity, and close, under grace, at length and for ever, with your only true Master, your only rightful Lord, Jesus Christ, the Saviour and the King.

"Your minister's inquiry, my friends, to these three descriptions of persons, has, I trust, been made in serious concern for their souls. They are plants in the vineyard, which he was commissioned to rear: they are sheep in the flock, which he was appointed to tend." pp. 25, 26.

Perhaps the above quotation, which we have given principally "*honoris causa*," contains at the same time one of the very few questionable positions into which even the ardour and affection of our preacher have at any time betrayed him. In declaring that class who were halting between two opinions when he left them, to be "no longer such, no longer undecided;" to

have taken for certain, if not the right, the wrong way, and to have paused an interval "long enough to give the final decisive bent and sway to their thoughts and disposition;" we doubt whether the Dean does not limit both the operations of the human mind, and also of Divine Grace upon it, beyond the proper bearing of the case. The question put by the Prophet was, "How long halt ye between two opinions?" intimating, that it may be very long; and that no limits, shorter than life itself, can be set either to the indecisive reasonings of men, or to the patient long-suffering of God. If Agrippa was hardened in a day, which, indeed, we have not a sufficient warrant in Scripture to assert, still Felix, who had before trembled on the same judgment-seat, sent frequently for Paul, during the space of two years, and communed with him. We cannot tell how often in that time he may have trembled again, nay, have been "almost persuaded to be a Christian."

In this, however, as in most other points, we are willing to defer to the highly respectable and judicious author of these sermons. As a further proof, however, of our opinion of his candour, perhaps, also, of our own unseemly disposition to take advantage of it, we shall beg permission to make one or two other free observations upon these compositions as they lie before us.

The general style of doctrine exhibited in them, we cannot but in the highest degree commend, as strictly conformable to our own views of Christian truth. We should be most sorry to think it possible that there should be actually two opinions amongst the successors of that great Teacher who was "the friend of publicans and sinners," as to whether those out of the pale of Christ's flock, considered as yet unregenerate and unconverted, should be addressed at all, or not, by the Christian pastor. Yet we cannot but apprehend that the views of dif-

ferent ministers are somewhat different on this point. The bent of some, and those eminent and distinguished preachers, seems to be rather that of addressing "the elect people of God" as the class for whom more especially, if not exclusively, the word of this salvation was sent, and who alone have, or can have, an ear to listen to its instructions. Our notion, we confess, strongly is, that the Word of God is directed to man, *as man*, that is, as a corrupt fallen creature, to whom, even in proportion to his corruption and his "wretchedness of unclean living," all its provisions, and the endless store of its warnings, examples, precepts, doctrines, promises and threatenings, are adapted. We conceive that the representations of the Gospel truly made, in all their just proportions, are exactly that which is most suited to the cure of our corrupt nature; the wedge just calculated, when driven home by Divine Grace, to penetrate the hardest heart. Consequently, it is always our most earnest desire to see that wedge set point blank, and "with arguments of weight urged home" upon the most obdurate and stiffnecked. And, to change the comparison, the contrary conduct has always seemed to us as absurd as it would in the physician, possessed of a panacea for every disease of human nature, to plead his conviction that only certain persons are intended for the benefit, as a reason for passing by a very large proportion of the most diseased and plague-stricken of his charge, and applying his care and his medicine almost exclusively to those who already give symptoms of improvement and convalescence.—This is a wide subject. We cannot in a short space do justice to our own views, or to the importance of the question. We shall, therefore, only add, that the plan of the Dean of Wells, as far as we may consider it to be developed in these sermons, has our most cordial and decided approbation. We could wish, after his example, to

see, we speak boldly perhaps, the largest portion of every sermon appropriated to the largest portion, confessedly the ignorant and careless, of the audience. We could wish to see in this regard, as well as in every other, no respect of persons, in the professed followers of an impartial Saviour, the children of that heavenly Parent "who maketh the sun to shine alike on the evil and the good, and who sendeth rain on the just and the unjust." The Dean bears in the front and forehead of his preaching this most animating and inspiring of all principles; "I would that not only thou, but also *all* that hear me this day, were not only almost, but altogether such as I am." Even to the hardened and confessedly almost hopeless Agrippa he would not refuse the personal and hearty appeal, "King Agrippa, believest thou the prophets? I know that thou believest."

That this mode of constant, earnest, and well-digested address to the different classes of ungodly hearers, has no tendency to diminish the effect, or lower the standard, of the purest evangelical doctrine, the most cursory view even of these specimens will convince us. On this subject we have only to congratulate the world, and, more than all, himself, on the deep and fundamental sense of the power and grace of the all-sufficient Saviour, which pervades the whole structure of doctrine adopted by the Dean of Wells.

Of the clear and measured style of these sermons we have already dealt out our humble dole of commendation. But may we here be permitted to suggest, whether, notwithstanding the general correctness of the style, (excepting some few individual slips, through haste or inadvertence), there is not, in their general plan and construction, something which may be considered as faulty, and in that same proportion, as it generally happens, inefficient.

We confess that we have ac-

quired such a love of order in the distribution of the subject-matter of a sermon intended for popular instruction, that we can scarcely set our important imprimatur of absolute perfection upon any which we see deficient in this respect. The difference, we own, with us, both in reading, and more especially in hearing, a well and an indifferently arranged discourse, is no less than that of remembering by far the larger part of it, or of really remembering little or none at all. We are greedy enough to wish to carry much away from the spiritual feast of the Gospel; and that householder who reduces his large and substantial mass into the most easy and portable form not only for present use, but for honest theft, we think most considerate, most hospitable, and on the whole most likely to nourish his hungry and but occasional guests. Not that we should therefore recommend them to be fed upon "dry bones;" very far from it. But while we wish the several parts of the sermon to be well filled out, and to abound with the richest as well as the most diversified matter, we still covet "the fair form and just proportion" of each part as making up one regular and consistent whole. We desire to see the several members and sections of the composition to stand out in just relief, and to bear a definite and decent relation to all the rest. An unbroken, though smooth and rotund, mass does not satisfy us, although we are told of a concealed method within the skin. Neither do we think that any but a lucid, transparent, and visible, arrangement, at least in this species of composition, in general either portends or conveys the "*bona provisam rem.*"

Now on this point we do not mean to bring any heavy charge of delinquency against our valuable preacher. Perhaps we use his discourse, somewhat unjustly, as a stalking horse to our observations. At least, to tell the honest truth,

we are somewhat betrayed into them by what can scarcely in fairness fall under our cognizance at the present moment as reviewers, the style adopted by him in those most able and striking exhibitions of eloquence and good sense to which we have before alluded as lately delivered in the metropolis. We confess we were much disappointed in our after endeavours at recollection, for the benefit of friends, to find how much of his valuable matter had fled and left no traces in our brain from the very want of prominent order to which we have just adverted. We cannot help thinking also, there may be some want of artificial, which in the end may prove the most natural, arrangement of his subject in the present discourses. We allude for example, and shall only just allude, to the doctrinal part of the first of the two. The second, as containing only a series of affecting addresses to several consecutive classes, scarcely becomes in this respect the subject of criticism. If it had become so, by the addition of some little doctrinal disquisition, it would certainly have seemed to possess more stamina in its constitution. We have sometimes observed two or three well arranged and striking deductions, at the close of such a sermon, to have been exceedingly well placed, and to have been attended with a good practical effect on the minds of the audience. But we beg pardon for these observations, and fear that in reference to the very reverend and experienced Christian pastor under review, ~~our~~ criticism will be found to have proceeded far "beyond the last." A little more or a little less careful arrangement, or studied elevation of style, are points of minor importance indeed, when compared with the high and eventful duties of the Christian ministry. Critical, doubtless, these must ever be, and more so in proportion to the importance of the

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sphere in which they are to be exercised. At a time when the agitations of religious opinion seem likely to take the place, and with the same doubtful issue, of the late national conflicts; when too much tendency appears on all sides to vindicate their peculiar notions from neglect by carrying them to excess; and when, amongst a large class, many of the most fundamental doctrines of Christianity and Protestantism come, strangely enough, to be considered as errors—"earnestly to contend for the faith once delivered to the saints;" to rescue it at once from neglect and perversion; to "lift aloft the blazing torch of Revelation, and to convince the world that the same humble lamp which cheers the dwelling of the humble villager, may also gild in majestic brightness the dome of the cathedral and the canopy of the palace; to watch it in its progress, unextinguished, unsullied, over distant seas and mighty continents; and, whilst Jews and Turks, Infidels and Heretics, feel the remote influence of these labours of love, to bless the nearer flock of surrounding Christians with the edifying example of a prudent zeal, an humble life, and godly conversation;—these are the solemn calls with which the high and deserved elevation of the Dean of Wells seems most peculiarly to mark his lot;—this is the awful, though honourable responsibility, compared with which, we should expect him to "leave all meaner things," all inferior motives and considerations, to their native littleness. Action more than expression, and things rather than words, we should refer to his extended department in the stage of life;—and seeing him encompassed with so great a cloud of witnesses, ready to profit, we fear, no less by his errors in conduct, if any, than by his adherence to the path of sound wisdom, we should at once hope and pray that he might "do this one thing," and be so directed from above to "press to-

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for publication;—A Philosophical History of the European Languages, by Dr. Alexander Murray, late Professor of Oriental Languages in the University of Edinburgh, accompanied by a Memoir of the Life of the Author;—Illustrations of Ireland, or a Topographical, Antiquarian, and Philosophical Survey of that Island, with Engravings:—a complete edition of the Poetical Works of the late Rev. C. Wesley;—a History of the Town and Port of Dover, and of Dover Castle, with a short Account of the Cinque Ports, by the Rev. John Lyon, one of the Ministers of Dover;—an Account of the most celebrated Public and Private Libraries, with Bibliographical Notices, Anecdotes, &c.

The Rev. Robert Morrison, Missionary at Canton, has ready to print, a Chinese Grammar, with Chinese and English Dialogues, and is preparing a Dictionary of the Chinese Language, in three parts; in the first, the Chinese and English, arranged according to the Chinese Keys; in the second, the Chinese arranged alphabetically with English; in the third, English and Chinese.

The number of Country Banks in England and Wales, for which Licences were taken out to issue Promissory Notes in 1813, were 689.

The sub-committee, to whom it was referred, by the committee of the intended London Asylum for the Care and Cure of the Insane, to obtain information relative to the state of the insane in the places for their reception within the bills of mortality, have prepared their report, by which a variety of facts relative to the treatment of lunatics have transpired. It appears, that the patients in workhouses, with the exception of a few, who, on being first afflicted by the disease, are sent there for care and custody, and paid for by their friends, are parish paupers; and these are generally kept in gloomy and comfortless confinement. The sub-committee not being in-

vested with authority, their inspection has been in a great measure superficial; but they have been enabled to obtain an inspection of the major part of the houses for the reception of the insane within the bills of mortality. At three houses they were refused admittance, viz. at Gore House at Kensington; at Miles's Receiving Houses at Hoxton; and at Brook House. The larger private houses for the reception of the insane are, in their construction, essentially bad; generally having several beds in a room, and frequently two patients in one bed.—In the women's galleries of Bethlem Hospital, one of the side rooms contained about ten patients, each chained by one arm to the wall; the chain allowing them merely to stand up by the bench or form fixed to the wall, or to sit down on it. The nakedness of each patient was covered by a blanket-gown only. The blanket-gown is a blanket formed somewhat like a dressing-gown, with nothing to fasten it in front. This constitutes the whole covering; the feet even were naked. One female in this side-room, thus chained, was an object remarkably striking: she mentioned her maiden and married names, and stated that she had been a teacher of languages. She entreated to be allowed pencil and paper, for the purpose of amusing herself with drawing, which were given to her by one of the committee. Many of these unfortunate women were locked up in their cells, naked and chained, on straw, with only one blanket for covering. One, who was in that state by way of punishment, the keeper described as the most dissatisfied patient in the house.—In the men's wing, in the side room, six patients were chained close to the wall, five handcuffed, and one locked to the wall by the right arm, as well as by the right leg, who was very noisy. All were naked, except as to the blanket-gown, or a small rug on the shoulders, and without shoes; one complained much of the coldness of his feet. Chains are universally substituted for the strait waist-

coat. In the men's wing there were 75 or 76 patients, with two keepers and an assistant; and about the same number of patients on the women's side.—In one of the cells, on the lower gallery, the committee saw William Norris, who stated himself to be fifty-five years of age, and that he had been confined about fourteen years. A stout iron ring was rivetted round his neck, from which a short chain passed to a ring, made to slide upwards and downwards on an upright massive iron bar, more than six feet high, inserted into the wall; round his body, a strong iron bar, about two inches wide, was rivetted; on each side of the bar was a circular projection, which, being fashioned to and enclosing each of his arms, pinioned them close to his sides. This waist-bar was secured by two similar bars, which, passing over his shoulders, were rivetted to the waist-bar, both before and behind: the iron ring round his neck was connected to the bars on his shoulders by a double link; from each of these bars another short chain passed to the ring on the upright iron bar. He was enabled to raise himself, so as to stand against the wall, on the pillow of his bed, in the trough-bed in which he lay; but it was impossible for him to advance from the wall in which the iron bar is soldered, on account of the shortness of his chains, which were only twelve inches long. It is conceived to have been out of his power to repose in any other position than on his back; the projections, which, on each side of the waist-bar, enclosed his arms, rendering it impossible for him to lie on his side, even if the length of the chains from his neck and shoulders would permit it. His right leg was chained to the trough, in which he had remained thus encaged and chained more than twelve years. He informed the committee, that he had for some years been able to withdraw his arms from the manacles which encompassed them. He then withdrew one of them: and observing an expression of surprise, he said, that when his arms were withdrawn he was compelled to rest them on the edges of the circular projections, which was more painful than keeping them within. His position, we were in-

formed, was mostly lying down, and that, as it was inconvenient to raise himself and stand upright, he very seldom did so; that he read a great deal—books of all kinds—history, lives, or any thing that the keepers could get him; the newspaper every day; and conversed perfectly coherent on the passing topics and the events of the war, in which he felt particular interest. On each day that the committee saw him, he appeared coolly, and gave rational and deliberate answers to the different questions put to him.—In consequence of the discovery made by this committee of the situation of William Norris, and of a drawing which they procured to be made of him in his irons, he was visited by Messrs. Home Sumner, Lord Robert Seymour, William Smith, Hon. G. Bennett, R. J. Lambton, Thos. Thompson, and other Members of the House of Commons; but the committee have now to state, that at their last visit they observed that the whole of the irons had been removed from Norris's body, and that the length of chain from his neck, which was only twelve inches, had been doubled.—In the public hospitals it is customary to lock up the patients in their cells at dusk; this, in winter, is soon after four o'clock; and the cells are opened at seven o'clock the next morning.—The committee conclude this document by stating, that, if they have been pained by the remarkable contrast in management between one of our great public hospitals for the insane and the larger private houses generally, they have been as forcibly impressed by contrasting the practice, of even such houses, with the general economy of the "Friends' Retreat," near York; where neither chains nor corporal punishment are tolerated on any pretext; where the conveniences provided, within doors and without, are suitable to patients in any station of life; where every appearance is avoided that can afflict the mind by painful recollections; and where regulation and controul are governed by the experienced efficacy of the important principle, that whatever tends to promote the happiness of the patient increases his desire to restrain himself.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Substance of a Discourse delivered at the Abbey Church, in Bath; by the Rev. Charles Daubeny, Archdeacon of Sarum. 1s. 6d.

The Christian Minister's Address to Peo-

sons bringing a Child to be baptized; by the Rev. J. Scott, of Hull. Price 1½d.

A Sermon addressed to the British Prisoners of War lately returned from France; by the Rev. J. Scott, M.A., of Hull. 1s. fine; 6d. common.

A valedictory Address delivered at a General Meeting of the Society for promoting Christian Knowledge, on Tuesday, May 17, 1814; by George Henry, Lord Bishop of Chester, to Thomas Fanshawe, Lord Bishop of Calcutta, previous to his Departure for India; together with his Reply. 1s.

Twenty Remedies against the Fear of Death; by J. Wilkinson. 8vo. 1s.

Two Discourses, delivered in George's Meeting-house, Exeter, on the 17th and 24th of April, 1814; by Lant Carpenter, LL. D. 1s. 6d.

MISCELLANEOUS.

An Account of the Grubber; an Instrument recently introduced into East Lothian, for pulverising the Ground, and diminishing the Expense of Cultivation; by John Shirreff. 1s. 6d.

History of Ireland, from the earliest Period to the present Time; by Stephen Barlow, A. M. 2 vols. 8vo. 14. 1s.

A Literary History of the Middle Ages; comprehending an Account of the State of Learning, from the Close of the Reign of Augustus to its Revival in the 15th Century; by the Rev. Joseph Berington. 4to. 2l. 2s.

Forms for the ready Calculation of the Longitude; with the Tables published by Joseph de Mendoza Rios, Esq. F. R. S. Folio. 4s.

Letters to the Duke of Kent, on the Efficacy of equable and artificial Temperature in the Treatment of Consumption; by Thomas Sutton, M. D. 2s.

Thoughts on various charitable and other Institutions, and on the best Mode of conducting them: to which is subjoined, an Address to the Females of the Rising Generation; by Catharine Cappe. 3s.

A Survey of the Road from Calais to Paris; by L. Hebert, Geographer, and G. Dupont, Engineer. 8vo. 9s.

A Picture of Paris; being a complete Guide to all the public Buildings, Places of Amusement, and Curiosities, in that Metropolis; accompanied with six different Routes from the Coast to Paris; by Louis Tronchet. 6s.

Letters on India; by Maria Graham. With nine Etchings, and a Map of the North of India. 8vo. 14s.

A Voyage to the Isle of Elba; translated from the French of M. Arsenne Thiebault de Berneaud. 8vo.

RELIGIOUS INTELLIGENCE.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Annual Report of this Society* for the year 1813 is now before us, and it strikingly manifests the beneficial effects of the increased exertions which it has lately made. The Report is preceded by a Sermon preached by the Right Rev. the Lord Bishop of Chester, on the 3d of June, 1813; being the time of the Yearly Meeting of the Children educated in the Charity Schools in and about the cities of London and Westminster. The learned prelate, after pointing out the advantages attendant on the acquisition of general knowledge, even as this life is concerned, proceeds to enlarge on the higher benefits of a Christian education. The following passage deserves a more lasting record than our ephemeral page can give it:—

“When in the fulness of time it pleased the Almighty to reveal his Son, the Christian Teacher was called upon to discharge a superior duty, to preach the Gospel of Jesus

Christ, and to declare the glad tidings of salvation to all mankind. A Saviour had brought life and immortality to light. The grand aim, therefore, of every rational being, was no longer a perishable, but an everlasting reward—not time, but eternity. Hence, education, as the great means to this end, became of a more exalted and spiritual nature; its object was to make known unto man the purposes of his creation, to communicate a knowledge of the will of the Most High; that knowledge might lead to practice, and at length procure for him a glorious inheritance, eternal in the heavens.

“We are too apt to overlook or undervalue the importance of this instruction, because the full effects of it are not instantly and wholly perceived. But the awful truths of religion have seldom, if ever, been duly inculcated on the mind of youth, without producing the most beneficial result, if not immediately, yet at some future period of life. The precept may for a time be forgotten; the passion may break through all restraints, whilst reason and conscience slumber or sleep. The voice of religion, however, though overpowered, is not often entirely silenced, but is heard at some favourable season, in the hour of stillness and repose, and

* Both the General Account and the Annual Reports of this Society may now be purchased by any persons who are not members.

before the day of repentance is finally passed. The seed, to all appearance dead, busy yet produce a most abundant harvest.

"One of the main advantages which arises from the education of the poor, is the ability which it confers upon them to employ their leisure hours in a profitable and improving manner. Intermissions of labour find them for the most part listless and unoccupied. To avoid this oppressive tedium and languor, they are tempted to the receptacles of sloth or sin, where property is wasted, where health is undermined, and where bad habits are acquired and confirmed. *Now had the same persons been able to employ their vacant hours in useful reading, had early instruction opened to them the Bible, the temptations of idleness might not have been felt at all, or, if felt, might have been resisted and overcome.*

"Of the blessed effects which even a casual perusal of the Word of God may produce, we have a memorable instance upon record, in the life and conversion of the celebrated St. Augustine. He who was afterwards one of the most illustrious fathers of the Church, had been in his earlier years notoriously dissolute and abandoned. His attention, however, and feelings, were suddenly arrested by an awakening passage, which met his eye upon opening a page of the Sacred Volume. The impression thus excited, was durable, daily grew stronger, and at length wrought in him a deliverance from the captivity of sin. The same means may, in other cases, produce the same effect. **THE CONSEQUENCES TO BE EXPECTED FROM EVERY POOR MAN'S POSSESSING HIS BIBLE ARE INFINITE,—OF A VALUE BEYOND ALL CALCULATION.**

"There is scarcely any plan, however excellent, against which objections may not be raised, and it has been urged against this general instruction of the poor, that it disqualifies them from executing, as they ought, the inferior but necessary offices of life. What! can we conceive a situation, however humble, the duties of which will be less willingly performed, in consequence of that small and limited degree of knowledge, which these institutions impart? Is there any agricultural or mechanical employment, is there any domestic or servile occupation, which the poorest will discharge with less fidelity and skill, because the charitable have taught him to read and write? Will they be less faithful, because they know the grounds of their obligation? Will they be less satisfied, because they have learnt that their lot and the whole disposing of it are of

the Lord? On the contrary, who, but for the hopes and consolations of religion, would contentedly submit to hardships, privation, and toil? Banish the idea of God out of the world, and the whole system is disorganized; acknowledge his superintending Providence, and all things work together for good unto all men.

"If we wish to produce the full effects of a religious education, the materials must be prepared and the foundation laid, at a much earlier period than they commonly are. Much evil is occasioned, and much good neglected to be done, before the generality are at all aware of it. None but those who have watched the dawn of the human understanding are sensible, how early and how deep impressions may be made. Children reason not only better, but sooner, than is generally supposed. The work, therefore, if it is to be done to the best advantage, must be begun betimes. From an ignorance or neglect of this truth, all future endeavours are frequently unavailing. Parents, therefore, and preceptors, cannot too strongly be reminded, that the education of children should commence almost from their birth. The years of infancy are the most important, but the most neglected period of their lives. These form the heart, and stamp the character of the future man. And should the engagements and the cares of life devolve the parental charge upon another, yet surely the greatest caution and consideration are required, more than I fear are generally bestowed, in ascertaining the habits and opinions of those persons to whom children are entrusted, and from whose sentiments and principles they naturally imbibe their own. And here we cannot but express a wish, that an increased attention to the morals of youth may be shewn, in our public schools, and seminaries of learning. A knowledge of the ancient languages and the acquisition of human science, both are and ought to be among the prominent objects of these excellent institutions. But let them not stand first in view. An elucidation of the Scriptures, and the inculcation of moral principles are entitled to a far higher consideration, to the principal share of our time and thought. Let not this opinion, however, either give offence, or be misunderstood. I mean not to affirm, that no anxiety at all is shewn to the concerns of religion; neither do I think that they are less regarded at the present, than at any preceding period; but what I believe and assert, is, that a greater degree of attention is still called for in some cases, and that too

much can hardly be bestowed in any. For the end is worthy of the means, an object which will always repay the utmost care and zeal. Too long has our youth been educated for the world, let us now strive to educate them for God."

We now proceed to the Report. From this we find, that the constitution of the Society has undergone some material improvements since the date of the preceding Report. The necessary benefaction of subscribing members at admission had then been reduced from not less than two pounds to not less than one guinea. Now, however, all parochial clergymen with small incomes are admissible, without the payment of any benefaction at admission, on claiming the benefit of the rule to that effect; and this benefit is extended retrospectively to all such clerical members admitted since Christmas, 1812, as choose to avail themselves of it. Besides this, under the name of Corresponding Members, clergymen, to whom a subscription might be inconvenient, may be admitted to the privileges of the Society without either benefaction or subscription. In consequence of these new regulations, and the exertions of Diocesan and District Committees, thirty of which had been added to the Society's list in the year 1818; the number of subscribing members, which at the end of the year 1810 was 3560, at the end of the year 1813 was 7669. To secure a supply, at once effectual and permanent, of the holy Scriptures, the Book of Common Prayer, and the Society's Tracts, the farther expedient of a periodical parochial collection is strongly recommended, and the universal adoption by the several Committees of a day of Anniversary Meeting, to be holden at some principal place within the limits of their respective operations; when schools receiving books through the Society, may be brought together in the cathedral, or other principal church in the district, after the manner of the yearly meetings at St. Paul's of the London Charity Schools.

Of the parochial and general collections, one third is required to be paid to the Society in aid of its general designs: for the remaining two thirds, books are allowed at the reduced prices of the Society, which are so low, that the parishes will still be gainers by the arrangement, to the extent of upwards of 25 per cent.

For facilitating the supply of all parts of the kingdom, depôts of books have been formed by many of the committees, consisting of Bibles, New Testaments, Common

Prayer Books, School Books, and Tracts, at the discretion of the Committee.

On the subject of education, the Society congratulates the public on the progress which has been made, and is making, in the establishment of schools in all parts of the kingdom for the education of children of the lower order of the community, especially through the agency of the National Society, most of whose schools are supplied with books by the Society for promoting Christian Knowledge. In future, it is intended to specify the schools which derive aid from this Society. In the mean time, mention is made of a report from the Deanery of Hedingham, of 30 parishes, in which schools containing 2300 scholars are regularly supplied with books through the Society; and of another report of the state of the Sunday Schools at Manchester and Salford, belonging to the Established Church, by which it appears, that 7000 children are there in constant habits of religious instruction.

The Memorial of the late Dr. John on Indian Civilization has turned the attention of the Society to the promotion of schools in the East Indies, and a gratuity of 50*l.* has been voted in aid of that design; (we should have been better pleased, had the vote been 1000*l.* a year;) and an offer is made of duly appropriating to the same object, the special benefactions of benevolent individuals. The Society also recommends this matter to the attention of its Missionaries and friends in India; and professes its readiness to co-operate in any judicious measure for furthering so desirable an end.

The books issued by the Society, from April 9, 1812 to April 9, 1813, were as follows:—*sold to members*, for 13,824*l.* 2*s.* 8*d.*, the cost to the Society being 22,616*l.* 1*s.* 4*d.*; 19,880 Bibles, 43,671 New Testaments and Psalters, 45,730 Common Prayers, 41,913 other bound books, and 426,713 small Tracts. *Given gratuitously*; 2118 Bibles, 7082 New Testaments and Psalters, 2951 Common Prayers, 616 other bound books, and 4083 small tracts. *Issued for the service of the Navy, and paid for by the Lords of the Admiralty*; 1916 Bibles, 6975 New Testaments and Psalters, 2800 Common Prayers, 748 other bound books, 4033 small Tracts. A farther impression of 2500 copies of the Welsh Bible has been printed from the Society's stereotype plates, and an edition of the Welsh Common Prayer Book has also been completed, to be had bound by members at 2*s.* 4*d.* each. A large number of copies of the Arabic Bible still remain in the Society's Store-room to be

disposed of, when proper opportunities occur. And in addition to several English Tracts placed on the Society's list, 30% were granted to promote an impression of the German Lutheran Catechism for the use of poor Germans in this country.

Measures have been taken to secure a more extensive circulation of the Society's Tracts, with a view to counteract the pernicious influence of *methodistical*, impure, or inflammatory pamphlets; and to render the distribution more efficacious, a Committee has been appointed to revise the Society's Tracts before they are reprinted; to report to the Board the expediency of reprinting them at all; and to "recommend such corrections, additions, or other alterations, as may appear to them to be requisite*."

We now come to the East-India Missions of this Society. Of the appointment of the Rev. Mr. Jacobi as one of its Missionaries; of Dr. Middleton's able Charge, and Mr. Jacobi's Reply, we have already given an ample account in the volume of last year, p. 673. He took his departure for India in the month of April, 1813. The accounts from abroad are neither so copious, nor so interesting as they have usually been. Mr. Pæzold, the Missionary at Vepery, had visited a variety of places, and had baptized 34 individuals, of whom eleven were adults. Mr. Holsberg, from Cuddalore, states, that some of the families were living as became Christians; while others had been overcome by their weakness, but, he trusted, had seen and repented of their sins. He speaks very favourably of a native catechist, who was attached to his Mission; and complains of the generally declining state of the Mission from want of funds. "Its external circumstances being very narrow, he had endeavoured to uphold it with what little of his own he could spare; but himself being in narrow circumstances also, and having no office from Government, nor any assistance from Germany, he was under

great alarm as to what would become of his Mission." Mr. Pohle writes from Trichinopoly in the same strain. "The support of the Mission," he states, "was attended with great difficulties, especially as their customary receipts from Germany had failed." "I look up to the Lord," he observes, "for help." The bad examples of Christians, he describes as doing unspeakable mischief. He was faithfully aided in his labours by four native catechists and two native schoolmasters. The members of the Tamul Congregation were about 320; of the Portuguese, 137.

The Danish Missionaries at Tranquebar state, that 5000 copies of the Tamulian New Testament were about to be printed at the Calcutta Press; and "they bless God that various nations, in their different languages, are now likely to be blessed with the holy Scriptures." Some account is then given of Dr. John's schools (which we largely noticed in our last volume), containing 550 children, which had been assisted by the Rev. Mr. Thompson at Madras, and Colonel Moleworth of Jaffna. Dr. John had baptized eighteen heathens and five Roman Catholics. The East-India fund received an important aid, by a generous donation of 600*l.* from an anonymous benefactress.

The receipts of the Society, in 1813, amounted to nearly 38,000*l.*; and its payments to about 30,750*l.*

BRITISH AND FOREIGN BIBLE SOCIETY.

The following is the substance of the Tenth Annual Report of this Society.

1. EUROPE.

IN GERMANY, the different Bible Societies exhibit, notwithstanding the miseries occasioned by war, solid proofs of a deep and growing interest in the object of the Society. That at Berlin has completed a second edition of the Bohemian Bible, of 5,000 copies, and it finds at this time a more frequent inquiry than formerly among the poor after the German Scriptures. The Committee has aided this Society with 1500 dollars.

A Wirtemberg Bible Institution has been established, under the patronage of the King of Wirtemberg, and with a direct appointment to provide for the Protestant population of the kingdom. The Committee, anxious to encourage this Institution, added to their former donation of 200*l.* a further donation of 300*l.* The Institution has already an edition of 10,000 Bibles, and 2,000 extra Testaments in the course of printing.

* We confess ourselves to be a little alarmed at the extensive range of the labours of this Committee. Is it intended that all corrections, additions, or other alterations proposed by the Committee, and sanctioned by the Board, of whatever kind they are, may be introduced into tracts originally written by Beveridge, Woodward, Kenn, Tillotson, Stonehouse, &c.? How very slight to the eye may be the alteration which shall make these tracts, no longer speak the sentiments of their authors on vital subjects!

† Why should this complaint be repeated year after year in vain? Why, indeed, should it exist at all?

* This edition has been printed at the Missionary Press at Serampore by the Calcutta Auxiliary Bible Society.

Various other sums have been voted, in the course of the year, to promote the circulation of the Scriptures in Germany.

"Though the Committee does not stand officially connected with the Catholic Bible Society at *Ratisbon*, they consider it both a duty and a pleasure to state, that this zealous and benevolent Society proceeds with great spirit in printing the German Testament, which meets with so rapid a sale, that the Society can scarcely keep pace with the eager and constantly-increasing demands."

In SWITZERLAND, the German Bible Society at *Bâle* has not furnished an account of its operations; but there is reason for believing, that its exertions have not relaxed.

The Bible Institution at *Zurich*, has proceeded with diligence and success. The Committee learning that this Society, by the purchase of Bibles, and printing an edition of the New Testament, had exhausted its resources, and that it earnestly desired to proceed to print an impression of the whole Bible, granted the additional sum of 250*l.*, to promote this important work.

In addition to the Zurich Bible Institution, and the Bible Committees at *Schauffhausen*, and at *Churr*, a similar Committee has been formed at *St. Gall*, by the exertions of a merchant, venerable both by age and piety.

"I wish," says this venerable correspondent*, "to work while it is called to-day, being now in my 74th year, and feeling desirous to render myself useful in my day and generation. Our Lord well deserves that all the powers of our body and soul be entirely consecrated to him."

In DENMARK, the Fœhnen Society continues its exertions, and has even sent copies of the Scriptures into Norway, Holstein, and Jutland.

The Rev. Mr. Henderson, who obtained permission from his Danish Majesty to reside at Copenhagen, to superintend the printing of the Icelandic Bible, has completed that work; and is now preparing to depart for Iceland, to superintend its distribution, and form connexions for carrying on the plans of the Society.

The Committee authorised Mr. Henderson to expend the sum of 50*l.* in the purchase of Bibles and Testaments, for distribution among the poor in Denmark, and to purchase a sup-

ply of the Scriptures for the use of the Greenlanders. Mr. Henderson had procured 300 copies of the Greenlandish New Testament; and had encouraged the circulation of the Scriptures in *Borriholm* and Norway.

SWEDEN has made considerable progress in providing for the dissemination of the holy Scriptures, chiefly through the zealous and prudent exertions of the Rev. Dr. Brunmark, who, when proceeding on a visit to his native country, charged himself with powers from the Committee to encourage the formation of Bible Societies, by grants and promises of further aid. Three new Bible Societies have been established in Sweden, viz. the *Gothenburg*, *Westeras*, and *Gothland* Societies, patronised by the Bishops of those dioceses: the second comprehends the provinces of *Westmania* and *Dalecarlia*. To each of these new Societies the Committee has granted a donation.

The Evangelical Society in *Stockholm* has, in the last year, printed 5,000 copies of the New Testament, and 2,000 Bibles; of these, 843 Bibles, and 2,047 Testaments, have been distributed gratis; the joy of the poor on receiving them was very great. The Committee has given 200*l.* in further aid of this Society. Copies of the Society's Reports, and of certain of the Society's editions of the holy Scriptures, have been presented to the Public Libraries at *Götheburg*, *Wisby*, and *Westeras*.—The Committee take leave of Sweden, in the words of the Bishop and other Patrons of the *Gothenburg Bible Society*: "We are at a distance from each other, as to the earthly spot we inhabit; but our joys, our views, our hopes, in this blessed work are the same."

In the RUSSIAN EMPIRE, the Bible Society at *Abo* in *Finland*, is pursuing its useful labours with zeal and activity.—The Finnish New Testament, on standing types, is in a course of printing. The joy of the Finlanders, in the prospect of being furnished with the Holy Scriptures, is very great; and so liberal have they been, in the midst of their poverty, that their subscriptions have more than tripled what was expected by the most sanguine. In the mean time, the 200*l.* voted by the Committee, to supply the poor Swedes in Finland with copies of the Scriptures, have been employed for that purpose: the distribution has commenced, and has rejoiced the hearts of many.

Early in last June, the Rev. Mr. Paterson undertook a journey through the provinces of *Courland*, *Livonia*, and *Estonia*. Mr. Paterson, among many other things, discovered, that in the district of *Dorpat*, in

* In the course of three years this venerable man, whose name is *Steinman*, has distributed 3,600 Testaments, and 800 Bibles, chiefly to the poor, and has sent 3,000 florins to the Bible Society at *Bâle*.

Livonia, including a population of 106,000 souls, not 200 New Testaments were to be found. The event of this journey was the regular establishment of four Bible Societies; viz. at *Dorpat*, *Reval*, *Mittau*, and *Riga*. Mr. Paterson was greatly assisted in establishing these societies, by the personal influence and exertions of Count Lieven, and Baron Vietinghoff, two of the directors of the St. Petersburg Society; and the several institutions are patronised and conducted by some of the first characters for station, learning, and piety, in the districts to which they belong.

The Rev. Mr. Pinkerton was in the mean time not less zealously employed in promoting, with similar aid, the formation of a Bible Society at Moscow.

This important event took place on the 4th of July, O.S. On that day, the Bishop of *Dimiriëff*, and Archbishop *Vicarius* of Moscow, *Augustine*, accompanied by five of the first clergy, together with a number of the most respectable nobility, met in the Hall of the College for Foreign Affairs, and unanimously formed the Auxiliary Bible Society of Moscow.

Connecting the formation of the Moscow Bible Society with the awful visitations which that ancient capital had so lately experienced, the Committee are at a loss to express their mingled emotions of astonishment and gratitude. They can only exclaim, "It is the Lord's doing, and it is marvellous in our eyes!"

The distinguished services of Mr. Pinkerton are spoken of with merited commendation.

To the above societies in Russia, must be added one recently formed at *Yaroslaff*, in the interior of the country, under the patronage of the bishop and other persons of distinction.

"The Committee of the St. Petersburg Bible Society, under whose direction the operations of these societies are conducted, have displayed throughout, and continue to display, an extraordinary degree of energy, liberality, and wisdom. Under their superintendence, the Moscow Bible Society has begun its labours most auspiciously, by opening a correspondence with the most respectable bishops, governors, and men of character, and by proceeding to distribute the Scriptures in the Slavonian language for the benefit of the native Russians. The *Dorpat*, *Reval*, *Mittau*, and *Riga* Bible Societies, are proceeding to print the New Testament in the dialects of these respective countries: while, the St. Petersburg Committee are printing, at their own charge, the

Bible in the Finnish, German, and French languages, and the New Testament in the Armenian and Polish. They have also resolved to appropriate a considerable part of their funds towards enabling the Holy Synod to furnish a supply of the Scriptures in the Slavonian language, in proportion to the existing wants. And, finally, they have undertaken the charge of printing the New Testament in the Calmuc, at the expense of the British and Foreign Bible Society." The printing of the Armenian Testament has awakened great attention among the Armenians, and a fervent desire to possess that invaluable treasure. They have subscribed liberally to the funds of the Society. Their archbishop, who resides at *Astracan*, has taken upon himself to revise the sheets as they leave the press; and there is good reason to hope, that the distribution of the Scriptures among that widely scattered people, will, under the blessing of God, be attended with the most beneficial effects. The Committee of the St. Petersburg Society have distributed to the prisoners of war the Scriptures in various languages, furnished by the British Society. They have also distributed English Bibles and Testaments to the poor British; particularly to the sufferers in Moscow, and various parts of the interior, and to the British seamen at *Cronstadt* and other stations.

In the mean time, they have notified, through various parts of the empire, the plan of the Society: the result has been, the opening of numerous channels for the distribution of the holy Scriptures, and pledges of co-operation from persons of the first consideration, both lay and ecclesiastical; and among these last from Armenian, Russian, and Catholic prelates. A circular address of the Catholic bishop of *Podolsk*, contains the following passage:—

"I will cheerfully devote my time and talents, as well as part of my income, (small as it is,) to the furtherance of an object, which by the assistance of God, cannot but prosper. With such views I address you, reverend brethren, pastors of our flocks; that ye, who are the first leaders of the people, the first who stand in need of these books, and, following the example of David, ought to meditate in the law of your God day and night, may likewise be the first to inscribe your names in the list of the Bible Society, the first to present their donations or annual subscriptions, each according to his ability and inclination."

To each of the Bible Societies established at *Dorpat*, *Reval*, *Mittau*, and *Riga*, the

Committee have presented a donation of 300*l.*; to the Bible Society at Moscow, 500*l.*; and to the St. Petersburg Bible Society, a second donation of 1000*l.*

The Turkish, or rather Tartar, New Testament, which was printing by the Missionaries at Karaas, and for which the British and Foreign Bible Society furnished the types, ink, and paper, is now finished, and preparing for distribution.

To the poor in Sweden, various copies of the Scriptures, to a considerable extent, have been furnished, through the Rev. Dr. Brunmark. The 300 Swedish Bibles, and 600 Testaments, forwarded to Reval, and the 1000 German Testaments forwarded to Riga, at the Society's expense, have been distributed; the former among the poor Swedes, and the latter among the German inhabitants of Courland, Eivonia, and Esthonia.

Grants have also been made, through various channels, to the Catholics in different parts of Germany and Switzerland. The sums allotted to this object amount to 800*l.*; 300*l.* of which were assigned to the Rev. Leander Van Ees, Catholic Professor of Divinity at Marbourg, in order to supply 8000 Testaments for the use of Catholic schools. This excellent man states, that the Testaments furnished by the Society had conducted to "the moral and religious improvement of the people," and to their "consolation under the pressure of these eventful times."

The recent calamities of Germany drew the attention of the Committee to the spiritual wants of that empire, and they placed various sums of money at the disposal of individuals and committees, at Altona, Bremen, Berlin, Halle, Nuremberg, Leipzig, Dresden, and Wernnhut, in order to supply the poor exiles from Hamburg, and the sufferers by the war in Germany, with copies of the holy Scriptures: and these supplies have been most thankfully received.

The Committee close their statement of transactions in Europe, by reporting the formation of a Bible Society at Amsterdam; the objects of which are to ascertain and supply the want of the holy Scriptures in the English language among the indigent members of British churches in that country; and to promote the establishment of a National or Dutch Bible Society. Of this Society the Hereditary Prince of Orange is the Patron, the Earl of Clancarty President, and the Vice-Presidents and Directors consist of Englishmen and Dutchmen of the first respectability. The Committee have en-

couraged it with a grant of 500 English Bibles, and 1000 English Testaments; and promised the sum of 500*l.* on the establishment of a National Bible Society for the United Netherlands.

2. ASIA.

The Corresponding Committee at Calcutta has a general object, viz. that of promoting translations of the Scriptures generally; the Calcutta Auxiliary Bible Society has, as its primary end, the limited object of supplying the native Christians of India. With this previous explanation, the Committee details the principal facts transmitted to them by the Rev. Mr. Thomason, the Secretary of both Institutions.

The Corresponding Committee have adopted measures, by which it is hoped that the revision of the Arabic New Testament and Pentateuch will be effectually accomplished.

Mr. Thomason has proposed to Meer Seid Ali, the Persian translator, employed at Shiraz by the late Rev. Henry Martyn, very liberal encouragement to induce him to come to Calcutta, and add a version of the Old Testament to the New, which had been finished at Shiraz, previously to the decease of Mr. Martyn. The Corresponding Committee have taken every precaution to secure the safe arrival of Mr. Martyn's version of the New Testament, by directing quadruplicates to be made of it before its transmission from Shiraz.

In the mean time, the Hindostanee version of the New Testament, by the same excellent hand, assisted by Mirza Fitret, and which has been admired by all good judges of the language, is in progress. The four Gospels have been printed separately, to the number of 4000 copies each: the impression of the entire work is designed to be 2000. A large proportion of the Gospels has been in circulation for some time. As soon as St. Matthew's Gospel was struck off, the copies were distributed. They have been received with thankfulness, and read with avidity, in many parts of the country; chiefly through the activity of the Rev. Mr. Corrie, and his coadjutor, Abdoel Maseeh, a convert from among the native Mussulmen, and a fruit of Mr. Martyn's ministry.

The Bible Depository, furnished with the Scriptures in all languages, is in full activity; every week parcels of boxes, filled with the Scriptures, are sent off to some part of the country.

With respect to the transactions of the Calcutta Auxiliary Bible Society, the native Portuguese have been largely provided

with New Testaments; and "the present has been always thankfully received, and in some cases with tears of joy;" 5000 copies of the Tamul New Testament, through the almost incredible industry of the Missionaries of Serampore, are ready for distribution. Two thousand copies of the Cingalese Testament, designed as a present to the Bible Society in Ceylon, had been put to press. The imperfect state of the version, which is undergoing revision at Colombo, influenced the Calcutta Auxiliary Bible Society in printing so small an edition.

The Malayalim version is in progress; and, in the mean time, 500 copies of the Malayalim Gospel, printed at the expense of the British and Foreign Bible Society, have been put into a channel of distribution, and will prove a seasonable though small supply for the Syrian Christians.

Of the four classes of native Christians, therefore, with a special view to whom the Calcutta Society was originally formed, a bountiful provision has been made for three. "Every practical effort is making in behalf of the remaining class of Christians, who are in the mean time furnished with a small temporary supply, which will be received by them with the most heartfelt joy."

The Society has also undertaken a large edition of the Armenian Scriptures, at the earnest request of Johannes Sarkis, a principal Armenian at Calcutta, who has himself come forward with 5000 rupees, as the united subscription of his countrymen to that work.

The Missionaries at Serampore had not advanced far in making types for this Armenian Bible, when a new call arrived from another quarter. The Resident at Amboyna sent the Society a memorial in behalf of the Amboynese Christians, accompanying his letter with a handsome subscription in aid of an edition of the holy Scriptures for their service. The Amboynese use the Malay Bible in the Roman character, and are computed (in Amboyna alone) to be about 20,000. The Committee of the Calcutta Bible Society felt the importance of this call, and determined on applying to Government for pecuniary aid. The answer of the Government was favourable. They announced their resolution to give 10,000 rupees in aid of the Malay Scriptures; and added, that having recently heard of a similar plan in progress at Batavia, they recommended to the Committee to open a correspondence with Batavia, and report the result to Government, who will then decide upon the appropriation of the money.

To this intelligence is added the gratifying statement, that the Malayalim Scriptures have advanced to the end of St. Paul's Epistles; that the Cingalese New Testaments would be finished in a few weeks; that a large shipment of the three first Gospels had been made for the island of Ceylon; and, that ten presses were in constant use at Serampore, for printing the Scriptures.—The Committee of the British and Foreign Bible Society have, in addition to their former grants, instructed the Calcutta Corresponding Committee to draw for 1000*l*.

A society was established at Bombay on the 18th of June last, under the designation of "The Bombay Auxiliary Bible Society;" the objects of which are, "to promote the circulation of the holy Scriptures; and especially to supply the demands of the native Christians on the western side of the Peninsula of India." This establishment has been effected under the direct patronage of the Recorder, the Members of Council, and some of the most respectable persons in the Presidency, and with the countenance and encouragement of his Excellency the Governor, Sir Evan Nepean, Bart., one of the Vice-Presidents of the Parent Society, who has contributed 1000 rupees in aid of its funds.

Mr. Morrison, at Canton, advances rapidly in his work of translating the Scriptures into the Chinese: the first edition of the Acts had been distributed; a corrected edition was in the press; and it was expected, that in the course of the last year the whole Testament would be printed. The Committee, understanding that a channel of conveyance was likely to be opened through Russia to the Chinese empire, have ordered a supply of copies both from Canton and Serampore, to be forwarded to the St. Petersburg Bible Society.

3. AFRICA.

A society has been formed at the Cape of Good Hope, under the auspices of the Governor-General, Sir John Cradock, which unites the education of the poor with the distribution of the Scriptures; and in reference to the latter of these objects, the Committee of that newly-formed Society have opened a correspondence with the Parent Institution.

The distribution of the Scriptures sent hence by the Society, in Cape Town and the Vicinity, appears to have been made with judgment and good effect.

Copies have also been gratefully received

by the Military in Cape Town, particularly by the 93d regiment of Highlanders; who desired their thanks might be presented to the Committee, and insisted upon paying the cost prices of the Bibles and Testaments, to avoid putting the Society to expense.

On the 11th of November, 1812, was formed, under the sanction of his Excellency the Governor, at the Government House in Port Louis, Mauritius, "The Bible Society of the Islands of Mauritius, Bourbon, and Dependences." This Institution appears to have been established in a spirit, and upon a basis, which promise to render it a very useful Auxiliary to the British and Foreign Bible Society, in promoting the circulation of the Scriptures among the African Islands. In what degree the Scriptures may be supposed to have been wanted in the Mauritius itself, may be inferred from this, that many persons were living in the island, at the advanced age of sixty and seventy years, who never saw a Bible. The avidity with which the Bibles and Testaments are purchased, is said to be beyond all description; 100 copies were sold in one day, and twice as many more could have been disposed of with the greatest facility. Daily messages of gratitude and thanks were received from the inhabitants, for the attention of the British and Foreign Bible Society to their eternal welfare, in supplying them with the means of Scriptural knowledge.

An Auxiliary Bible Society has also been instituted at St. Helena, of which Thomas Greentree, Esq. is the Treasurer, and the Rev. Samuel Jones, Chaplain to the colony, is Secretary. The first communication of this Society was accompanied with a contribution of 160*l.* sterling.

4. AMERICA.

The object of the Society continues to excite attention and liberality in the West-India islands, particularly in Jamaica. Contributions have been received to the funds of the Society in the course of the last year from different parts of that island; among them 283*l.* 10*s.* 5*d.* from the corporation of Kingston, and 100*l.* from the Justices and Vestry of the parish of Westmoreland. To these should be added, the sum of 55*l.* 3*s.* 6*d.* sterling, from a Society under the designation of "The Jamaica Auxiliary Bible Society of the People of Colour."

In North America, many new societies have been formed. Three of them, viz. "The Mason Hall, the Virginia, and the Rhode

Island Bible Societies," have officially notified their establishment to the Committee; who have, on their part, acknowledged the communication, and accompanied their letters of acknowledgment with a donation, in the first case of 50*l.*, and in the two latter of 100*l.* each.

The Louisiana Bible Society is another newly-formed Society, from which great good may be expected. Its operations will be among a free population of 100,000 souls (of which about 70,000 are Roman Catholics), and about 40,000 slaves. "The Catholic bishop in Louisiana, with the other principal Clergy of the Roman Catholic Church," expressed themselves "perfectly willing to have the Scriptures circulated, and even to aid in the good work themselves." The Committee have granted the sum of 100*l.*, to be laid out in the purchase of French Bibles and Testaments from the Philadelphia Bible Society, for the use of the Bible Society of Louisiana.

With regard to the Bible Societies previously in existence, they appear to proceed with good success. The annual Reports of the Philadelphia and New York Societies, display the evidences of unabated ardour and progressive labours; and the accounts they furnish of the other sister institutions in the United States, are equally satisfactory.

But if evidence were wanted of an interest taken by those Societies in the object of the British and Foreign Bible Society, and of the salutary influence which such a feeling is capable of producing, that evidence would be furnished by the generous conduct of the Massachusetts Bible Society, in their recent transmission of 155*l.* sterling, in order to replace a supply of Bibles, designed for the British Colonists in Nova Scotia, but which had been captured and sold by an American privateer. The Committee are anxious to record their admiration of this gratifying triumph of Christian principle; and, with their brethren of Massachusetts, express their hope, that the conduct to which it has led "will remind both nations, that we are fellow-Christians, followers of a Master, who has solemnly commanded us to love one another."

The Committee further announce the formation of a Bible Society at Halifax, designated "The Nova Scotia Bible Society," under the patronage of his Excellency the Governor, Sir J. C. Sherbrook, and other characters of distinction. The fruit of the establishment of this new institution

has already appeared, in the transmission of 200*l.* sterling to the funds of the Parent Society. A Branch Society has been added at Liverpool, denominated "The Queen's County Auxiliary Bible Society," of which the Rev. John Payzant is the President; and its management is entrusted to respectable characters, both civil and military. Two other Auxiliary Societies, on a smaller scale, have announced their formation, and remitted contributions; one at Pictou, in Nova Scotia, and the other at Quebec. Collections have also been transmitted to the funds of the Society from Montreal.

Thankgivings continue to be presented from the Christian Congregations under the care of the Moravian Brethren in Labrador. They represent the copies of the Scriptures which they have received in the Esquimaux language, as "an invaluable gift," and as having tended to promote a great eagerness to learn to read, both in children and adults.

5. GREAT BRITAIN AND IRELAND.

The Society's Contributors and Supporters have been greatly increased by the formation of Auxiliary Societies, Branch Societies, and Bible Associations. The Committee particularly the Oxford and Oxfordshire Auxiliary Bible Society, under the patronage of the Lord Lieutenant of the County, the Chancellor of the University, several heads of houses, nobles, and dignitaries, &c. as shedding a peculiar lustre on the tenth year of the Society's history.

Since the last annual meeting of the Society, there had been formed in England and Scotland about 40 Auxiliary Societies, with numerous Branches and Associations, all under patrons of high name and extensive influence.

The numerous institutions previously formed have continued to transmit large contributions to the funds of the Parent Society. The whole amount received from this source had amounted to the immense sum of near 53,500*l.* It will appear from this that the zeal of the Auxiliary Societies, in behalf of the general cause, continues undiminished; and, in various instances, their exertions have been considerably augmented. For much of that vigour which has characterised them, the Committee are authorised, by those Auxiliary Societies, to say, that they are indebted to the reasonable visits and zealous services of their Secretaries.

In Wales and Scotland, and also in Ireland, considerable exertions are stated to have been made during the last year; and

they have been attended with corresponding success. The Hibernian Bible Society in Dublin, has, within that period, increased its branches from 37 to 53, and issued 50,000 Bibles and Testaments: by its exertions, the Scriptures are now on sale in more than 100 towns in Ireland.

The distribution of the holy Scriptures from the Society's Depository in London, through various channels, has kept pace, during the last year, with the other exertions of the Society. The principal of these channels are the Auxiliary Societies. It would, however, be injustice to Bible Associations to overlook their services in promoting, and in many places without expense to the Society, the distribution of the holy Scriptures.

In estimating the value of Bible Associations, the Committee are at a loss to determine, whether more is derived to the funds and operations of the Parent Society, by this popular instrument, than is communicated through the feelings which it excites, and the moral improvement to which it leads of the lower orders of the public. The Committee specify the Tindale-Ward and the Southwark Auxiliary Societies, as furnishing instances of organization so complete, activity so regular, and a system so productive, that they may be appealed to with propriety, as exhibiting an advantageous specimen, both of the principle and of the operations of Bible Associations.

The amount of copies of the Scriptures issued from the commencement of 1813, to March 31 of the present year, is 167,320 Bibles, 185,249 Testaments; making the total issued, from the commencement of the Institution, to that period; 390,323 Bibles, 395,002 Testaments; in all, 985,325 copies; exclusive of about 41,525 circulated at the charge of the Society from Depositories abroad: making a total of 1,026,850 copies, already circulated by the British and Foreign Bible Society. To this may be added 123,000 copies printed or printing by Societies on the Continent of Europe aided by the Parent Society.

The Committee could, with pleasure, expatiate on the feelings of joy and gratitude which have been displayed by an interesting class of the Society's objects, Foreign Prisoners of War, on receiving the Bibles from the hands of their enemies. The circumstances which have changed the condition of these captives, have afforded the Committee an opportunity which they have not neglected to improve. Numerous Prisoners of War have been supplied with

copies of the Scriptures, on returning to their native country; and they have manifested, on acquiring them, the most lively emotions of gratitude and joy. Nor have the British Prisoners of War in France been forgotten: a considerable supply of Bibles and Testaments was furnished for their use; and the gift has been acknowledged, with due expressions of thankfulness.

Among other works printing by the Society, are the Book of Psalms and the Gospels of St Matthew and St John, in the Ethiopic, and the New Testament in the Syriac. The latter of these works is proceeding under the able and judicious superintendence of the Rev. Dr. Buchanan.

The Committee express their sense of the loss sustained in the course of the last year by the death of Mr. Granville Sharp, the honoured individual who presided at the Meeting at which the Society was formed, and the earliest and largest benefactor to its Library.

The Committee close their Report with enforcing on themselves, and the Members of the Society, the obligation of unfeigned gratitude to God, and of augmented energy in prosecuting, to the greatest possible extent, the sacred object of their Association.

The seed from which this plant has sprung, was sown in a season apparently little favourable to its growth and fertility: but, nourished by the secret influences of Heaven, it has arisen and flourished amidst storms and convulsions; extending its loaded boughs to the ends of the earth, and offering the blessings of shade and refreshment to the weary and afflicted of every nation under heaven. It is still putting forth fresh shoots in almost every direction, and proclaiming, to all who are hungering and thirsting after righteousness, "Fear not!"—"For the tree beareth her fruit."

The storms have now ceased to rage; the convulsions are no longer felt; judgment has given way to mercy; and the long night of discord and calamity, in which Europe and the civilized world have been enveloped, appears to be passing into a glorious day of order, and peace, and social concord.

The Committee entertain a sanguine hope, that this improvement will augment both the facilities and the resources of the Institution, and enable it to advance more rapidly in the execution of its sacred design, "to

make the way of God known upon earth, and his saving health among all nations."

Stimulated by these considerations, and encouraged by the success with which the good pleasure of God has crowned the exertions of the Society, let it pursue the course which He appears to have marked out, and continue the dispensation of the Word of Life "to every nation, and kindred, and tongue, and people." In the prosecution of a work so congenial with the spirit of his own Revelation, the British and Foreign Bible Society may confidently expect the blessing of God. In proportion as it advances to the completion of its object, it will approach that desired and predicted consummation, when a loud voice shall be heard from Heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: For the former things are passed away."

£. s. d.

Total net Receipts, exclusive of Sales; of which the sum of 53,403l. 8s. was contributed by Auxiliary Societies 62,441 8 10
Received by Sales, the major part of which was for Bibles and Testaments purchased by Bible Associations..... 24,774 17 11

87,216 6 9

Total net Payments, of which 60,890l. 1s. 8d. was for Bibles and Testaments in the Languages of the United Kingdom..... 84,652 1 5

Amount by which the Year's Receipts have exceeded the Payments 2,564 5 4

The Society is under engagements, which will chiefly fall to be paid in the course of the current year (1814) for Bibles and Testaments to supply Auxiliary Societies, and for general purposes, and sundry Foreign Money Grants, amounting together to about 28,600l.

Some account of the Hibernian Auxiliary Church Missionary Society, and of the Sunday Schools in Antigua, with a variety of other Religious Intelligence, we are under the necessity of postponing.

VIEW OF PUBLIC AFFAIRS.

WE recur to the subject of the Slave Trade. And here we will begin with stating, that, after having heard from the lips of the different speakers in Parliament every syllable which has been urged in explanation of that article in the Treaty of Peace on which we commented so largely in our last Number; after having candidly weighed all the considerations presented to our minds in private, and having enjoyed the benefit of another month's deliberation; we remain of the same opinion which we formerly expressed—namely, that the stipulation in question is most disastrous to Africa, and disgraceful to Europe. Let us hear on this point the sentiments of an individual, whom no one will suspect of being hurried away by a false zeal, or of lending the sanction of his respected name to exaggerated views and statements. The Rev. Mr. Gisborne has just published a sermon, preached on the day appointed for a general thanksgiving, which is marked by his usual ability, and by his known attachment to the general policy pursued by his Majesty's Ministers during the last twenty years. To that sermon, however, he has deemed it his duty to attach the following note, which expresses distinctly, the feelings of our own mind.

"In addressing my parishioners from the pulpit, I thought it, on the whole, most advisable to confine myself to general instructions deducible from past events, or suggested by our present prospects. But in laying before the public a discourse referring to the peace, I should act in direct opposition to my conscience, if I forbore to express, in distinct terms, not only my deep concern caused by the stipulations in the definitive treaty which bear upon that traffic, but my conviction also of the guilt, which, by recognizing them, Great Britain has

contracted. According to the clear and universal and indispensable rules which the Scriptures prescribe to individuals and to states respecting human duty, they are, to my apprehension, stipulations which no country ought at any time to have admitted, or to have ratified. To have deliberately sanctioned an article, opening with a broad avowal that the slave trade is contrary to justice, and forthwith ending with an authoritative permission of the practice; to have deliberately sanctioned the recommencement of the slave trade, by gratuitously presenting to France, without requiring, as a condition, the immediate and perpetual abolition of the traffic, various colonies in the West Indies, and on the continent of America; to have deliberately surrendered afresh to civil war and misery and barbarism, by the unconditional restoration of the French settlements in Africa, fifteen hundred miles of the coast; where the slave trade is now extinguished, and a lawful commerce in native productions is established and advancing; and to have restored these settlements, with the full consciousness that it was for the purpose of renewing the slave trade that they were desired:—these are among the proceedings for which we are standing responsible before God; proceedings deliberately adopted by us in the very moment in which we were receiving from Him blessings of unexampled magnitude, and were standing forward to Europe as the vindicators of her liberty. To sanction the slave trade for five years, in order to obtain a promise that it shall then be renounced; a promise, the performance of which is left to the hazard of numerous contingencies, and is inevitably to be opposed by the embarkation of new capital and the formation of new interests in the traffic, is a measure equally impolitic and immoral. To permit a

man to form habits of wickedness, and to become deeply implicated in them as to profit, is not to promote the renunciation of them. To authorise iniquity with a view to its future extinction, is to dare, in the face of the word of God, to *do evil that good may come*. That France would seriously have preferred to persist in the war, rather than to receive from us the gift of colonies, for which she had not a single acre to restore to us in return, under the condition of the immediate abolition of the slave trade, is a supposition repugnant to all ordinary principles of action and of rationality. But is that supposition, if moulded into the shape of an argument, any defence of the treaty? When, were the argument valid, would the slave trade be abolished? To acquiesce on that ground in the continuance of the traffic, would be, in other words, to say to France: 'Menace us, five years hence, with war, if we require you to fulfil your promise; and the slave trade is yours.' How inconsiderately do we judge, if we deem that war is necessarily the greatest of national calamities, and peace the first of national blessings! What is war compared with the Divine indignation? What is peace compared with the continuance of the Divine favour? That we have acted aright in sanctioning iniquity towards Africa, if thus we obtain for ourselves better terms elsewhere, would surely be an argument too outrageous to reason as well as to religion to maintain itself during one moment of reflection. Let us rejoice and be thankful, that the British Government has pledged itself to commence *new negotiations* with France on the subject; and also to employ, at the ensuing congress, its whole influence with the European powers for the universal extinction of this unchristian commerce. Let us unite in prayers to that Being, who has the hearts of all men at his disposal, that the exertions of duty may be crowned with success."

In adding to this extract some observations on the arguments which we have heard urged in favour of this article in the Treaty, we beg to be understood as not having the remotest intention of censuring any individual. Our wish is to consider the matter as it stands, without any personal reference whatever.

1. We are first asked, whether we would dictate to France about her *internal policy*? And some of those who have condemned most vehemently the article in question, are reminded of their uniform reprobation of the principle of internal interference with foreign powers. But can there be a greater abuse of language, than to call our refusal to sanction the revival of the French slave trade an interference with the internal policy of France? With as much reason might we be told that to restrain or to regulate the French fisheries on the banks of Newfoundland would be such an interference. What is it that we are supposed to require? That France should adopt a particular form of government, or place a particular individual at the head of that government? No such thing: merely that France should stipulate no longer to pillage unoffending Africa of her inhabitants;—a country also in whose favour we had already procured similar stipulations from other independent states, —from Denmark, from Sweden, and even from Portugal. Indeed, if we looked no higher than to the consideration of our pecuniary interests, we had a right to require that a practice should not be revived by France which would speedily extinguish our own commercial intercourse with Africa. Many of our readers will remember what a flame was kindled in this country by certain measures on the part of Spain, which seemed to affect some petty trade for peltry which had been opened at Nootka Sound. The dreadful note of warlike preparation was heard from one end of the king-

down to the other. Yet now the attempt to preserve to ourselves our fair share of the trade of a whole continent, putting other considerations out of view, is to be characterized as a dictation to France on the subject of her internal policy.

2. Unfortunately, perhaps, for the present question, the commercial part of it, though transcending in importance the value of a trade to Nootka Sound twenty times told, is so merged in the higher interests which it involves, as to be forgotten even by those whose minds are chiefly affected by commercial profit or loss. Hence it is that we are asked, "Would you continue the war for the purpose of imposing a moral obligation—of dictating moral duties to France? Would you propagate your own views of morality with the sword, or at the point of the bayonet?" We reply, Certainly not. We do not require France to adopt, unless she likes them, our views either of religion or morality. But we do require, that at the moment we are opening to France a share in the commerce of the universe, while we are lavishly restoring to her large and valuable possessions, she should agree with us not to revisit the unoffending inhabitants of Africa with "the greatest practical evil which has ever cursed mankind;" she should agree to abstain from carrying war and desolation over a fourth part of the Globe; from poisoning all the sources of domestic and social enjoyment, and diffusing crime and misery, throughout a continent.—But this is not all. The present, and indeed almost every, treaty contains precedents to justify all for which we contend. How often are solemn guarantees required, and given, of the rights and immunities of particular nations! But what are civil rights and privileges in comparison with those involved in the present question? Even in this very treaty it is mutually agreed between the contracting parties, that no individual shall be prosecuted, or molested, on account of his past political

attachments. With as least equal reason might this stipulation have been objected to, both as an interference with the internal policy of different states, and as an enforcement of a moral obligation. And yet would any man have been satisfied with the negotiators, had they not insisted upon this as an indispensable part of the treaty? Without it we should have been told, and justly told, that we had basely and inconsiderately sacrificed the happiness and the lives perhaps of thousands. Africans, however, and the descendants of Africans, (we here allude to Hayth) are unhappily out of the pale of the European commonwealth. They used to have no existence in the eye of the practised politician and diplomatist, but in the character of goods and chattels, articles of trade, or implements of husbandry. They are parties to no public convention. They are not within the purview of international law. They are not wanted to fix the balance of power.—But let the kings of the earth remember, that there is One higher than the very highest among them, who does not participate in their feelings of scorn towards this wretched African, and whose vengeance for deliberate robbery and wrong towards the creatures of his hand, and the children of his care, will not be averted either by a difference in complexion, or by arbitrary lines of political demarcation.

3. But it is further asked, "Would you have maintained these high principles at all hazards? The Allies would not have stood by you had you remained inflexible. Would you have dissolved the confederacy, and sacrificed the peace and happiness of Europe to your ill-timed obstinacy?"—And yet we are told, by the very highest authority, that the Emperors of Austria and Russia, and the Kings of France and Prussia, are decidedly hostile to the continuance of the slave trade. Of the sentiments of two of these monarchs we can speak with confidence. The Emperor of Russia and

the King of Prussia are decidedly hostile to the slave trade; and we will venture to affirm, without fear of contradiction, that neither of them has considered our negotiations as exacting too much in favour of Africa, or as unreasonably pertinacious in asserting the claims of outraged humanity and justice in that quarter. But, independently of this, the argument is unsupported by the slightest shadow of proof, and indeed was put only hypothetically by the speakers in Parliament who defended the Treaty.

4. But "France would not have submitted to such a condition: she would have preferred a continuance of the war to the renunciation of the slave trade."—But does any individual really attribute validity to this argument? Does any man believe that the King of France, who, it is affirmed, is himself hostile to the slave trade, would have made its revival the *sine qua non* of peace with this country;—that with Paris, indeed with the whole of France, in the military possession of the allied forces, he would have persisted in refusing this humane and equitable concession? Does any man really believe that France, crippled in her resources, exhausted of men and treasure, with a monarch scarcely yet replaced on his throne and to whom a season of tranquillity was absolutely essential, with a population exceedingly impatient of the farther continuance of foreign troops among them;—that France, thus situated, would have prolonged the negotiations even for a day on this single point, had we been firm and unbending in maintaining the cause of humanity and justice? Still less will it be believed, that, with her wounds still fresh; bleeding at every pore, and bound and fettered as she was; she would have again unsheathed her sword, and renewed, under every disadvantage, a contest in which, while still erect and entire, she had been so completely foiled, merely because Great Britain refused to abandon Africa to all the horrors—to the universal pillage and devastation,

to the conflagration and blood, of a new slave trade.

5. But then it is argued, that "supposing we had succeeded in compelling France to subscribe an article renouncing the slave trade, absolutely and for ever, she would have felt herself to be, and would have been regarded by others, as a disgraced and degraded nation."—But why should France be more disgraced by such a stipulation than Denmark, or Sweden, or Holland? Who would have known, excepting the negotiators of the treaty, that there had been any unwillingness on the part of France to renounce what she admitted to be repugnant to natural justice? In the eyes of the world at large, Louis XVIII. would have had the glory of voluntarily relinquishing this nefarious commerce; of distinguishing the commencement of his new and auspicious reign, by one of the most splendid acts which had ever adorned the crown of any monarch. Disgraced and degraded! What disgrace and degradation could have equalled those which have been incurred by the article as it now stands? Forced to acknowledge the radical injustice of the very practice he avows his intention of continuing for five years! Could any thing be more humiliating, than to declare, in the face of the world, that the trade which he was resolved to revive and retain for five years, was a violation of all law, both divine and human—a violation of natural justice? We rejoice that this declaration has been made, and for this reason, among others, that it supplies an answer to the argument founded on the inexpediency of degrading France. Had any one been studious of degrading that country, could he have done it more effectually than by obtaining her reprobation of a practice as morally wrong, in which she nevertheless avows her purpose of largely engaging? Had he been anxious to shed a ray of true glory around her, could he have done it more effectually, than by exhibiting her to the world re-

nouncing absolutely and for ever, the practice which she had so reprobated?

"A conditional restoration of her colonies, France," we are told, "would consider as a deep disgrace." This is urged as a defence of the conduct of Great Britain in restoring to France her colonies, without annexing to that restoration the condition of abolishing the slave trade. But, not to repeat that the voluntary abolition of the slave trade (and surely credit might have been taken for its being a voluntary act) would have been most highly honourable to France; if we look at other parts of the Treaty, we shall not find that this fear of humiliating and degrading her has had any thing like an uniform and consistent operation. Does not France, in fact, feel herself humbled and degraded by our retention of the Mauritius, and by the hard conditions under which her settlements in India are restored to her? No man can believe that these stipulations were voluntarily submitted to, on the part of France: nay, every man must believe that they were actually forced upon her. The case admits of no other supposition. Not so in respect of the total abolition of the slave trade, supposing it to have been acceded to. There she might have appeared a free agent, and might have acquired fresh glory by every sacrifice she made. And surely it will be admitted, that, however momentous might be those Oriental interests which required the imposition on France of the conditions to which we have alluded, there were interests little less momentous, even in the narrow view of a mere worldly policy, for resisting the revival of her slave trade;—but interests infinitely more important in the eyes of those who regard as invaluable the favour of Him by whom kings reign, and who, we are assured, will give permanence to no throne of which righteousness is not the stay. "Woe to him that buildeth a town with blood, and establisheth a city by iniquity!" Would to God that

the different governments of Europe had their minds fully awake to the awful emphasis of this denunciation!

6. We adverted briefly in our last Number to the argument drawn from the case of Portugal; but we omitted to notice that of Spain. It is said, that the renunciation of the slave trade by the French would have done little for the cause of humanity, while Spain and Portugal were permitted to carry it on. Without doubt, there is much force in this argument. But then, as we stated in our last Number, Portugal has already relinquished her right of trading for slaves on 1500 miles of the coast of Africa, the very district where, having succeeded in nearly extinguishing the slave trade, we had begun to establish a beneficial commerce; and to plant schools, missions, &c. but where, now, the slave trade is likely to revive in all its fury. As for Spain, although she has not formally interdicted the trade herself, yet it has been abolished by several of her South American provinces; by all, indeed, who have had any material share in it; namely, the Caraccas, Buenos Ayres, and Chili; and now it is only her islands of Cuba and Porto Rico which may be considered as having an interest in its continuance. And even with respect to these islands, the trade which is carried on for their supply proves to be not a *bona fide* Spanish trade, but a trade disguised by the Spanish flag, and actually belonging either to North American or British subjects. A satisfactory proof of this fact is to be found in the circumstance, that although many vessels, we believe indeed all vessels, found trading for slaves under the Spanish flag, have been captured and condemned in our Admiralty Courts; yet none of them have been successfully reclaimed. It is also a well-known fact, that previous to the abolition of this trade by Great Britain and the United States of America, there were no Spanish slave ships. Only one ship wearing a Spanish flag is said to have appeared on the coast of

Africa during the preceding century. The Spaniards bought slaves indeed from other nations; but they themselves carried on no trade for slaves on the coast of Africa. This point should be clearly understood, in order to appreciate the extent of the mischief caused by the revival of the French slave trade.

Let it not, however, be thought, from any thing we have said, that we undervalue the evils arising from the continuance of this trade by Spain and Portugal. Very far from it. Those evils are of a description which, we think, would have fully justified our Government even in requiring from them an entire renunciation of this trade as the price of our alliance. But does this circumstance render it less a subject of deep regret and disappointment that a whole host of fresh evils should be let loose upon Africa, and should visit even that part of it where the Portuguese slave trade hath ceased to have any legal, and the Spanish any practical, existence; but where the revival of it by the French will have the effect also of reviving it by Portugal? Our hope was, that the conduct of France, instead of heaping fresh miseries on Africa, would have furnished a new and powerful argument with Spain and Portugal for concurring in the total abolition.

The object of these remarks is by no means to throw any censure on his Majesty's ministers, but to justify the view which we ourselves were led to take, in our last number, of this article in the treaty. To his Majesty's ministers, we, in common with the country at large, are under the highest obligations; and although in this particular instance we cannot but deeply deplore the engagements into which they have entered, we should gladly have avoided, had it been possible, every expression which might seem in the remotest degree to inculpate them, until they should be at liberty, which they declare themselves not to be at present, to lay before Parliament all the reasons of their conduct. With a view, however, to

the great interests that are at stake, it did seem to us important both that the real nature of the evils likely to flow from this article should be fully understood; and that the validity of the arguments which have been urged in its defence should be examined, as far as we have the means of examining them. But having discharged what we have considered our duty in this respect, we should think ourselves guilty of the greatest injustice if we did not state that the whole conduct of his Majesty's Ministers in relation to this question, since it has become the subject of public and parliamentary discussion, has been in the highest degree honourable to them. They have shewn a remarkable measure of candour throughout the whole of the discussions, and have appeared actuated by a sincere desire to prevent as far as possible the evils to be apprehended from the treaty. They have cordially concurred in Addresses to the Prince Regent from both Houses of Parliament, which have been answered by the most gracious assurances on his part, of employing his best offices, both with France and at the General Congress, to procure the total abolition of the slave trade. In short, the whole tone of their proceedings in Parliament has been such as to generate a strong hope, and even confidence, that much may yet be done, if not to effect immediately an universal abolition, at least to secure that object ultimately within the period mentioned in the treaty; and in the mean time to obtain such modifications as shall very materially alleviate the evil. It cannot fail to strengthen their hands in this great cause, that the Parliament of Great Britain and the great body of the people are so entirely united in sentiment respecting it. In Parliament, not one word has been heard, throughout the long and warm discussions which have taken place upon it, in favour of the trade itself: it has been the subject of universal and unreserved reprobation. And as to the people, the

deep interest which they take in the question is sufficiently evinced by the altogether unexampled extent of the petitions which they have addressed to both Houses of Parliament, and which, numerous and numerously signed as they are, we believe would have been doubled but for an impression produced in many places, that the early assurances of her Royal Highness the Prince Regent on this subject had superseded their necessity.

We again take our leave of this subject, with offering up our earnest prayers to the Almighty Disposer of events, who has in his hands the hearts of all men, that he would incline the kings of the earth, who have themselves been such signal monuments of his mercy, to extend their compassions to the wretched inhabitants of the African Continent. And we are the more earnest in offering up this prayer, because we cannot believe that the thrones, which in so remarkable a manner have been re-erected, will prove very stable, if their possessors should resist the powerful appeal which is now made to their humanity and justice.

FRANCE.

The Constitution which has been finally adopted for France differs in some material circumstances from that which was hastily proposed to the acceptance of Louis the XVIII., in the first moments of the Counter-Revolution, and of which we gave an account in our Number for April. The civil equality of all Frenchmen, the liberty of all forms of religion (the ministers of the Catholic religion, and of other Christian worship, alone receiving salaries from the State), the inviolability of person and property but by due course of law, the freedom of the press under restrictions to be hereafter fixed, and the abolition of the conscription, are declared to be among the public rights of Frenchmen. The executive power resides in the king: his person is inviolable, but his ministers are responsible. He is supreme head of the state, commands the forces, declares war, makes treaties, and appoints to all offices without exception. The legislative power resides in the King, the Chamber of Peers, and the Chamber of Deputies of the Departments collectively;

but the King proposes the laws to either chamber, except in cases of taxation, which are addressed first to the Deputies, and, after being freely discussed, they must be voted by a majority of both Chambers. The Chambers, however, may supplicate the King to propose a law, provided both the Chambers agree to do so. The nomination of the Peers belongs to the King; their number is not limited, and they may be either for life or hereditary: they have no voice before 30 years of age. All the deliberations of the Peers are secret. The Deputies are to be elected for five years, and in such a manner that a fifth shall be renewed every year. None are eligible who have not reached the age of 40, and do not pay a direct contribution of 1000 francs. The Electors of these Deputies must not be under 30 years of age, and must pay direct taxes to the amount of 300 francs. The President of the Chamber is selected by the King from five persons presented to him. The sittings of the Chamber are public, but the demand of four members may form it into a secret sitting. No amendment can be made in a law unless it is proposed in a Committee by the King, and also discussed in the Committees. No tax can be raised but by the consent of both Houses, and the sanction of the King. The King convokes and prorogues the two Chambers; and may dissolve that of the Deputies, but he must in that case convoke another in three months. The members of both Houses are to be free from personal constraint, and can only be tried criminally (unless taken in the very fact) with the consent of their respective houses. The Ministers of State may be members of either house, and must be heard in both if they require it. The Chamber of Deputies may impeach ministers, who shall be judged by the Chamber of Peers. The Judges are appointed by the King, and are irremovable. Trials are to be public, and by jury. The King may pardon. The military retain their rank, &c. The public debt is guaranteed. The ancient nobility resume their titles; the new preserve theirs. The King may confer new titles.

Such is the outline of this new Constitution; and we are disposed to think, that it is probably as free as the circumstances of France will admit of. In regulating that part of it which refers to the press, and which has been done by a subsequent law, the restrictions imposed on its freedom are certainly far more right than would be thought right in this country. All works containing less than thirty sheets, which of course include journals of every kind, are previously subjected to a censorship.

In the present unsettled state of France, a restriction less rigid might possibly compromise too much the public safety.

An Exposé of the state of the nation has been laid before the Chamber of Deputies by the Minister of the Interior; and it exhibits a melancholy picture of the dilapidated condition of the French resources. The particulars we must defer till our next Number.

SPAIN.

It is painful to turn our eyes to this country. The entire deliverance of it from the French yoke, and the return of Ferdinand VII. to his capital, seem to have only facilitated the restoration of every abuse which formerly existed in this country. The Inquisition is reinstated with all its terrific attributes. The Church is restored to the

plenitude of its former power. The men who so gallantly stemmed the tide of foreign usurpation are proscribed, imprisoned, and exiled, or condemned to an ignominious death. Spain seems to require the purifying fires of another revolution.

UNITED STATES.

Nothing decisive has yet occurred in this quarter. A large military and naval force has been sent thither, and we may expect soon to hear that the campaign has been vigorously opened. The Essex American frigate has been taken by the Phœbe, on the coast of Chili.—The negotiations with America are about to be opened at Ghent. We earnestly wish that they may terminate in a solid peace.—We have lost one sloop of war, and the Americans another.

GREAT BRITAIN.

1. The last two months have proved a period of extraordinary festivity in this country. The presence of the allied Sovereigns and of many of those distinguished military commanders who had fought and conquered under their auspices; the spectacles exhibited for their amusement; the eagerness of the population of the metropolis, swelled by an immense accession of numbers from all parts of the kingdom, to behold these interesting foreigners; the splendid illuminations which celebrated the return of peace, and the still more splendid exhibitions which are preparing for its further celebration, have given to the period of which we speak, a character of universal joyousness and dissipation. Nor have these proceedings been confined to the metropolis. Almost every village in the kingdom has had its fête, and has celebrated, in concurrence with the metropolis, the great events which have changed the face of Europe. We mean not at present to disturb the general joy by any discordant note. We long, however, to see a speedy return of all classes to the sober, quiet, and noiseless habits of the family circle; and we should rejoice to find that the distinguished mercies which have called forth such universal expressions of exultation had left that lasting feeling of gratitude to the Giver of all good, which would lead men to adore his Majesty, to submit to his authority, and to overflow in acts of kindness to their fellow-creatures.

2. The disturbed state of some parts of Ireland has led to the necessity of enacting a fresh law for the preservation of the peace in that quarter, by which the magistrates are armed with extraordinary powers. We ardently wish that a liberal and well-digested course of policy might be adopted towards

that kingdom, embracing the education of the lower classes, which should lay a solid foundation on which to erect the fabric of order, rational freedom, and social happiness. It is painful to contemplate the necessity which is continually arising for the employment of military force to keep the passions of the populace within any bounds consistent with the general safety. The subject is one which deserves to engage the serious consideration of our ablest statesmen.

3. We have already briefly alluded to the trial and conviction of Lord Cochrane, Mr. C. Johnstone, and seven others, for a conspiracy to defraud the public. No one, it seems to us, can read the account given of the trial, or the remarks made upon it in Parliament, and retain a doubt of the guilt of the parties. Having been expelled from the House of Commons, the Electors of Westminster, without reading the trial or hearing it read, but merely on the assertion of Lord Cochrane himself, came to an unanimous resolution, declaring him innocent, and pronouncing him to be a fit person to represent them in Parliament. He has accordingly been re-elected.—We have here a good specimen of the nature of what may be called Mobocracy; in other words, a government composed of the Electors of Westminster. A man is found guilty, after a patient and solemn examination of his whole case by a jury of his peers, acting on their oath, in the presence of judges whose knowledge and uprightness are unimpeachable. The Electors of Westminster, on the statement of Lord Cochrane; a statement notoriously false in some of its parts, and unsupported by proof in all; proceed to arraign the verdict of this jury, and to pronounce Lord Cochrane an injured and

an innocent man. Were such a system as this to prevail, it is obvious there would be an end at once to all the securities we enjoy, under our happy constitution, for property, and even for life itself.—We are glad to find that the ignominious part of the punishment to which Lord Cochrane and his accomplices were sentenced, namely, the pillory, has been remitted.

4. The Duke of Wellington has been received on his return to Great Britain with the most distinguished honours. All classes of the community have vied with each other in testifying their respect and admiration of the hero who has been the grand instrument, in the hands of Divine Providence, of producing the happy results we have witnessed, and whose splendid achievements have shed unnumbered rays of glory around his country. He appeared in person in the House of Commons to return his acknowledgments for the thanks they had conferred upon him, and the rewards they had bestowed on his services. He was received with unbounded acclamations. The address of the Speaker on the occasion was peculiarly impressive.

"My Lord,—Since last I had the honour of addressing you from this place, a series of eventful years has elapsed; but none without some mark and note of your rising glory.

"The military triumphs which your valour has achieved upon the banks of the Douro and the Tagus, of the Ebro and the Garonna, have called forth the spontaneous shouts of admiring nations. Those triumphs it is needless on this day to recount. Their names have been written by your conquering sword in the annals of Europe, and we shall hand them down with exultation to our children's children.

"It is not, however, the grandeur of military success which has alone fixed our admiration, or commanded our applause; it has been that generous and lofty spirit which inspired your troops with unbounded confidence, and taught them to know that the day of battle was always a day of victory; that moral courage and enduring

fortitude which, in perilous times, when gloom and doubt had beset ordinary minds, stood, nevertheless, unshaken;—and that ascendancy of character, which, uniting the energies of jealous and rival nations, enabled you to wield, at will, the fate and fortunes of mighty empires.

"For the repeated Thanks and Grants bestowed upon you by this House, in gratitude for your many and eminent services, you have thought fit this day to offer us your acknowledgments; but this nation well knows that it is still largely your debtor. It owes to you the proud satisfaction, that, amidst the constellation of Illustrious Warriors, who have recently visited our country, we could present to them a Leader of our own, to whom all, by common acclamation, conceded the pre-eminence; and when the will of Heaven, and the common destinies of our nature, shall have swept away the present generation, you will have left your great name an imperishable monument, exciting others to like deeds of glory, and serving at once to adorn, defend, and perpetuate, the existence of this country amongst the ruling nations of the earth.

"It now remains only, that we congratulate your Grace upon the high and important mission on which you are about to proceed*; and we doubt not, that the same splendid talents, so conspicuous in war, will maintain with equal authority, firmness, and temper, our national honour and interests in peace."

5. The sum of 100,000*l.* has been voted by Parliament for the relief of the German sufferers.

6. The Congress will be opened at Vienna about the end of September. Lord Castlereagh is to go thither on the part of this country. We place much confidence in his exertions in favour of Africa, backed as he will be by the principal sovereigns of Europe, and carrying with him the unanimous sentiments of the British Parliament and the British Public.

* The Duke of Wellington is about to proceed as Ambassador to France.

OBITUARY.

SIR WILLIAM DOLBEN.

DIED, on the 20th of March, at Bury St. Edmund's, in the 88th year of his age, Sir William Dolben, Bart. of Finedon in Northamptonshire; who represented the Uni-

versity of Oxford during many successive Parliaments, and was a member of the House of Commons nearly fifty years. In public life he was uniformly upright, active, and independent; warmly attached

to his king and country; the zealous advocate of the helpless and oppressed; "not weary in well-doing," but ever giving full proof that he was "thoroughly furnished unto all good works." In private life, the affectionate husband, the tender parent, and the constant friend, shone conspicuously and uninterruptedly. All within his reach felt the cheering influence of his benevolence; and his was that heavenly grace, in its fullest and truest sense, which "seeketh not her own, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things." He was a well-bred gentleman, and an accomplished scholar, with a modesty of deportment, a delicacy of feeling, a cheerfulness of spirit, and an equability of temper peculiarly his own. But fair as were these virtues, attractive as were these ornaments, what would they have been but "as sounding brass, and a tinkling cymbal," if he had not been endowed with that wisdom which cometh from above? He was a CHRISTIAN. He was "cheerful," for he "served God." He was gentle and unassuming, for his was "the meekness of wisdom." He was "a man greatly beloved;" not only "blameless and harmless," but "as a shining light in the world:" for while he was acknowledged by all to be the unwearied friend of his fellow-creatures, he was the faithful servant of his Lord and Master. He was "lovely in his life," for "he adorned the doctrine of God his Saviour in all things." He had "hope in his death," for he trusted that "by the obedience of Christ" he had been "made righteous." He "came to the grave in a full age, like as a shock of corn cometh in in his season;"—and his body is committed to the dust, in sure and certain hope that the "warfare" of the soldier of Christ is now "accomplished"—that the labourer, who has "borne the burden and heat of the day," is now receiving the recompence of his labour—that the "good and

faithful servant," having here gained "other talents" than those committed to his trust, is called to "enter into the joy of his Lord"—and that the spirit of the "just man," washed in the blood of his ever-blessed Redeemer, is gone to be "made perfect" in the paradise of his Father and his God.

MISS JANE LUCY BENN.

THE subject of this memoir was cousin to the Misses Yeats, the very interesting account of whose happy deaths was recorded in your valuable miscellany for the months of May and June 1804. She was accustomed, with her parents and family, for the last two years, to attend at Bentinck Chapel. I visited her and her father in their last illness; and was highly gratified by their great patience and resignation to the will of God. I send this account, in the hope that, if you approve of inserting it, it may, by the Divine blessing, prove edifying to others; and with most cordial wishes for the success of the CHRISTIAN OBSERVER.

I remain;

Your faithful and obedient Servant,
BASIL WOODS.

Miss JANE LUCY BENN was born at Highgate, May 19th, 1802. She was a child of a very good understanding; but her spirit was naturally high, and her temper irritable. Of this, at eight years of age she was sensible; she often lamented it with tears, and would earnestly pray for Divine grace to subdue her pride and irritability. To prayer she united her diligent endeavours; and by these means her temper was greatly softened and amended.

A few days before her death, she made the following remarks upon this subject; addressing her mother, she observed, "My bad temper, which I so often tried to conquer, see how my Saviour has changed it! He has always been good to me. This rod of his chastisement has been a staff to me. It was by

making me so long weak and ill that he gave me time to read my Bible and to think of him. How good is his Providence to all us children! He has afflicted papa for years; but it was to teach us, that we might learn resignation; for papa wanted no teaching. Sickness is a good thing; they, who have good health, cannot learn what sickness would teach them."—After this she referred to one of her brothers, and observed, "I think, however, that he wants encouragement more than affliction; for, though young, he already mourns for his sins."

It was remarkable, that, although she was so young, she always kept a little purse devoted to the poor, and constantly put into it the half of whatever she received. When only six years old, she discovered great fondness for music, and would play upon the piano forte little pious strains, of which both the words and the tune were her own composing.

Miss Benn's general state of health was very delicate, although not confined to the house till within a few months of her death.

The affliction and lingering illness of her father appear to have been the means of great spiritual benefit to her. Although she was but ten years old when he died, and she scarcely survived him six months, yet she seems to have deeply sympathised in her parent's sorrow, and to have cherished in her mind all the practical lessons of so painful a visitation.

Mr. Benn was long and heavily afflicted with asthma. This terminated his valuable life on the 2d of August, 1812, at the age of 41. His soul seemed, particularly in his last illness, to have anticipated heaven; the remarks he made, which were recollected by his son, a youth of eleven years, and written down with great filial affection, are so very impressive, that I cannot forbear recording them. One of his frequent remarks was, "H-

mility consists in giving up our own will in every thing to what we know to be the will of God." The last time he dined down stairs, in June, he was taken ill at table; and when one of his family, who assisted in getting him up stairs, burst into tears, he said, "These knees have never failed before for forty years; we must not complain now. The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord. Thank God, I have no will of my own, respecting life or death. I would not choose for myself, nor be in my own keeping."

On the first of August, he settled all his private and official concerns. He then lifted up his heart with great gratitude that he was enabled to do so much for his family, desired his funeral might be plain, and exclaimed, "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me. Blessed is the man who trusteth in the Lord, and whose hope the Lord is."

The evening before his departure, he desired all his children to come into his chamber; and placing them around his dying bed, addressed them,—“You all know that I am soon going to be transplanted out of this world into a better. I hope I shall there be permitted to watch over you, and I trust in God you are all little Christians, all walking the same road, and will soon follow me. You all know *the road*; great pains have been taken to shew it to you. Where is it to be found?”—The children all instantly replied, “In the Bible.” The dying parent proceeded,—“Keep hold of that chain; it will never mislead you. When you are at a loss, if this or that be right, ask your Bible; see if your Saviour would have done so.” Addressing the elder children, he said, “Remember, you are to teach the younger; tell them all we have taught you, and try to make it a pleasure.”

Addressing his eldest son, he ob-

served, "When you go into the world, and are exposed to persons who perhaps will ridicule the Saviour's name and the Bible, do not listen to them; divert your mind by thinking of something else; pray for them, but do not speak of their faults to others; if you can, *secretly* tell them of it, in such a way as they will listen to; it may do them good; remember, they may not have had your advantages. Seek that society which will help you to *practise* your Bible; it will provide comfort for you, when friends forsake you. Every other comfort in this world has its drawback, and is not lasting. When you are in pain or suffering, write upon it, *THE ROAD TO HEAVEN.*"

It was Mr. Benn's custom so to arrange all his secular affairs, that Saturday evenings might be a preparation for Sunday. Upon this subject, he said to his children, "When you see people neglecting to keep holy the Sabbath-day, pity and pray for them; be thankful that you are taught better. When you are at church, remember *where* you are, and *whom* you are come to meet. Repeat all the responses; bow at the name of CHRIST; as you come home, ask yourselves what good you have gained. Keep, if possible, to one church; go all *together* as a family; in the Church of England, you have the best prayers that ever were penned, and a service all but divine. On the Lord's day, remember to rejoice and be glad therein: neither visit nor receive visitors, if you can avoid it. The Church Catechism is taught as a lesson for youth, but it is to be practised as a rule through life. Remember, every day in the week, that you never leave your room without reading one chapter in the Bible; and then *walk* by it through the day. Be thankful to those who tell you of your faults; think yourselves the worse for being flattered; never speak ill of any one, not, if possible, hear any thing unfavourable of another; we ought to

feel, as if our very soul was *sullied* by slander. When you give to the poor, ask your heart, what is the motive: do you give because the Bible commands it? There is charity in covering the faults of a fellow-creature, as well as in covering his naked body. As I trust we are travelling the same road to heaven, so I wish we should all lay our dust in the same tomb. You shall all go to Paddington Church-yard, and fix on our little spot."

During his long and painful illness, he never expressed one murmur or complaint. He would often say, "How can I look otherwise than happy, when there is written on all that concerns me, *His mercies are from everlasting to everlasting?*" When it was proposed that plasters should be applied to protect his bones, which had now almost penetrated the skin, he said with great feeling, "No; for I am ashamed to hold out my hand for another mercy, when I have so many."

Upon hearing the words of his Saviour Christ, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," he said, "O Lord, I gladly hear the call, and come with all my heart and soul." When occasionally asked "how he was?" he would reply, "Very comfortable: I am upon a bed of roses."

When the clock struck twelve on Saturday night, he said, "Thank God, who has permitted us to see another Sabbath-day together. I can now say, I am going to heaven, clothed in my Saviour's robe of righteousness, and truly wish I could more loudly proclaim the goodness of God to me." After this he slept that night better than usual; and, at nine on Sunday morning, conversed very cheerfully with Mrs. B.—when in an instant, without a sigh or groan, he smiled, looked up to heaven, and expired.

From this account of the last illness of the parent, I now return to Miss Benn.—She often spoke

as if she thought that affliction was a peculiar favour which God had conferred upon her; and at the beginning of one of her coughs, she said, "Now I have got something to be thankful for;" and, addressing her brother, said, "You see it was well for me that I read my Bible when in health: I can do nothing now."

Awaking at another time out of a very uneasy sleep, she observed, "Oh! how good is God to me that I have no pain in my stomach, although I have scarcely been able to eat for some days!"

Addressing Mrs. B., she said, "Mamma, I was long very unhappy about my sins; I often wept lest I should not go to heaven; so I prayed more earnestly for pardon, and read the Bible more, and I soon found myself more happy; for I saw that all sins were forgiven for the sake of Jesus Christ. Therefore now I feel happy; neither pain nor sickness affects me as before; I now consider it as a happiness to die."

She entered her father's room a few minutes after he expired, and looked at his corpse stedfastly. Then, to the astonishment of all present, without shedding a tear, and with a heavenly smile upon her countenance, she said, "I used to wish to die before my father; but I am glad I did not; for now I see how blessed it is to die and go to heaven. Now angels are rejoicing over my dear papa. It was, as it were, written on papa's door, As for me and my house, we will serve the Lord."

Six weeks previous to her death, she desired to be removed into the room in which her father died, and to have his chair, and his table, with his watch upon it, saying, "I wish to die where papa did."

She said to her elder sister, "If you live to see my brother a man of business, do not hurry to bed when he comes home at night, although you may be tired; but stop and talk half an hour with him about something good; it may put

away the temptations the world may expose him to."

She was particularly attached to the observance of Christmas-day, and used to prepare for it with great pleasure and solemnity. She called it her happiest day, and frequently expressed a desire to die upon it. Being fully persuaded that it would be the last she should ever enjoy in this world, she anxiously requested that she might have all her trunks, clothes, &c. to make into baby linen, to be ready for the poor on that day.

When Mrs. B. asked her, "Why are you so willing to leave us? Have you not every comfort this world can give?" She replied with great sweetness, "Yes, mamma, I have indeed; but they are not my God. In heaven there will be no sin to strive against. This is a place of trial, but heaven is a place of joy and glory."

One day, advising to her having been reproved and rebuked for a supposed falsehood, Mrs. B. observed, "My little comfort, I was sorry for it;" she instantly said, "You need not be sorry for it; had you never reproved or rebuked me when I was wrong, I should not now have been your little comfort."

On Mrs. B.'s addressing her, "My patient child," she would say, "Do not praise me; that is not right; I wish I had more patience, I am always trying for it. When I was in pain with the blisters, my prayers used to be, that God would be pleased to remove my pain; but now I only pray for patience to bear what my God pleases." Twice, in her very last days, she remarked, "If God were to say, 'Jane Benn, you shall live to be old, and have all the good things of this world, and go to heaven at last; or I will take you now; which would you like best?' I would say, 'O Lord! if thou pleasest, take me now.' Is it not good of my Heavenly Father to take me now in, in my youth, out of the way of all temptations?"

When asked how she did, her

usual answer was, "Pretty well, and very happy." To her friend, Mrs. L——, she wrote, "I am perfectly happy; I have no fears of death; death is not dying, but living;" and again, "I trust my sins are all forgiven; I love God, who made me, and has given me all my mercies; but I love God most, because he gave his Son to die for me."

On the Sunday night before her death, for the first time, she complained of great pain; after this, convulsions succeeded, and it was thought that she was gone. Soon, however, she revived, raised her hands from the pillow which lay before her, and, lifting them up in the attitude of prayer, fixed her eyes towards heaven nearly for a quarter of an hour. Then dropping on the pillow again, she said, "I am safe and happy; His everlasting arms are underneath me." She then prayed earnestly that God would bless her beloved mother, and gave a solemn and affecting charge to her brothers and sisters to be affectionate, dutiful, and obedient to her.

To her elder brother she said, "You must now be an husband to mamma; we shall all soon meet again." After this she exclaimed, "O my Father, take me to thy heavenly kingdom, take me to thy holy habitation; O my Father, come quickly."

As she finished this sentence, Mrs. B——, who was supporting her, added,—"if it please thee."—She instantly looked up to heaven, and with peculiar emphasis lisped out, "O for grace to add my mother's prayer!"

The period now drew near when all pain was to cease, and glory to commence for ever.

On the 29th December 1812, a few hours before her departure, she cried out with great feeling, "O Father, look upon me, for Jesus Christ's sake." Mrs. B—— said, "My dear love, I doubt not he is looking upon you." She replied, "What, does he look upon such a worm as me!"—Her eyes at this moment seemed to notice her night-dress, which had been accidentally torn; and Mrs. B—— said, "My Jane, never mind your clothes being torn; you know your Saviour had no where to lay his head." She answered, "No;—but I am unworthy of these torn clothes—I am a sinner."

The last words she was heard to utter were these, which she spake with death in her countenance, but with humble confidence and delicate feeling, "O my Father; I have no Father, but thee; take me to thy holy habitation."

Mrs. B—— observed, "You have not now long to wait; perhaps in half an hour you may be in heaven." She looked with a most divine and affectionate smile, and said, "I know it, mamma."

In about twenty minutes after this, without a sigh or groan, her happy spirit took its flight, and mortality was exchanged for life everlasting.

Thus died Miss Jane Lucy Benn, aged ten years and seven months.

May all who read this memoir imitate her piety to God, her love to her Saviour, her filial affection to her parents, her concern for the spiritual welfare of her brothers and her sisters, her delight in doing good! Then may they hope to die the death of the righteous, and that their latter end may be like hers.

ANSWERS TO CORRESPONDENTS.

The communication of Mr. STORRY; the Obituary of a Lady who died at the Hot-Wells; T. Y.; C. C.'s three papers; MONITOR; Y. Z.; TROSCOVA; PARNUS; E. N.; PHILOMATHES; G. W.; M. G., have come to hand.—The papers of J. C. have been at the Publisher's for some months.

THE CHRISTIAN OBSERVER.

No. 152.]

AUGUST, 1814.

[No. 8. Vol. XIII.]

RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(Continued from p. 415.)

THE Report of the Society for promoting Christian Knowledge, published in 1774, contains a number of important details respecting the progress of its Missions.

Messrs. Fabricius and Breithaupt, at Madras, state, that they had made several journeys to different places, confirming the scattered Christians, and occasionally discoursing to the Heathens in Choutries and other places. "Many heard with much attention what he (Mr. F.) delivered concerning the great folly and sin of idolatry, and the excellency of the Christian Religion. In Coveripaw he met with a Pandaram, who rejected all idol-worship, and asked Mr. Fabricius to hear him say the prayer which he every day made to God. It was long, but full of the choicest expressions of a creature who honours and loves his Creator above all things, and who acknowledges his own sin and vileness. Mr. Fabricius was very much pleased with it, and told him, that if he prayed in that manner with the sincerity of his heart, trusting to the Redeemer of mankind who has made satisfaction for our sins, he would not fail of being accepted by God."

They announce that the printing of the Tamil New Testament was finished, and that they had received some benefactions in India which had fully supplied the wants of the Mission.

Messrs. Hutteman and Gerické had been much employed in laying before the heathens the necessity of turning to the one true God, through

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Christ the only Mediator between God and man. "That their success," they observe, "does not answer their wishes and endeavours will be no wonder to those who know their circumstances. Unsupported by any outward authority and assistance, despised by the proud Heathens and Mohammedans, hated and opposed by European Infidels, and perfect strangers in a distant pagan country, it may easily be conceived what obstacles they must meet with in the discharge of their ministerial functions; obstacles under which they could not bear up, did they not trust in the promises given to the faithful servants of Jesus Christ, and feel, in some measure, the internal support of the Blessed Spirit."

The fruit of their labours, during the year, had been twelve converts from Paganism, and nine from Popery. They were much aided by two of their native catechists. One of them is stated to keep school in the morning, and in the afternoon to go from village to village preaching the Gospel, or reading select parts of the New Testament and other religious books, printed at Madras and Tranquebar. The other "visits the Christians daily from house to house, repeats with them the sermons they hear on Sundays, inquires into their lives and conduct, and every night brings his account to the Missionaries, who call on those who live disorderly, and admonish them in the spirit of meekness; if they continue refractory, exclude them from the sacrament; and, if that does not reclaim them, separate them from the communion of the church."

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Mr. Swartz states his having added Sattianaden, since so well known for his long and faithful labours as a minister of the Gospel, and another young native, to his catechists, now eight in number.—“These two young men, who are of the *highest cast*, improved so remarkably in knowledge and piety, that Mr. Swartz conceived great hopes of their becoming useful in instructing their brethren.” Seventy persons, partly Heathens and partly Roman Catholics, had been received into the congregation.

“In the course of the year, he had several times visited Tanjore, in order to strengthen the congregation, and to try whether, by frequently preaching the word in that populous city, some impression might be made on the inhabitants. For this purpose he took with him three of his catechists, who went among them morning and evening, laying before them the glorious truths of the Gospel, and inviting them to the obedience of faith. Mr. Swartz had several conversations with the king about religion, who, on the second day after his arrival, being informed that he was explaining the doctrines of Christianity to his officers, desired to hear him himself: but Mr. Swartz had hardly spoken a few words when the great braminey (as they call him) came in, before whom the king prostrated himself to the ground, and afterward stood before him with his hands folded, while the other placed himself on an elevated seat. He made signs to Mr. Swartz to talk to the proud braminey, who heard all with seeming attention, but without any reply. After this the king asked several questions concerning repentance, and desired Mr. Swartz to marry a couple of Christians in his palace: the bridegroom was an European, a captain at Tanjore; the bride the daughter of another captain, born of European parents. He readily consented, and performed the ceremony in as solemn a manner as possible. They began with

an hymn, after which Mr. Swartz preached a sermon on a suitable subject, concluding with a prayer and another hymn. The whole was done in the Malabar language; and the king, together with a great many people, seemed pleased with what they had heard; but the bramineys looked upon it as a dangerous innovation.”

“In the monsoon time some people beyond Colleroon, amounting to about forty, with their children, desired to be instructed. These Mr. Swartz visited himself, and, finding the best part of the village inclined to embrace Christianity, he had left two catechists there, and ordered every thing for the building of a small church, promising to return to them very soon.”

The Danish Missionaries at Tranquebar give an account of the ordination of Philip, one of their oldest catechists, to be one of their priests.

“This person (in whose history there is something very remarkable) had been kidnapped when he was ten years old, and brought from his native place to Tranquebar, whither his mother followed, seeking him every where for several days, but in vain. At length being told that the Mission Church was dedicated to the one true God, she made a vow that if he would restore her son to her within ten days, they would both become his servants. Accordingly she found him within the time, but, unmindful of her promise, offered a sacrifice to an idol, and returned into her own country. But being reproved in a dream for having neglected to fulfil her vow, when she awoke she told the matter to her son, and without conferring with her other relations, immediately returned to Tranquebar, and, after proper instruction, was baptized, together with him and one of his sisters; after which she ministered for many years in the church, teaching the catechism in private houses. Philip, having been baptized, was further instructed in the town school, served one of the Missionaries for

some time, and, being thought able to be a schoolmaster, was intrusted with that office. After this he was employed as a catechist; and, having shown himself faithful in that station, they trust he will make a good country priest. There were present at his ordination the governor and other European gentlemen, and a great many Christians belonging to their town and country congregations."

Their churches had received an increase of 106 adult Heathens and 27 Papists. The number of their communicants amounted to 1377, and the children taught in their schools to 258.

The congregation of Mr. Kierlander, at Calcutta, had been increased by 41; of whom 7 were adult Heathens, and 11 converts from Popery. The communicants were 69 English and 104 natives. The schools contained 49 scholars.

"Among the seven adult converts from heathenism mentioned above, one was a woman, a native of Macassar, about thirty years of age, who came from Chinsura, and stayed at Calcutta upwards of two months to be instructed. She had an earnest and serious desire after the knowledge of God and her Redeemer Jesus Christ, and received instruction with an open heart, testifying her gratitude for the Divine mercy and goodness towards her. She had been since married to a Dutch gentleman at Chinsura, and gave great satisfaction to all by her Christian-like behaviour. Another was a young Mohammedan woman, who had been since married to a soldier; the rest were of the Bengal cast."

One of the converts from Popery was a Portuguese woman, about thirty-two years of age, from Chandernagore, who had been for a considerable time an inhabitant of Calcutta, and was married to an European carpenter. Her son was one of the out-scholars, who used to read at home in an evening in the New

Testament, from whence by degrees she derived some knowledge, which, by the blessing of God, had brought her to a resolution of renouncing the errors of Popery, and coming over to the Protestant Church. Another was a Portuguese man, an inhabitant likewise of Calcutta, who some time before had a desire to disengage himself from the Romish communion, but had been continually hindered by his wife: but she being since dead, he had accomplished his former design, and had brought over with him two daughters and a son; the latter of whom is still one of the out-scholars. Others were Portuguese women married to Protestant husbands at Calcutta; and on Nov. 29, being the first Sunday in Advent, the Rev. Mr. Marcellino Joseph Ramalhet, a Romish priest, publicly renounced Popery, on which occasion a sermon was preached by Mr. Kierlander. This person had been awakened about four years before, when Mr. Bento abjured, with whom he had had a long and intimate acquaintance, and had since that time secretly corresponded with him, and had read the Bible and other good books with which Mr. Kierlander had furnished him; till at last his search after the truth had been blest, having wrought in him a full conviction of the errors of the Romish Church, and a firm resolution (which he had accordingly executed) of forsaking her communion. There were likewise at Calcutta one or two more priests, who it was hoped would give place to the truth."

Mr. Diemer, a native of Germany, was this year sent out from England as an assistant for Mr. Kierlander.

In the Report for 1775, the letters of the Madras Missionaries announce an increase of 121 adults; so that their church began to be too narrow for the congregation. "This great increase of their flock they attribute, in some measure, to the scarcity of provisions, and the readiness of the Missionaries to lend

assistance as far as possible, and to procure employment for the indigent, which has induced many to come and to desire to be instructed; nor did they choose to reject them, as God frequently makes calamity the means of softening the hearts of the children of men, and bringing them to repentance."

Messrs. Hutteman and Gerické, the Missionaries of Cuddalore, lament the abominable ceremonies to which they are forced, from time to time, to be witnesses. Their congregation had gained an accession of 54 adult Heathens, and 36 Papists. "Nothing," they write, "can be more deplorable than the state of the Romish Church in India.

"They had, in the course of the year, frequently sent their catechists into the country to preach the Gospel among the Gentiles; in particular, Jesardjian, who was formerly a popish catechist, had been to Tanjore, in May, to see his relations, who are bigotted Roman Catholics, and had frequent conferences with them and others, arguing against their errors from Scripture. When they asked him the reason why he left their church, he answered them that, during his stay among them, he had never heard of the Bible; but, accidentally meeting with that Divine Revelation, and comparing it with the Romish faith, he was surprised at the disagreement: that, reading the Second Commandment, he was amazed to find that it prohibited, in the strongest terms, all image worship, and that the Church of Rome had shamefully curtailed it; that Mr. Swartz had urged upon him his baptismal vow, which bound him to serve only the Father, Son, and Holy Ghost, without mentioning the Virgin Mary, or any other saint.

"Mr. Gerické has, likewise, been five times into the country, visiting Christians and preaching to the Heathens. In the month of November he was absent for a fortnight, on a journey to Tirunamaley, twelve leagues distant from Cuddalore, a place which is famous for a feast

celebrated at the full moon in November, when an enormous lamp is lighted on the top of a steep hill, to see which the poor deluded wretches think very meritorious. The day before, they walk round the hill, in procession, washing in the tanks, and worshipping in the pagodas, of which there is a great number at the foot of this hill. Here Mr. Gerické saw a multitude of pandarams, and other priests, in various attitudes. Some were buried in the ground, having only a space left to draw breath: others were standing on their heads: others dancing about with flaming torches under their arms: some were stretched out naked on thorns: others lay on ropes, fastened to trees, with fire under them. The intent of all this was only to move the people to charity, which they implored with the utmost vehemence. Mr. Gerické found it no difficult matter to convince the pagans of the futility of their worship: they confessed it in plain terms."

Mr. Kiernander writes, that the Protestant Church in Calcutta had received an accession of sixteen adult Heathens, natives of Bengal, and six Roman Catholics. He complains much of the non-observance of the Sabbath by the Europeans at Calcutta. The Heathens cease from labour on their own festivals, and then we consent to stop our works; but on Sundays the natives are allowed to go on with their labours, which are not suspended even during the time of public worship.

Mr. Swartz gives a favourable account of the Mission at Trichinopoly, and of the schools attached to it. He had made two journeys to Madras, in the course of which he conversed freely with the natives, setting before them the vanity and sinfulness of their idolatrous practices, together with the excellency of Christianity.

The churches belonging to the Mission at Tranquebar had received an increase of 275 adult Heathens and 49 Papists. Their schools

contained upwards of 300 children. They had printed of the Tamil Bible nearly to the end of Leviticus.

The Report for 1776 states the church at Madras to have had an increase of 77 members, and that at Cuddalore of 30 adult Heathens and 19 Papists. Mr. Kiernander, at Calcutta, reports an addition of 17 adult natives; one of whom, Gunnesava Dass, had been employed as Persian interpreter and translator to the Supreme Court. The Mission at Trichinapoly, under Mr. Swartz, had received 206 converts from Heathenism.

"Among these converts Mr. Swartz has mentioned a young man of the higher tribe, who had deliberated above three years whether he should embrace the Christian Religion. His numerous relations had been the greatest obstacle he had to overcome: he had, however, followed his conviction. The Heathens shunned and reviled him, whilst he bore it with humility, yet without being dejected; and, soon after, his countrymen, seeing that they could not depress his spirits, had acknowledged the wrong they had done him, and had even entreated him to read to them some passages of the New Testament. In a village not far from Tirutchinapally a whole family had been converted to Christianity; but, on their return home, all the village was enraged against them, refusing them a share in the most common acts of kindness, and even forbidding them to walk in the public road. As they suffered all this, however, with humility and with some degree of cheerful boldness, the Heathens grew ashamed of their former conduct, and behaved at least with common humanity towards them.

"In a village to the left, another whole family had been converted. The son-in-law was the principal man in the village, who, incensed at his father-in-law for having embraced the Christian Religion, desired him not to return any more.

By gentle representations, however, the rage of the people had subsided, so that another family had been brought over, and Mr. Swartz was in hope of shortly seeing the whole place inhabited by Christians."

At Tranquebar, the increase of the different congregations amounted to 421 souls.

A Missionary, named the Rev. Mr. Schoelkopf, a native of Germany, was this year sent out to India by the Society, with a view to assist Mr. Swartz at Trichinapoly. The Charge delivered on this occasion, in Latin, by the Rev. Mr. Bourdillon, contains so much excellent counsel applicable to all times and circumstances, to Ministers in England as well as to Missionaries in India, that we are induced to make a few extracts from it:—

"The ultimate end of your calling is the eternal salvation of souls. What a sublime, I had almost said, apostolical employment! the importance of which you ought always to place before your eyes."

"Behold, to your charitable and watchful care are committed these souls, which, tempted and overcome by the subtily of the devil, soon fell from the state in which they were created, were ensnared in sin, and devoted to eternal misery. To restore and save them, the Son of God himself came down from heaven, preached the Gospel, shed his blood, suffered death upon the cross; and, being afterwards exalted to the right hand of the Father, appointed pastors, that to every creature under heaven the doctrine of salvation might be published, and the way laid open to the mansions of everlasting happiness.

"For this purpose, and this alone, we have made choice of you, and we exhort, nay, we entreat you, that, in the discharge of so excellent and important an office, your diligence may never fall short of our expectation."

"Come, then, beloved brother, and laying aside all the cares of

this transitory life, all desires of filthy lucre, and all ambitious views, apply yourself wholly to kindle and cherish the flame of genuine piety. Take care that the least of Christ's sheep, which you are now appointed to feed, perish not through your faultiness or neglect. Suffer not your sacred functions to be interrupted by any affairs which savour too much of the spirit of this world. As a faithful steward of the mysteries of God, dispense them at all times, both in public and private. On the ruins of idolatry, set up altars in the hearts of men to the only living and true God; that you may thereby extend the name and doctrine of his only begotten Son, may keep the faith which he has committed to your care, may establish his kingdom, may increase the number of his subjects, may ensure obedience to his laws, may carry on, in short, incessantly and successfully, the whole work of redemption among the Gentiles, that the blind and wandering may have light, the ignorant may be instructed, the doubting may be grounded in the truth, the wretched may be comforted, and those who are perishing may enjoy deliverance and salvation.

"And be not in any wise disheartened by the importance and number of those duties to the discharge of which you are appointed. I mean not to discourage you, but I cannot wholly pass them over in silence. It is yours then to relieve and comfort an innumerable multitude, far removed and long alienated from God, the common Father of us all, enslaved to idols, immersed in darkness through the errors and ignorance of their leaders, or rather through the deceitful wiles of the devil, depraved in their morals, and groaning under the weight of the greatest miseries; it is yours to lead them as it were by the hand to the light of Gospel-truth, to the benefits of the Covenant of Grace, to the inexhaustible fountain of Divine Mercy, to the invincible protection

of his power, and to the steadfast hope of everlasting happiness. And, if you seriously consider with yourself the importance of these duties, not only with respect to the end proposed, but likewise to the means which are to be employed in the prosecution of them, and the high degree of perfection to which they may be advanced, with what ardour will you be inflamed, how strenuously will you exert yourself, how fervently will you pray, that you may manfully and thoroughly accomplish the work which is given you to do?

"Nor are you left entirely to yourself in the design in which you are engaging; but, besides the Divine assistance enabling you to enter upon this course and to make a continual progress in it, you are so happy as to find a great and effectual door opened to you, and to have the illustrious example of your fellow-labourer, the worthy and Reverend Mr. Swartz by whose unwearied diligence, amiable discretion, and incredible labours, the work of the ministry has, within these few years, to the great joy and astonishment of this Society, made so rapid a progress in the kingdom of Tanjore. If, then, considering him not only as a friend and colleague, but as a most skilful leader, you tread in his footsteps, and imitate his faith, his zeal, and his virtues, how will the solid experience of the one, the cheerful emulation of the other, the joint endeavours of both, give weight and efficacy to pure religion, and conduce to the desired enlargement of the kingdom of Christ!

"Take courage, then, beloved brother, and seize the favourable opportunity of entering cheerfully upon this spiritual warfare, not terrified by any adversaries, nor even daunted by the powers of darkness! Your Lord and Master, in whose cause you are engaged, for whose glory you are labouring, is ever present with you, invested with boundless power in heaven and on

earth. Look up to him continually with the eye of faith, assured that he can easily observe, and will most certainly discover, whatever you think, wish, design, and execute, and that he will with the strictest equity reward you accordingly; and you will soon be sensible what sincerity there should be in your desires, what soundness in your speech, what fervency in your prayers, what fortitude under temptations, what equanimity in prosperity, what constancy in adversity, what patience in afflictions, what simplicity and wisdom in the whole course of your life."

(To be continued.)

For the Christian Observer.

WILL you permit a constant reader to address a few lines, through the medium of your excellent work, to Mr. Scott, the venerable author of the Family Bible? The subject I have to propose is of general interest; and as the sentiments of so judicious and experienced a commentator are of acknowledged importance, the reply which, I make no doubt, he will kindly give to my inquiry, cannot but be gratifying to your numerous circle. In his Notes on the fifth chapter of the Epistle to the Romans, ver. 15—19, Mr. Scott says, "The thought of the *supposed* vast majority of those who shall eventually perish is apt to encumber our minds in these contemplations: I say, *supposed*; for probably we shall find our conjectures erroneous when the doom of men, through all ages and nations, shall be finally determined." And in his practical Observations on the ninth chapter of the same Epistle, ver. 22—33, he remarks, "Even amongst the vast numbers of professing Christians, it is to be feared, that only 'a remnant will be saved;' and the Lord will be righteous in the destruction of an immense majority." Now as these two passages appear to be irreconcilable with each other, I am desirous to know which of them

contains the deliberate judgment of this eminent theologian, in regard to the number of those which shall eventually perish.

CLERICUS OXONIENSIS.

To the Editor of the Christian Observer.

As I regularly take in the Christian Observer, I attentively read your Review of Mr. Cunningham's Dissertation on the Seals and Trumpets of the Apocalypse, and the prophetic Period of 1260 Years, and felt an anxious desire to communicate my thoughts of that very important and eventful period; but recollecting what you say at the commencement of the Review, "that prophecy is that department of sacred literature in which we are never willing to notice, because we can never tolerate or excuse, an incompetent attempt," and what follows, quite silenced me. And no consideration would have induced me to request the Editor of the Christian Observer, to communicate my opinions to the public, if they had been mine alone: but reflecting that they are the result of the closest investigation and deep research of the most learned, most pious, and wisest of men,—I mean, Lord Napier, who discovered the Logarithms, the Rev. J. Brightman, and Dr. Henry Moore, with several others, supported by the strongest scriptural arguments, and corroborated by past and recent events,—I hope on this account I shall not be refused the privilege of occupying two or three pages of your very valuable publication.

The hypothesis of these and other good men is simply this, that Chapter XI. of the Revelation of St. John contains a true statement of the situation of the Church of Christ for the space of 1260 years; during which period, it shall be trodden down or persecuted by the Gentile, Apostate, or Antichristian Church of Rome—that God's two witnesses, the Old and New Testament, shall also, during all that time, be symbolically or figu-

fatally slain and prophesied in sackcloth, but at the end of the 1260 years, they shall arise as from the dead, and be called up to the symbolical heaven; that is, by all interpreters agreed to be, they shall be patronised and supported by the great and noble of the earth, sent forth by the rich and pious to prophesy to every creature, till the kingdoms of this world become the kingdoms of our God and of his Christ.

To answer all the objections against this consoling hypothesis, would take up too much useful space in the *Observer*: I shall therefore only beg leave to answer that of Mr. Faber, with whose works you are well acquainted.

Mr. Faber, at page 54, vol. ii. 3d edition, says: "The two witnesses are expressly said by St. John to be the two olive trees and the two candlesticks standing before the God of the earth. But both an olive tree and a candlestick are equally symbols of a church, consequently the two witnesses must be two churches, and therefore *cannot be the two Testaments*." This I conceive to be a very erroneous opinion, contradictory to that of the prophet Zechariah, and wholly unsupported by any scripture proof whatever; because an olive tree is not a scripture symbol of a church, but evidently, and by the best commentators described to be, an emblem or figure of the fruitfulness and prosperity of a nation, church, or individual, and as affording them light and nourishment. David said, "I am like a green olive tree in the house of the Lord." Was he then a church within the temple? The good man's children are like olive plants around his table. You would smile if I called them infant churches. The text, Jeremiah xi. 16, with some others, are only qualifications of the primitive flourishing state of the Jewish nation; but the quality of a thing is not the thing itself. St. Paul using the figure of a wild olive tree being grafted into a good one, is no more a proof that an olive tree is the symbol of a church,

than Jeremiah's married girdle, which the Lord compares to his Church, can be said to be a symbol of that Church. In the Old Testament the Church of God is compared to a variety of things; a lion, a speckled bird, an olive tree, a cage of unclean birds, a potter's vessel, &c. &c.; but can all, or either of these, be strictly called symbols of churches? In this matter, the principal business of a commentator is to consult the prophet Zechariah. What does he say on the subject? His testimony must certainly be adhered to before Mr. Faber's, or any other learned and good man. Does any thing in his whole prophecy indicate, in the most distant degree, that the two olive trees are two churches? Quite the reverse. They are the two anointed ones that stand before the Lord of the whole earth, appointed by his divine command as instruments in the hand of the Holy Spirit, to enlighten and replenish the golden candlestick, the Church, by re-establishing the ancient Jewish worship, wholly neglected during the captivity. For thus it is written, "I have chosen thee, O Zerubbabel, saith the Lord;" and to Joshua he declares, "Thou shalt judge my house, and keep my courts." These are the two anointed ones, the two olive trees, allowed by almost all commentators to be so; and indeed the whole of the prophecies of Haggai, Zechariah, and Malachi, confirm this statement: and if so, we must not attempt to make the Apostle John contradict the Prophet Zechariah; on the contrary, they perfectly agree, for the Prophet's two olive trees are exhibited by the Apostle as types of God's two witnesses, and the work assigned to both is nearly the same. Zerubbabel and Joshua rebuilt the temple, and restored the Jewish worship. The Old and New Testaments, the only true and faithful witnesses for God, will, in like manner, as instruments in the hand of the Spirit, instruct and illuminate the dark regions of the earth, till the kingdoms of this

world shall become the kingdoms of our God and of his Christ. Having now answered (I hope satisfactorily) Mr. Faber's objection to the Old and New Testaments being the witnesses mentioned by St. John, I shall only beg leave to mention what appears to me a glaring mistake in that worthy author, when he argues and builds his hypothesis on there being *two* candlesticks in the ancient Jewish temple, (see p. 77, vol. i. and p. 56, vol. ii.) whereas there was but *one*. From the pattern in the mount Moses made but one; Zechariah saw but one; and the Apostle Paul, in describing the furniture of the temple, mentions but one. St. John, indeed, mentions two; because he had in view what then corresponded with two churches, the converted Jewish and Gentile churches; but he clearly distinguishes them from the two olive trees, by calling them two candlesticks both standing before the God of the earth. Nor does he say the two anointed ones, as Zechariah calls the two olive trees: they are perfectly distinct things, and not from being four can they be reduced to two. This idea, unsupported by proof, wholly originates from Mr. Faber, and not from the Prophet or the Apostle.

My business now is, to prove from Scripture, from past and present events, and other irrefragable arguments, that the Old and New Testaments are the two witnesses mentioned by the Apostle John, Revel. xi. They answer, in the most minute manner, to every description given of them by that Apostle, which is not applicable to any thing else; in their name, their number, their power, their office, and in all that befel them during the long space of 1260 years. First, their name, *Testamenta*, from *testis* a witness, so called by God himself, My witnesses; and the Lord Jesus Christ positively declares he can admit of no testimony, but from the sacred word of God. "I receive not testimony from man," saith the Redeemer "Search the Scriptures,

for they are they which testify of me." They only can properly be God's witnesses.

Secondly, their number, two; two witnesses, two prophets, typified by two olive trees; yet what is very remarkable, and can only be the distinguishing property of the sacred word of God, the two Testaments have but one mouth, see Revel. xi. 5. Though always mentioned in the plural, their testimony and work is constantly exhibited as the act of one. No church, community of holy men, or any other thing, can lay a just claim to this Divine property but the word of God, the Old and New Testaments.

Thirdly, their power. Who but the Word of God alone can denounce upon His enemies the severe plagues and heavy judgments mentioned Revel. xi. 5, 6. I just hint at this, because so many able and good men have sufficiently proved the power of the holy Scriptures in this respect.

Fourthly, their office. They were to prophesy or preach, witness or testify, to the world the revealed will of God; for He himself says, He gave them power to do so. Surely it will be allowed that the Bible is the best of all preachers; the Divine Source from which all other ambassadors of revealed truth must draw the matter of their discourses, or they cannot be said to preach according to the mind and will of God. Are not, on this account also, the Old and New Testaments evidently characterised as the only true and faithful witnesses for God?

Fifthly, These two witnesses were to preach in sackcloth, and to be politically and symbolically slain for the space of 1260 years.—I need not describe to you, Mr. Editor, nor to your numerous readers, how the Old and New Testaments were served during that awful dark period. You know too well from history that they were shut up in cloisters in a language unknown to the vulgar, to whom it was death to read them in their mother tongue. You know

that by the decrees of councils and of the Pope, they were politically or symbolically slain, not suffered to speak their mind as they had formerly done, yet not buried, but on all occasions prophesying in sackcloth during the whole of the 1260 years. Can any fact be better ascertained than this? And is it not clearly applicable to the Old and New Testaments?

I come now to the *last*, the *recent*, and *finishing* proof that the Old and New Testaments are the two witnesses mentioned by the Apostle John; I mean, the wonderful institution of the British and Foreign Bible Society, formed for the express purpose of commissioning these two anointed ones to deliver their testimony pure and unadulterated to every human being under heaven. All commentators agree in this, that whoever the witnesses are, they certainly will, at the close of the 1260 years, be called up to the symbolical heaven; that is, the ruling powers and great men of the earth will espouse their cause, protect and encourage them to proceed with their faithful testimony, till the whole earth is filled with the knowledge of the Lord. Now, I would ask, is there in the present day, or soon likely to be, any two individuals, churches, or communities of holy men, raised to this conspicuous dignity and favour? I believe not. But the Old and New Testament, God's true and faithful witnesses, in this our day, to the joy of thousands and millions, are patronised, supported, and encouraged by emperors, kings, princes, and nobles; by great, good, and rich men throughout Europe; by whose means, under God, they are enabled to deliver their sacred message to the people of every tongue and language upon earth. If this is not to be called up to the symbolical heaven, I profess myself ignorant of the symbolical language of prophecy. The contents of Rev. xi. is evidently a complete whole. The dates, though mentioned differently, are a scrip-

tural and Jewish computation of the same duration, otherwise all is confusion and uncertainty. No partial slaying or rising of the witnesses ought to be admitted. They were politically, morally, or symbolically slain, during the whole of the 1260 years, and never rose again to their full and primitive usefulness till the year 1804, when they began to stand upon their feet, and soon after heard that voice from heaven, which is now sounding throughout the four quarters of the globe. These are the two anointed ones destined to bring about that happy long-wished-for period, when the kingdoms of this world shall become the kingdoms of our God and of His Christ. The 1260 years are expired, and the wonderful unexpected events that occur every day, announce the speedy approach of the Redeemer's reign upon earth.

I am, &c.

A. BURN, Major-General.

To the Editor of the Christian Observer.

In reading your Review of Mr. Cunningham's late publication on the Apocalyptic Prophecies, I was struck with the following passage. (See p. 172 of the No. for March 1814.)

"The vision of the ram contained in that prophecy of Daniel was to continue 2300 days; and this it is necessary should synchronise in its close with the 1260 years. Accordingly Mr. Cunningham dates the commencement of the vision of the ram in 508 A. C., and thereby brings its close exactly to the period required, in 1792. It is needless to observe, what Mr. Cunningham himself acknowledges, that this must be more or less the principle of all prophetic commentators, that his conjectures are often collected *a posteriori*; that is, that having assigned that date to which the close of the period in question ought to adapt itself, he then looks back into the page of history to discover, if pos-

sible, at the proper time, some mark for its commencement." I say, sir, that I was struck with this passage; and the more so, because I had arrived at the very same conclusion with Mr. Cunningham, (as far as respects the commencement and the termination of the period of 2300 days), by exactly a *contrary* process. This process and its result I shall now detail; and if you should judge them worthy to occupy a column in the *Christian Observer*, I shall feel myself honoured by their insertion.

The words of the prophecy are as follows.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Let it be observed, that the question here asked is, "How long shall be the vision concerning" (not the *ram* but) "the daily sacrifice and the transgression of desolation?" Now, in the 15th verse of the 24th chapter of St. Matthew, (see also Mark xiii. 14.) we find our Saviour giving the following notice to his disciples, "When ye therefore shall see the *abomination of desolation*, spoken of by Daniel the prophet, standing in the holy place, (whoso readeth let him understand), then let them which be in Judea flee unto the mountains."—St. Luke records this warning of our Lord in rather different terms. "And when ye shall see *Jerusalem encompassed with armies*, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." From these two passages it is evident, that the "*abomination of desolation*," and the *armies that encompassed Jerusalem*, (i. e. the *Roman armies*) are identical. But the words of Daniel, "the transgression of desolation," and those of St. Mat-

thew, the "*abomination of desolation*," are undoubtedly synonymous. I therefore immediately concluded, that the duration of the vision concerning the *transgression of desolation* must mean, the duration of the *Roman Power*. My attention was of course first turned to the year of the foundation of the city; but I soon discovered another date, which seemed to answer much better to the description of the Prophet; I mean, the expulsion of the kings, and the establishment of the consular dignity at Rome. It was then that Rome first emerged from her obscurity: it was in this event that the foundation of her future power was laid; and by this she has ever been distinguished from all other nations. Now, according to the list of consuls, given in the 1st vol. of Hales' *Chronology*, p. 251, this great event took place in the year 509 A. C. i. e. exactly 2300 years before the French Revolution in A. D. 1791-2.

I shall only add, that they who are fond of giving a double interpretation to the prophecies, (vide 2 Pet. i. 20,) will be interested by observing, that the Church of England, (the great bulwark of the Reformation, and the most important part of the sanctuary that has hitherto been cleansed,) was established A. D. 1547; precisely 2300 years from the foundation of the city of Rome, A. C. 753, (vide Hales' *Chronology*, vol. i, p. 249).

You will readily perceive, sir, that controversy is no part of my object; otherwise many arguments might have been urged in defence of the interpretation just given, and many objections that may be brought against it, answered. I have simply stated it as my own opinion; you are the best judge whether it be worthy of the attention of your readers or not. It is only by the running to and fro of many, that knowledge can be increased; and above all, "neither is he that planteth any thing, neither he that watereth, but God that giveth the

increase." "Blessed," however, "is he that readeth, and" blessed are "they that hear the words of this" and every "prophecy, and that keep the things which are written therein, for the time is at hand."

I am, &c. C. O.

To the Editor of the Christian Observer.

I wish to occupy a column on your valuable pages to propose a question, which I should rejoice to see discussed in a calm and pious, a close and argumentative, manner, by some of your able correspondents. Time and labour are well spent when they are employed in diffusing religious truth, and also in ascertaining what religious truth is. In the present age, it is peculiarly desirable that we should have very accurate notions in religion; such as afford full satisfaction to the mind; such as can be clearly illustrated, and honestly defended.

The life and the opinions of Agricola, the friend and the disciple of Luther must be known by many of your readers. He improved, as he thought, on the doctrinal statements of the German Reformer. His recantation was insincere, and, therefore, it was temporary. He left his tenets behind him in all their force, and they were adopted by many. In the former part of the seventeenth century, both of our universities contributed to form the mind of Crisp, a name not unknown to your theological readers. We have seen in our own age a man, I need not mention his name, who seemed, either designedly or accidentally, to have formed his notions on an important point in theology on the models to which I have referred.

It is evident that obedience, a term that comprehends all the active services of man, is an important subject under any dispensation of religious truth. The law, therefore, which enjoins obedience, deserves the most careful study. Its nature, its authority, its sanction, its cha-

racter and rights under the dispensation of grace, cannot possibly be too clearly understood. Without a proper view of the Moral Law, whatever a proper view of it may be, it is impossible for the Gospel to be properly preached.

There are many Christians in our age who either adopt the opinion, that the Moral Law has no authority over believers, or else are unsettled on the point, and therefore exceedingly unhappy. Nor is this remark to be limited to hearers; it certainly applies to some who are engaged in the momentous task of instructing others.

It can be of no use to recollect an odious epithet, to apply it to them, and then to speak of them as though they deserved no consideration. This mode of proceeding is equally unwise and uncharitable. Theological subjects ought not, and they are not in our age, to be solved by a single syllogism, or by an idea dandled in the arms of indolence and nurtured by prejudice. A wise, humble, and patient discussion of theological truth is not only not to be dreaded, but to be desired and promoted. It establishes, comforts, and edifies the real Christian: and it elicits those arguments which may be of great service for the conviction of others.

As to the point which I have now in view, the authority of the Moral Law over real Christians, or, which I apprehend to be the same thing, the obligation of real Christians to obey the Moral Law, it is to be lamented, I think, that there has been so much indolence or invective displayed, and so little calm discussion and convincing argument. Religious controversy is a most unseemly phrase. When we walk on sacred ground, we ought to search for truth, and not victory; to display love, and not bitterness.

Under the persuasion, therefore, that some of your pages may be very usefully devoted to this subject, I have ventured to propose it. It would be premature in me to begin

with a detailed account of my own opinions. Indeed, I wish to be instructed. I should deeply lament having proposed the subject for discussion, if I must see on your pages what is common, or crude, or hasty, or violent. What I wish for, and what many will wish for if you give publicity to this paper, is, the deliberate and able examination of Scripture, the calm and clear confutation of error, and the full and satisfactory establishment of convincing arguments.

I am, &c.

FUTURUS.

FAMILY SERMONS. No. LXVIII.

Job xlii. 5, 6.—*I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.*

In the warmth of the debate which took place between Job and his friends, and in the anguish of his sufferings, Job had used some impatient expressions respecting the conduct of God towards him. For these he was first reproved by Elihu, and then by God himself, who, with unspeakable force and majesty, displays the glory of the Divine perfections. Job was deeply humbled, and acknowledges in the strongest terms his own vileness and insignificance. The impressions he now had of the majesty and glory, the wisdom and holiness, of God, were far stronger and more distinct than any he had felt before. It was as if he had seen with his eyes, what he had only heard of before, from the report of others; and the view filled him with self-loathing. “I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.”

From this passage of Scripture we learn, that a clear view of the perfections of God has a powerful effect in producing repentance. But

the view of the Divine perfections which has this tendency, it ought to be understood, is not a speculative knowledge of the natural attributes of the Deity, but a spiritual and affecting discovery of his moral excellencies; of the glory of his infinite purity, holiness, justice, goodness, and truth. It may be useful to consider in what way such a discovery of the glory of God operates in producing repentance and increasing humility.

1. *It convinces us of sin*, by bringing to light those evils which the deceitfulness of our own hearts is apt to hide from our view.—There is a light and glory in the presence of God which exposes the works of darkness; and tends to produce a deep sense of our sinfulness. Thus Isaiah, on a view of the Divine glory, cried “Wo is me! for I am undone, because I am a man of unclean lips”—“for mine eyes have seen the King, the Lord of Hosts.” And, not to mention other instances from Scripture, Peter, in beholding the power of Christ, as displayed in the miraculous draught of fishes, was struck with a deep sense of his guilt: “he fell down at Jesus’ knees, saying, Depart from me, for I am a sinful man, O Lord.” Nor is it difficult to explain how it is that a view of the Divine glory produces this effect. By applying a straight rule to a line, we discover all its unevennesses. What is deformed, appears more frightful when compared with what is beautiful. In the same way, a clear view of the purity of God, and of his constant presence with us, and inspection over us, tends to bring those sins to light, and to cover us with confusion on account of them, which before we contrived to justify, excuse, or conceal. This truth may be farther illustrated, by the different behaviour of vicious persons, when in society like themselves, and when in that of men eminent for piety. In the former case, they will not scruple to justify their sinful practices, and even to glory in them;

but in the company of men of piety, they will be unable to open their mouths in defence of their conduct. But if the presence of a mortal, in whom only some faint rays of the Divine image appear, has so much influence, how much more powerful would be the effect of a firm belief of the actual presence of a holy God, "who is of purer eyes than to behold iniquity!" Indeed, what is it but this, which makes bad men avoid the society of the good, and shun all thoughts of God; which makes them in their hearts say to their Maker, "Depart from us: we desire not the knowledge of thy ways?"

2. *A view of the glory of God, serves to point out the evil of sin, with its aggravations, and to take away all excuse from the sinner.*—

When the law of God shews us our sins, and condemns us for them, we may be ready to complain of it as severe; but when we see that law to be but a copy of the moral perfections of God, and when we contemplate those perfections, we must be convinced that all sin must be hateful to God, and must necessarily be opposed to his nature. Naturally, we are all enemies to God by wicked works, and we hate his law because it is spiritual and pure. But a view of the glory of God produces such a conviction of his rights as our Creator, and of our obligations as the creatures of his hand, as constrains us to acknowledge his justice in the punishment of sin. When we reflect on the omnipresence and omniscience of God, how great appears to be the folly of thinking to veil even our most secret sins from him! When we reflect on his power, how does it add to the guilt and madness of presumption! When we reflect on his infinite wisdom and goodness, how does it aggravate the sinfulness of refusing to make him our trust! When we consider our dependence upon him and our innumerable obligations to the Divine bounty, how does this heighten the sin of ingra-

titude to God, and forgetfulness of him! In short, the clearer is the view we have of the glory of God, the more we perceive, not only the evil of sin in general, but the peculiar aggravations of every particular transgression. This is in a more especial manner the effect of a view of the glory of God as it shines forth in Jesus Christ. The unparalleled love shewn to sinners, in the Gospel, greatly heightens their ingratitude. And the more we reflect on our own conduct, and compare it with the grace of our blessed Lord, the more must we abhor ourselves, and repent in dust and ashes.

It may be said in general, that it is a light sense of the evil of sin which leads men to commit it; and when they have committed it, to frame excuses for it; and also to indulge a hope, that the threatenings against sin will not be executed. But a discovery of the glory of God, and particularly of his infinite holiness and justice, by shewing the evil of sin in its true colours, sweeps away all such delusions; every mouth is stopped, and the sinner is stripped of all his vain pleas. "Behold, I am vile; what shall I answer thee? I will lay my hand on my mouth." In a word, a real discovery of the glory of God raises him to the throne, and humbles us to the very dust. It is as if we heard a voice from heaven addressing us in the words of Scripture, "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty." Those who thus know God, will perceive, that all objections on the part of man to the Divine procedure, are best answered in the words of St. Paul, "Nay but, O man, who art thou that repliest against God?"

3. *A proper view of the glory of God serves further to point out the danger of sin.*—It is the hope of escaping punishment which emboldens the sinner to transgress the law of God and to persist in his transgressions. Accordingly, the Scriptures attribute the impence-

of sinners to ignorance and unbelief. "The fool hath said in his heart, There is no God." "He hath said in his heart, God hath forgotten; he hideth his face; he will never see it.—Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require it." But a view of the glory of God destroys this stupid security and foolish presumption. It teaches us, that all things are naked before him. It sets before us his holiness and justice, and shews us that he is of purer eyes than to behold iniquity. Above all, it sets before us the terror of his power, convincing us, that nothing can be more vain, than to hope either to escape or resist it. Accordingly, in the Scriptures, it is by displaying his infinite perfections that God endeavours to deter us from sin and encourage us to obedience. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." "Fear ye not me? saith the Lord. Will ye not tremble at my presence?" "The mountains quake at him, and the hills melt, and the earth is burnt up at his presence, yea, the world and all that dwell therein. Who can stand before his indignation? And who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." Thus does God reveal in Scripture the glory of his own nature, as the means of turning us from the practice of sin; plainly implying, that nothing but ignorance of him can encourage sinners in their rebellion. Nor will it be denied, that where there is a deep impression of these truths in the mind, it must lead to repentance and submission, and lay us prostrate before the Divine Majesty.

4. Lastly, *a view of the glory of God tends to produce repentance, because, by setting before us his infinite mercy, it encourages us to turn to him.*—No just view can be formed of God, without including this perfection

which shone even on Mount Sinai. Even there, he proclaimed himself, "the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin." Without the knowledge of the Divine mercy, the consideration of his holiness, justice and power, would tend only to produce terror and despair to the guilty. But when, to the other perfections of God, we join his infinite mercy, the true knowledge of his nature serves to draw us to him in dutiful and grateful submission. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared;" implying, that there is not only encouragement to serve God, but that his mercy itself leads to that filial reverence which is essentially a part of true repentance. Thus do the greatness and mercy of God unite in melting the hearts of sinners.

And here I need hardly observe, that it is in the Gospel of our Lord Jesus Christ that we have the brightest display of the Divine mercy. It is in Christ that we have a true and saving view of the glory of God, and especially of the union of his greatness and goodness, of his majesty and mercy. It is in our blessed Redeemer's Cross and Passion, that we have the most affecting proof of the evil of sin, and the danger of the sinner; for it is there that God's hatred of sin and his indignation against it appear with greatest terror. We have, in the Old Testament, many terrible displays of the Divine vengeance, yet they are all faint when compared with what was exhibited on Mount Calvary, when "he who was in the form of God, and thought it not robbery to be equal with God, was found in fashion as a man, and became obedient unto death, even the death of the cross." And yet, in this great event, hath not God magnified his love also? Yes!

"God hath commended his love toward us, in that while we were yet sinners, Christ died for us." Christ is the fruit of the Father's love to sinners. How great the Giver! How unspeakable the Gift! How worthless the objects on whom it is bestowed! Here, indeed, God is shewn to be love. Power, wisdom, holiness, and justice, shine in the cross of Christ; but above all, grace and mercy prevail there, and "reign through righteousness unto eternal life." Sinners "shall look upon him whom they have pierced, and they shall mourn for him as one that mourneth for an only son;" they *shall abhor themselves and repent in dust and ashes.* "Therefore also, now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

I proceed now to make some improvement of what has been said.

1. We may learn from this subject the force of those passages of Scripture in which the *knowledge of God* is put for the whole of religion.—"Know the Lord." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." On the other hand, the wicked are described as those "that know not God." The truth is, God is either wholly unknown to wicked men, or greatly mistaken by them. None but his servants do truly see his glory, and the more they see of him, the more like him do they become. "But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

2. From what has been said, we may also learn the great danger of a state of ignorance,—If repent-

ance take its rise from a knowledge of the perfections of God, does it not follow, that those who are ignorant of him must be in a deplorable state, strangers to the power and practice of religion, and that if they die in this state, they must perish everlastingly? How inexcusable, then, are those parents who do not diligently train up their children in the knowledge of Divine things! How inexcusable, also, are those masters who fail to instruct their servants, and suffer any under their roof to perish for lack of knowledge! And here I cannot help remarking, that the more conscientiously masters perform their duty to their servants, the more honestly and diligently will servants perform theirs. We have numerous complaints of servants; but, if we consider seriously the duty of masters, there will be found, perhaps, as great faults on this side as on the other. There are some, who seem to expect in poor uneducated persons, all manner of propriety of conduct, sweetness of temper, integrity, and diligence, and are ready to shew the most violent displeasure at the least defect of those qualities, who, at the same time, shew no example in their own conduct, but of a neglect of their duty both to God and man. Let us have pity on the ignorant, and labour with all our power to teach them the things belonging to their peace.

3. We may learn also, from what has been said, the absolute necessity of regeneration, or an inward change of heart.—It is not, as has been already observed, a speculative knowledge of the nature and perfections of God that leads to repentance, but an affecting view of his excellence and amiableness. This none can have, but those who are in some measure changed into the same image. Wicked men do not cherish, but avoid the thoughts of God; they feel no desire of union with him, no cordial submission to him. The devils, also, have doubtless a clear understanding of the

nature of God; yet it has no purifying effect upon them. The more they know of him, who is so directly opposite to them in all things, the more they hate him. Let these considerations excite us to pray, that it would please God to reveal himself to us by his Spirit, and give us the saving knowledge of him, as he is "in Christ Jesus reconciling the world unto himself."

And now, in conclusion, let me entreat those who are strangers to true religion, whilst the Spirit of God is still striving with them, to lay down the weapons of their rebellion against him, and to lay hold by faith on the atoning blood of Christ for their reconciliation with God. "Acquaint yourselves with God, and be at peace, that thereby good may come unto you." Some, indeed, may unhappily succeed for a time in banishing every dismal foreboding. The false and flattering pleasures of life may engross their thoughts, and intoxicate their minds. But in a little time the Judge shall come "with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." He still waits to be gracious to you. Embrace, therefore, the happy season. "Kiss the Son, lest he be angry and ye perish from the way,

when his wrath is kindled but a little. Blessed are all they that put their trust in him."

And true Christians will see, from what has been said, how closely connected the right knowledge of God—in other words, true religion—is with humility and self-abasement. Even the clearest views which a believer can take of the riches of the Divine mercy through a Redeemer, while they afford him unspeakable consolation, tend also most deeply to humble him under a sense of his own unworthiness. The doctrine of the Cross is not more refreshing to the broken in heart than it is abasing to the proud; for it was chosen of God for this very purpose, "that no flesh should glory in his presence." And we may be well assured we have then the best evidence that the various means of grace which we use are profitable to us, when they serve to clothe us with humility, and to lead us to adopt and relish the words of Job, in the text, "I have heard of thee by the hearing of the ear; but now mine eyes seeth thee. Wherefore I abhor myself, and repent in dust and ashes*."

* Most of the readers of the *Christian Observer* will probably recognize the above sermon, which is only an abridgment of one that is very generally known.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE readers of the *Christian Observer* cannot but own their obligations to the author of the luminous, acute, and discerning essay on the Principle of Emulation; and the guardians of young persons will do well to introduce the exercise of that principle, as defined and modified by Vindex, into the general system of education. The difficulty, however, will be—for difficulties

there are in the practical application of all principles—to explain the two sides of the question to common minds; that is, to the immense majority of those persons, of both sexes, to whom is entrusted the moral culture of their successors on the great theatre of life. Into *their* hands, and not into the hands of philosophers, you have to deliver an engine of wondrous potency; capable of effecting much good, but (if this be not begging the question)

far more mischief; and, after delivery, to say to the receivers, Take care how you use it, lest it recoil, and dash you and your disciples to atoms. Indeed, as to emulation in the gross or popular sense, we all know that it is the informing spirit of mankind, the true *anima mundi*, displaying its vivific influence in the court, the camp, the senate; and not less operative in situations placed, according to the calculations of some theorists, out of the reach of its controul; namely, in the sphere of scavengers and scullions, in the last retreats of beggary and feculence. Yes, sir, "the glorious fault of angels and of gods" is committed, not only by those who "hold their roots in Juno's heaven," but by the sublunary deities of Wapping. Among these, the principle reigns and revels; no matter what be its object, or peculiar mode of operation. I would merely assert its existence and activity every where.

Being myself little conversant with the highest or lowest orders of society, I shall not venture to go into the details of my subject otherwise than as it affects the "tenants of life's middle state;" where my own tenure is to be found, and where the features both of individual and national character are generally understood to be most legible, as well as most accessible to a philosopher's examination. Every one who has lived among his fellows of the middle state for some forty or fifty years, must have read many a long chapter in the book of human manners; open as its pages perpetually are, in all the shops and parlours where business or social habits lead him. In these two favourite resorts of the British public (for we are not so exclusively a nation of shopkeepers as to seek no repose from the importunity of customers in our private apartments), it has been my lot to encounter the principle of emulation in full exercise; but especially in the parlours themselves, which may be regarded as

the true shew-rooms of life, where the parents, their children, and their relations, visitors, or dependants combine to form one varied and instructive exhibition of the general character of our nature. Is it a libel on the partakers of that nature to say, after travelling round the vulgar circles of life, till we have seen and seen again all which these expeditions can offer to our curiosity,—that the world is one ceaseless struggle for superiority, a war of extermination against our rivals; a system of decorous jealousy; and a masquerade, where all the actors are known while they think themselves concealed, and where every performer perseveres, or retires, under the hope or conviction of having outwitted the rest! I do not urge this inquiry by way of holding up a contemptuous exhibition of our fallen race; for notwithstanding the desolation inflicted on his nature, man is only "less than archangel ruin'd;" but the suggestion is made with a view to discover, whether a principle innately pure and ennobling, has not been polluted and desecrated beyond what may be called the average measure of human abuse. If so, the guards around its purity ought to be doubled, or, divesting the subject of metaphor, the mass of mankind should be distinctly warned of the unusual degree of danger attached to ambitious feelings.

If I were to lead you through any given number of families taken at random out of the respectable orders of society, I should expect, of course, to meet with individual sensualists, sharpers, blackguards, bullies, and gamblers, scattered along our line of march; and in various instances, exercising their several vocations as far as these could possibly be pursued within the usual limits of worldly decency;—but, leaving these individuals out of the question, as persons utterly disapproved or even shunned by the rest, let me ask, should we, or should we not, find the decorous remainder im-

pelled and impelling, according to the diversified and apparently irregular agency of what passes for emulation? Now, in the case of the insulated offenders referred to, I assume, that we should gain a knowledge of *their* characters, rather by witnessing certain overt acts of depravity, than by discerning a general air and mien of evil; but in the other instance, the air and mien would speak more intelligibly; or, on the supposition of the culprits being able to veil the mighty secrets of their bosoms, there would appear, in evidence of their guilt, various domestic arrangements in regard to dress, furniture, engagements, connections, projects of business or festivity, all of these things breathing, and almost enunciating articles of impeachment against the subjects of our observation.

As a practical man, sir, you must be fond of practical illustrations; and, as the matter of my address receives elucidation, every day, in every village and town (and, I was going to say, in every family) in the United Kingdom, to say nothing of the universe at large; I cannot refrain from giving a little detail of the effects of emulation's wide-wasting pest in the town or townlet where my avocations usually detain me. I reside in one of those third or fourth rate places which has the fictitious credit of maintaining a market.—It chiefly consists of a long wide street, with a dilapidated kind of town-house, and jail, standing or falling about the middle; before which, the stocks yet retain their sinecure situation, and, with the steps of the house, serve as a lounging seat for all such small tradesmen as, wearied with perpetually leaning over their shop doors, seek relaxation from that severer duty in the society of their fellows—

Vestibulum ante ipsum, primisque in faucibus Orci.

At the western entrance of the town, are situated, opposite to each other,

two substantial houses; inhabited by families who, in point of rivalry, are the Montagues and Capulets of the district. Whatever may be the lighter shades of character discoverable among the several members of these establishments, each party has one paramount object; which is, in explicit terms, to raise itself by depressing the other. To this object, all the resources of nature and art, as far as so powerful a mass of means is placed under the controul of the rival houses, are put into hourly requisition. The feelings of the parlour diffuse themselves, "gliding meteorous as evening mist," over the kitchen, out-offices, and stables; imparting to every servant and underling something of those high sensations which agitate the bosom of the master; and producing a correspondent effort to elevate his (and their own) magnificence. To me, it is a propitious circumstance, that my own establishment, being obviously inferior to that of either family, not merely excites no jealousy, but conciliates both parties; with whom I pass as a person of innocent intentions, and, more than this, "as one of the worthiest men in all the world;" my innocence and worth being self-evident in the obsolete decorations of my best parlour, and in the simple manners and dress of my wife and her children. I have indeed heard it whispered, that both the Montagues and the Capulets frequently hint at the gothic state of our family; and even declare, that it is a sad pity we should read so much, and shew off so little; and that such sensible persons (so are they pleased to call us) might do things with effect, if they would but come out; not considering, by the way, that the effect and the coming out, however recommended *rebus sic stantibus*, might soon annihilate the imputed innocence and worth referred to above. However, we visit and are visited by the persons who would rub us brighter; but if they are gratified by the intercourse, I wish

I could return the compliment. What is intercourse without sympathy? And what is it, when a great man invites a little one, in order to overpower him with a display of grandeur, or to describe, in tones of mawkish triumph, the abortive efforts of a rival! I scarcely make a morning call at either house, without witnessing the deepening blushes, and hurried pulsation, produced by some new suspicion, that the opposite family are rising. No pencil of mine can paint the sensation which pervaded Mr. Porkwick's establishment, at the launch of Mr. Gabbe's new curricule. Had the curricule been a close carriage, the consequences must have been very serious indeed. Tranquillity, however, was restored at length; but it was only when an anti-curricule made its appearance from the rival coach-house, drawn by two unblemished bays; to the utter discomfiture of the Gabbe family, one of whose bays turned out to be a roarer, and the other to have been down, when in possession of its former owner. In the dreary interval of mortification and conscious inferiority on the part of the Porkwicks, some private business of mine obliged me to wait on the lady of that house; whom, on entering the room I surprised (though my name was formally announced) in the act of nail-biting and watching, herself till then unseen, the fatal curricule, which had been standing half the morning on the other side of the way, preparatory to its occupation by its audacious proprietor and his equally criminal wife. With the most innocent intentions, I paid the compliments due to a carriage which was certainly an extremely handsome one; and I admired its abstract beauty, without any reference to the sensibilities of my companion. Not so Mrs. Porkwick; who, transferring the guilt of the proprietor to his carriage, poured forth such elaborate abuse of the colours of the wheels and lining, that I was at last compelled to sidle

off to a vase of flowers placed on a slab in one of the piers, and to smell away all their fragrance, in order to conceal the embarrassment occasioned by a lady's frowns. We were relieved by the entrance of her youngest daughter, who was instantly directed to exhibit her powers of elocution, by repeating "her last hymn;" and this last hymn happened to be the twenty-second of Dr. Watts's, *against pride in clothes*. The child got through the first stanza with tolerable success; not, however, without discovering a peculiar attachment to the eighth letter of the alphabet, by forcing it to precede every initial vowel. In the second verse the performer halted about the middle, thus;

When first she put the cov'ring bon,
Her robe of hinno—hinno—was gone—

"Hinnocence," cried the mother, who partook of the child's partiality for the redundant letter,—while Louisa proceeded,—

Hamd yet her children vainly boast
Hin the sad marks of glory lost;—

And there the performance closed; the mother declaring that the actress should go to church on Sunday in a new hat and spencer, and perhaps with her sick sister's parasol. "Yes, mamma," said Louisa, "and you said, that when papa came from Hesse, he would bring me shoes of the same colour with Miss Gabbe's." Poor Louisa here touched the wrong string, was sent into the nursery, and I once more abandoned to the pelting of the storm. We managed most infelicitously to get back to the curricule; and the last thing I remember from the lady's lips, was, "Curricule indeed!—it will be well if some people are not curricled into the King's Bench;" and so forth, according to the latest improvements in the phraseology of feeble satire. I could not but wonder at Mrs. Porkwick's singular ingenuity in bringing together such a variety of wrong things into so small a compass. The child repeats a hymn

against vanity in dress; and, as a reward, is promised, a high stimulus to that very vanity;—in the next place, her faithful memory supplies an additional excitement;—and lastly, the mother is irritated by the child's unconscious allusion to the rival family, feels her own vanity insulted, and punishes Louisa for the offence committed by the gay shoes of Miss Gabbe;—and all this complication of error and folly resulting from no fault on the part of the child (whose mistakes were not her own), but from the determination of Mrs. Porkwick to be unhappy so long as the opposite family determines to be shewy; or rather, not to be outdone so long as the opposite family determines to outdo.—Endless are the tales which might be told relative to the alternate triumphs and defeats celebrated or endured by the parties in question; and which form eternal matter of debate to our parliament, during its sittings on the stocks, and steps of the town-house and jail. For it must be understood, that the members of this honourable assembly, being all much on the same level in point of income and domestic arrangements, have selected for themselves that department of emulation which comprises the science of angry, clamorous, and indefatigable dispute; and, as their range of mind is limited by the boundaries of the parish, the persons and things of the parish are, with them, the only worthy objects of human anxiety or hope, and, of course, the only known sources of human eloquence. Consequently, the rival claims of the houses of Gabbe and Porkwick are investigated, discussed, and reciprocally conceded or disallowed, not so much because either family possesses a distinct interest in our senate, but from the propitious circumstance, that the rises and falls of the contending houses present ever-varying opportunities of talk and assumed triumph to the contending orators.

Now, sir, in recurring to the abstract subject of emulation, I find it

extremely perplexing to disengage my mind from the unfortunate associations, produced by the remembrance and the present description of vulgarian rivalry. Yet this very circumstance reminds me, how difficult it is to look at a principle, not in combination with its abuses but as it exists independently of all consequences whatever. There is, however, a greater difficulty behind: how will you teach the mass, the thick-sighted mass, of mankind, to bring a subtle, ethereal principle into constant operation? How will they receive your injunctions to handle with religious caution something almost too delicate to be touched? And observe, here is a principle, not to come under our management exclusively in the sacred hours of retirement, self-inquiry, or devotion, but in the hourly business and bustle of the world; the world indeed being its accredited theatre of display. We are to dress ourselves, behind the scenes, in the robes of emulation, and then come out and perform from morning to night, through every year, from adolescence to senility. More than this, our day dreams will, in many instances, be continued in the visions of the night. It appears, then, that there is a certain lawful motive which may lawfully excite to exertion in every act, and at any period of life; a motive of extraordinary excellence in itself, capable of effecting the most glorious results, and as capable of producing the most disastrous mischief; but, at the same time, so frequently represented by counterfeits, and so difficult to be recognized at its own real appearance, that none but an enlightened philosopher may safely venture to call it into exercise.—By what elaboration of prudence could I, for example, dare to recommend the adoption of this refined principle into the domestic system of the rival families in my own vicinity? A principle, already there in high operation, and such as would pass with the world at large under the broad term of emulation, must surely first be eradicated. And what is this

Certainly not the moral element which Vindex would infuse into the minds of beings born for eternity. Neither that ennobling impulse which has taught heroes and patriots to sacrifice private considerations to those of their country. No—it is hostile to the first of these; and it is miserably inferior to the other. It is nothing better than a sordid love of fame for its own sake; a principle indeed less inviting the examination or contempt of a satirist, than demanding the pity, awakening the tears, and calling forth the expostulations of a practical Christian. Speculate, indeed, as we will on the essence, modifications, influence, or abuse of emulation, the whole subject, I conceive, may be investigated to far greater practical advantage, by treating it as a grave, religious question; by inquiring, for example, what is meant by *the friendship of the world*, by *seeking the praise of men*, by *seeking our own*, and by the many other theological phrases so liberally scattered over modern sermons, not always accompanied by illustrations of their application to the living world around us. I neither presume nor incline to scrutinize the doctrines of Vindex; but I wish he would allow me to persuade him to bear in mind the coarse texture of the receptacles to which his delicate wares must almost universally be consigned. “We have this treasure in earthen vessels,” said one who, conscious of the extreme value of a certain deposit, took care that, if possible, it should not be dishonoured by the depository. The cases may not be perfectly parallel; but there is a resemblance arising from the comparison between the *trust* and the *trustee*.

With respect to the general question as it affects the national schools, I scarcely hesitate to coincide with your enlightened correspondent B. T., in the opinion, that “in this they appear to commit such an offence against Christian morals, that no merits could atone for it*.”

I lately witnessed, with mixed feelings of disgust and compassion, a specimen of the prize-fighting system actually established amongst a vast proportion of our young population. It was a bare-faced struggle for rising by the depression of another; and, if I have any skill in discovering character by looks and manners, I certainly saw, in the instance alluded to, the triumph of quick and clever forwardness over abilities naturally inferior but accompanied with a fair shew of modesty. In fact, I said to myself, “This plan serves very well to turn wits into cock-combs, and to dishearten all the rest.” I speak, indeed, of an insulated case; but it is the only one I have yet seen: and it may be judged impartial to add, that the competition in question took place, when the class was drawn up before a party of visitors. However, I remember that strong symptoms of a similar spirit used to discover themselves in a Sunday school, occasionally superintended by myself, before the days of the Madras scheme; and having been instructed by my own teachers to impress principles rather than the mere mechanical art of reading, I always endeavoured to convince my pupils, that not they who read and spelt best, were therefore the best in heart; but they who practically applied what they found in the Scriptures to their daily habits. I generally found that the wits of the party received this doctrine with coolness, and that the whole force of their talent availed them nothing in a moral view. They did indeed evince a smartness and dexterity in discerning the rights and wrongs of a subject, but there their superiority terminated. In other respects, they sunk to the dull, stagnant level of dunces. Is not a parallel to all this found in the world of adult disciples? If undiscoverable elsewhere, I have seen something extremely like it in the more intellectual branches of the houses of Porkwick and Gabbe.

Your's, &c.

PHILIP B. T.

To the Editor of the Christian Observer.

IN your late Numbers, I read a paper on EMULATION, in which several things advanced by another correspondent, in some very useful letters on Education, are combated. And finding in that paper sentiments far different from what I have been used, during a long course of years, to maintain and communicate; I have written down a few thoughts on the subject, without intending either to defend all things advanced by the one of your correspondents, or to give a direct answer to the copious argumentation of the other. Should you deem what I send entitled to a place in your widely-circulating publication, it may, perhaps, suggest hints to future correspondents, on a most important, and, as it seems, difficult inquiry.

1. I would examine whether *emulation*, or that (whatever it is called), from which emulation arises, were implanted in our nature by the Creator; or whether it has been superinduced by the fall? "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John ii. 15.)

It is, however, readily conceded, that the fall of Adam introduced nothing into human nature which can properly be called a *principle*. But it remains to be considered, whether those depraved propensities, which are the main springs of fallen man's activity all over the world, are properly called *principia*, or *principles*. Pride, in all its varied modifications, comprising the desire of dominion over other men, and of eclipsing them in every way in the race of honour; love of worldly property, or what can be purchased with it, or the consequence which it confers; love of animal indulgence and dissipated pleasure; and the malignant passions; constitute some of the most powerful of these propensities which every where continually stimulate fallen man to exertion. Now, in this respect, it must be of great importance

to distinguish, if we can, between what God made man, when he pronounced him "very good," and what the fall has occasioned: for, in this respect *alone*, he needs to "be born again," and "new created unto holiness:" the latter, exclusively, is the flesh, which must be "crucified with its affections and lusts." In one sense indeed, it may safely be admitted, that the principles, from which all the corrupt propensities have arisen, were implanted by the Creator. He formed man desirous of honour, pleasure, and riches; "the honour which cometh from God only:" "the pleasures which are at his right hand for evermore:" the riches of "an inheritance incorruptible, undefiled, and unfading in heaven." Nay, he formed him capable of abhorring, and expressing abhorrence of, that which is evil.

But man, by the fall, having lost his happiness in God, and with it his capacity and relish for that holy felicity, turned to the creatures and to himself to find satisfaction. He "forsook the Fountain of living waters, to hew out broken cisterns, which could hold no water:" and his love of honour, and pleasure, and possessions, with his capacity for hating and expressing hatred of evil, were diverted into wrong channels, and perverted into depraved propensities and hankerings after the several objects of his idolatrous affections: nor do I see any reason whatever for supposing EMULATION, as it now exists in fallen man, to be less diverted from its proper channel, or less corrupted and perverted, than the other principles of our fallen nature.

Man seeking happiness, not from God, but from the creatures, found the lawful and moderate possession and enjoyment of them, insufficient; and this pushed him on to unlawful and excessive graspings and indulgence. The supposed good, which all sought, being too scanty for all, men, as rivals for the same object, stood in each other's way and interfered with each other; and hence "came wars and fightings among them." In short, this apostacy from

God and idolatrous love of the creature, might easily be shewn to be the original source of all the crimes which have, in every age and nation, filled and desolated the earth: and, without doubt, emulation of surpassing and obtaining eminence above others, has done its full share of the mischief; probably it may be said with truth, that covetousness, and licentiousness, and malignant passions, have slain their thousands, but "EMULATION ITS TENT THOUSANDS."

God made man desirous of real, not comparative, excellence, of his approbation, and the pure and immense honour conferred by it, and not of the honour bestowed by his fellow-creatures, as distinct from "the honour which cometh from God only;" much less of that honour which cometh from man, on account of surpassing others in things of doubtful or inferior value; or such as "are abomination in the sight of God." The perversion of this principle, and its diversion from God to the creatures, gave rise to all the varieties of pride, ambition, arrogance, envy, and the love of power to domineer and act as lords over others.

It may readily be conceived, that holy angels contemplate, and even emulate, the holy excellence of God; and desire and delight in his approbation; and that they emulate the endowments which are superior to their own, with admiration and love: but can we, for a moment, suppose them capable of the emulation of surpassing and outshining other angels, whom God formed superior to them? Or, of any emulation, which would introduce self-gratulation and glorying over their fellows? This can scarcely, in imagination, be separated from the uneasiness of him who is thus surpassed and gloried over, and a regret nearly allied to envy; or from arrogance and contempt in him that thus excelleth; probably an emulation, something of this kind, a desire of distinction above others, was the beginning of Satan's fall. "He kept not his first estate," but aspiring at something

beyond it, he fell under condemnation; and it certainly was part of his temptation to our first parents when he said, "Ye shall be as gods." Had not man sinned, the desire of holy excellence and the manifested approbation of God; together with a disposition to love, and imitate, and emulate the excellency of parents, seniors, and those whom there was neither the desire or expectation of surpassing, would have produced the same effects on earth, as these principles do among the blessed inhabitants of heaven, where all is contentment, peace, and love: but we cannot well conceive, among perfectly sinless creatures, any of those competitions for pre-eminence, distinction, and renown, which now interrupt mutual love and harmony, and produce gloryings, murmurs, and discontent, even when exercised about things truly valuable. I apprehend that they who observe what passes at our universities, after the academical honours have been conferred in various proportions, will perceive this, both among the successful and the unsuccessful candidates; not to mention elections to the senate, and the attainment by some of the high stations which are sought by many. Now, if what has been described as existing among holy angels, and as what might exist among men on earth, still retaining the holy image of the Creator, and having his law of love perfectly written in their hearts, be called *emulation*, I would not blame either the thing or the name; but then let it be carefully distinguished from every perversion of the same original principle; even from that, which is called "an *honest* emulation," but is by no means, in general, "a *holy* emulation:" "for the things, which are highly esteemed among men, are abomination in the sight of God." (Luke xvi. 15.)

The Apostle does not exclude even the idea of *ambition*, from his vocabulary, though it does not appear in our version. "I have been ambitious" (φιλαυμενον) "to preach the Gospel where Christ

was not named." Thus he receded, as it were, in his *ambition*, from the field of competition, as seeking "the honour which cometh from God only."—"We are *ambitious*" (*φιλοτιμουμεθα*) "that, whether present or absent, we may be accepted of Him."—"Be ambitious" (*φιλοτιμειδαι*) "to be quiet, and mind your own business." (Rom. xv. 20; 2 Cor. v. 9; 1 Thess. iv. 11.)

The word *emulation* occurs twice in our version: "That I may provoke them to emulation" (*παραζηλευσαι*)—"The works of the flesh are emulations," (*ζηλοι*) &c. *Ζηλος*, and its derivatives, frequently occur, bearing either a good or a bad sense in the apostolical epistles; for the word merely implies a *ferour of mind*, of whatever sort, or about whatever object. Thus the Apostle says, "Ye covet earnestly the best gifts," (*ζηλατε*;) "but yet shew I you a more excellent way." It is evident, that the Apostle regarded the coveting or *emulation* of the Corinthians, in respect of spiritual gifts, and their desire of excelling and surpassing others in the exercise of them, as very childish, and as greatly interfering with that "*love*, which envieth not," (*ε ζηλοι*;) which constituted that more excellent way which he shewed them: (1 Cor. xii. 31; xiii. 4; xiv. 18—26). Nor can it be doubted, but he meant to caution them against it. And this naturally leads us to another inquiry:—

How far emulation ought to be protested against, as it relates to education especially, and in various other respects, if we would not "be partakers of other men's sins?" For this seems one grand argument in the controversy: if it be evil, all should protest against it; or they are partakers of the guilt. The Apostle, as we have seen, disapproved of the competitions, and desire of surpassing one another, which prevailed among the Corinthians: yet he does not follow up his caution by any vehement protest against the principle itself, or the

perversion of it; but contents himself with pointing out to his Christian brethren "a more excellent way." This should be particularly noticed, in this part of the argument. Indeed, something analogous to it pervades the whole Scripture, and constitutes a marked difference between the inspired writers, and those eager disputants, who endeavour to push every advantage against an opponent to the uttermost, and often attempt to expose his principles and sentiments to *odium* or contempt. But in the sacred oracles, even in those things which are most evidently wrong, and which scriptural principles lead all who are well acquainted with them to condemn, we see little of the disposition to outrage sentiments or practices. The writers deemed themselves bound to protest against whatever evil they observed in their own company: "For what have I to do, to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth." 1 Cor. v. 12, 13. They likewise gave rules, precepts, and maxims, subversive, in the event, of all the evil maxims, customs, and practices of the world: but, in general, they left these to the silent and gradual operation which the blessing of God would give them. The chimerical attempt of *reforming* the world by instruction, without the internal *renovation* of the heart, was by no means a part of their plan; and had they attempted this in a vehement manner, they would have thrown immense impediments in the way of what they did undertake—even such as nothing but a succession of miracles could have counterbalanced. In this, I apprehend, they have left us a most instructive example.

Not to dwell on other instances, who can doubt but that slavery, or the forced subjection of one unfreeing man to another man, as his property; and that the *slave trade*, with which in all ages it has been connected, in various forms; are

contrary to the law of "loving our neighbour as ourselves?" Yet slavery subsisted, even among Christians: and not only were some Christians slaves, but some even possessed slaves. The apostles taught both these classes their several duties; which being carefully attended to, the worst effects of the system would be counteracted. But so far from openly protesting against slavery, and its attendant evils in the world at large, they did not even require or exhort Christian masters to liberate their slaves: and yet, I trust, we shall not venture to say, that they sanctioned all the evils of slavery and the traffic for slaves, and were partakers of the guilt. Had they been legislators or senators in a country, like Britain, professing Christianity, and possessing liberty; they would doubtless have done what their instructions have excited Christian senators and legislators most honourably to attempt, and in part to accomplish in our land, and which, doubtless, the same principles will still lead them perseveringly to pursue to destruction. But they were *ministers of religion*: "the weapons of their warfare" did not admit the attempt of altering the laws and constitutions of the kingdoms of this world; and where success could not be expected, vehement protests on the subject would only have rendered Christian slaves discontented; have prejudiced most fatally masters against the Gospel; and have exasperated the rulers of the world to more determined and violent persecution. This suffices to shew, that circumstances of various kinds are to be considered in what we attempt; and that we should not impede the practicable good which we aim at, by useless, injurious, and unseasonable endeavours at those improvements which to us are evidently impracticable, and beyond our line of action.

Wrong motives may render sinful, even things most lawful and needful in themselves; and this the Scrip-

ture intimates: "The ploughing of the wicked is sin," Prov. xxi. 4; doubtless, because it is done from selfish and worldly motives, and in an ungodly manner. "To them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled," Tit. i. 15. The sacred writers did not, however, enter any strong protest against the corrupt motives of those who cultivated the earth: nor did they refuse to partake of its fruits, "asking no questions for conscience sake:" yet, surely, they were not in this "partakers of other men's sins." Ministers and Christians, in their private capacity, cannot possibly influence the great mass of mankind: and, without some special call, or prospect of good, it is best to avoid what must give great umbrage to no purpose. The same protest against emulation, as employed in educating young persons, which might be made, in the opinion of many, against the Lancasterian method of teaching, would, in great degree at least, involve under condemnation all our public schools and seminaries of learning, and all methods used to train up men to eminence in the army and navy, or as physicians and lawyers, or in the senate; nay, I fear in the church itself; for the name of *Christian* does not at all change the character of those who bear it.

We may think, yea, prove, that "the ploughing of the wicked is sin;" but we cannot communicate our views to the bulk of mankind. We may maintain, yea, demonstrate from Scripture, that emulation of outstripping others is a corrupt principle; but we can never convince men in general that it is so; and by too eagerly and violently attempting it, we may prevent the good which otherwise we might do.

I am not competent to say, how far the Lancasterian plan of teaching more encourages this corrupt emulation than other plans do; I mean, plans where all concerned are not actuated by genuine Chris-

tian motives. Were I called to take an active part in such schools as are formed on this mode, or any similar to it, I should more carefully consider the subject than I have been hitherto led to do, and endeavour to counteract the tendency; but I do not think that I should enter any protest against them.

It is absolutely necessary, that vastly more corn should be grown than can be raised by truly pious husbandmen; and is it not equally necessary, that far more children should be taught to read, and even trained up in learning, than can, in the present state of things, be taught from genuine Christian motives? Alas! in far the greatest part of Christendom, both the teachers and those to be taught are almost equally strangers to them: but is the world to be starved, because "the ploughing of the wicked is a sin?" Is it to sink into barbarous ignorance, because the teaching in almost all places is connected with emulation? Must no Christian contribute to a Sunday school, or a charity school, or a Lancasterian school, because of this? On the other hand, must he acknowledge it as a right principle; and expressly sanction, and adopt, and recommend it? I fear that I cannot wholly exclude emulation in teaching four or five children; but must they, therefore, not be taught? Or may I not say to my children or pupils, You ought to apply to your studies, and to labour after proficiency in them; not in order to surpass others, and from a vain desire of honour from man, but that you may acquire a talent with which you may glorify God and do good to mankind? May I not say, The emulation of outstripping others can hardly keep clear of vainglory, and is nearly related to envy, and often produces very bad effects on both the successful and unsuccessful: you should therefore watch and pray against it; and aim at *real*, not *comparative*, excellence? May I not say this to a Christian

parent, who asks my opinion of education?—You know the general principle of schools and colleges: we cannot alter it; and if we could, unless all concerned became true Christians, we should effect no good; but "yet shew I you a more excellent way:" Give as little encouragement as possible to the emulation of outstripping others, and endeavour to repress it; and teach your children, that they ought to be diligent, and endeavour to make progress in useful knowledge, because it is their duty to God, and in order that they may be qualified to fill up their station in society in a suitable manner, to the glory of God and the good of men?—Surely this must be allowed to be an unexceptionable plan for a Christian parent or counsellor; and I believe all, who have fairly tried it, will concur with me in saying, that much more, very much more, may be effected in this way than is generally supposed. But he who thinks himself bound to oppose and protest against every thing which falls below it, among men in general, "must needs go out of the world."

(To be continued.)

To the Editor of the Christian Observer.

THE Catholic Journal (offered to the notice of your readers by a correspondent, in your February Number, p. 93) continues to be published; and appears to have obtained high credit with such persons as have adopted the sentiments of the Catholic Board in Dublin; particularly with their accredited agent, Bishop Milner, who has supplied the editor with numerous papers, authenticated by his own signature: and in this he has been followed by Mr. Gandolphy, Mr. Haydock, and other members of their community: Without interfering with the political measures of the Catholics, as discussed in their magazine, I beg leave to lay before you the following specimens of correspondence on

the subject of the British and Foreign Bible Society, *without note or comment.*

I am, Sir, &c.

A PROTESTANT.

"Would not, Mr. Editor, some cunning financier do well, if he took advantage of this rage for Bibles, and laid a smart tax upon the reading of it; permitting none to read it without first taking out a licence? And why not tax this, as well as other nostrums? Or might it not serve as a commutation for the window tax? For if they are determined, that the light of heaven shall be obscured by so many contradictory doctrines, we might at least have a little more terrestrial light, to illuminate our darkness." (Vol. II. p. 58).—"The Bible-distributing scheme.....is then a mere human invention; consequently, the merit or demerit of this scheme, its utility or inutility, as to the object which it professes to have in view, may easily be learnt by weighing it in the scales of human prudence. It would, indeed, be neither rashness nor presumption... ..to dismiss this scheme as a delusive phantom, and pronounce its speedy dissolution in air. For, if the Bible-distributing scheme be not the method appointed by Christ for propagating his doctrines, but a plan engendered in the conceit and fostered by, the pride of man and adopted by human folly, as preferable to the system formed for the diffusion of Christianity by the wisdom of its Divine Founder, it requires no great depth of penetration to foresee that such a scheme will return no other fruit to its inventors but disappointment.—If in the present deluge of infidelity and moral corruption, which overflows this land of Bibles, the Bible Society can find any cause for triumph or any encouragement to go on with the *glorious* work, I envy them not their wreath of fame, nor wish to deprive them of one atom of the merit to which their scheme may entitle

them. It would have been more to the purpose, however, if the champions of the Bible Society, instead of empty boasts and magnificent prophecies, had condescended to point out to us one single nation converted to Christianity by the distribution of Bibles, or, in more modern times, one single individual who solely by reading the Bible was changed from an infidel to a Christian. This they cannot do; hence it is but reasonable to conclude, that their display of the wonders to be wrought by the Bible-distributing scheme in the conversion of mankind, is mere frothy assertion.—I must confess, I am not very sanguine in my expectations of a miracle from the Bible Society, never having witnessed any thing from them approximating to the miraculous, except their success in drawing money from the pockets of so many well-meaning men, for the support of a plan so directly in opposition to observation, experience, and common-sense, as is the Bible-distributing scheme.—Let the Bible-distributing scheme be adopted in its full extent, and at no great distance of time the blessed fruits of the Reformation will be brought to complete maturity.....each self-interpreting individual will be a sect within himself; the Bible itself, in consequence of the absurdities and extravagancies fathered upon it, will no longer command respect; Christianity will, among the followers of this scheme, be nothing but a name, and infidelity will pour in full tide over this land of Bibles. But the *true church*, which has in every age preserved with so much care the sacred deposit of the Divine Word, will continue not only to deliver to her children the *letter* of this word, but unfold to them the hidden treasures of its sublime doctrines and moral precepts, and, in unity of faith and purity of morals, will reap the plenteous harvest of her glorious exertions." (pp. 60—62).—"The features of the Bible Society, though heightened by all the charms of the

splendid dress in which they have been decked out, to such cold hearts as yours and mine appear to have proved unattractive. Stripped of their meretricious ornaments, they can hardly excite any sentiments but those of disgust and contempt.—I have clearly shewn, that the distribution of Bibles was not the plan instituted by Christ for the propagation of Christianity..... that the coalition between the Established Church and its dissenting offspring, is a convincing proof of the tottering state of the former; and that, in forming a society for distributing Bibles, the Church of England has signed its death-warrant, unless, at the same time that it puts a Bible into the hands of self-interpreting readers, it will furnish each of them with a pair of Church-of-England spectacles, to enable him to see the Thirty-nine Articles in the Sacred Volume. I might add, that, if each one is to *teach himself* the doctrines of Christianity, ministers of religion will become an almost useless branch of society. I would therefore suggest to the Bible-men, in order to render their work complete, to give the Book, when they distribute it, a new title, viz. *Every Man his own Parson.*" (pp. 140—142.)—"It is amusing to reflect on the self-importance and idiotism of these Bible distributors and fanatics! Do they really believe, by such paltry and silly artifices, to subvert our divine religion, which has for eighteen centuries shone amidst the dark clouds of bigotry, superstition, and malice?—Vain men! how futile are their expectations! how dangerous to themselves their ambition! This Bible-distribution scheme, like a midnight vision, has fired their imaginations to a pitch of absolute frenzy.—No; they may succeed in prevailing on a few individuals, whom poverty and

a want of confidence in the Almighty may have rendered insensible to the spiritual wants of their forlorn little ones; but I am confident there is hardly a Catholic family among the poor, the most ignorant of whom would not be able to instruct in the true principle of the Christian Religion those same Bible distributors, whose only spiritual learning seems confined to a few texts of the *Protestant Bible*; and yet these men (with an arrogance never excelled) would lead our little innocents from the pious care of their spiritual instructors (their clergy) to drag them to such dens of hypocrisy* as those the subject of my letter." (pp. 184, 185.)—The extract which follows is from Bishop Milner himself.—"The present Bible-men are the first associated Protestants who have acted up to their principles, and who can with truth proclaim, with the Socinian Chillingworth, *The Bible, the Bible alone, is the sum of our faith.* What though this rule leads those who adopt it into an endless variety of contradictory opinions;.....yet as this diversity of sentiments is the unavoidable consequence of the fundamental principle of the Reformation, so called, it must either be borne with by the consistent Protestant, or he must trace back his steps to the living speaking tribunal of the Catholic Church, whose authority in expounding the Word of God can alone unite men in the same uniform belief." (p. 135.)

* * The Hymn from the Roman Breviary, inserted in the *Christian Observer* for June (p. 365), is translated in the "*Orthodox Journal*" for March 1814.

* The St. Giles's Catholic School.

REVIEW OF NEW PUBLICATIONS.

An Address to the Rev. Eustace Carey, Jan. 19, 1814, on his Designation as a Christian Missionary to India.
By ROBERT HALL, M. A. 8vo.
pp. 49. London: Button and Son.

MANY circumstances conspire to render this Address peculiarly interesting. The destination of the Missionary, the name which he bears, and the acknowledged eminence of the person selected to deliver the charge, are well calculated to excite the attention of all who take any concern in the advancement of religion abroad, and possess any knowledge of what is great and distinguished at home. Upon the labours of the Baptist Missionaries in the East there is little need for us to enlarge. They have borne an honourable testimony for the faith of Jesus, and their words have been successful: many poor and ignorant idolaters have turned from dead works to serve the living God, and the light of Revelation is by their means arising upon multitudes, who were unable to come to the light. Difficulties and discouragements appear to have had little effect but to animate their zeal and to awaken their vigilance: they have obtained a reward, which perhaps they never expected, the praise of men: the tongue of calumny has been silenced. May they so continue to labour as to obtain the praise of God!

We are not sorry to see other labourers entering into the same extensive field; and it is with much pleasure that we read upon the title-page of this pamphlet the name of Carey. In what degree he is related to the father of the Baptist Missions we know not: he is mentioned as of the same family; and we hope, and are persuaded, from

certain observations contained in this Address, that he will follow the example of his distinguished relative. A few years must terminate the labours of that good man, and call him to his reward: happy will be his closing days, if he shall perceive that his house, like himself, is determined to serve the Lord, and to praise his name among the Gentiles.

We have assumed that the Missionary addressed in these pages is of the Baptist persuasion; but there is nothing in the Address itself of an exclusive character. Mr. Hall has far higher objects than to promote the views of a party: he aims at the extension of real religion; and, whatever may be his own peculiar opinion on subjects of inferior consideration, he urges upon the Missionary the promulgation of those truths which are of vital importance. By these alone can the spirit of Christianity be diffused, and its benefits imparted.

Mr. Hall commences his Address by stating three qualifications essential for a missionary. The first is, a decided predilection for the office. — Without entering minutely into the circumstances which contribute to that predilection, he considers it as indispensable. Whoever engages to preach the Gospel to heathen nations, should be influenced by an ardent desire to be employed as a messenger among them. And his resolution is to be maturely formed: little account is to be made of a sudden impulse, or of a decision founded in ignorance: it is necessary to be apprised of the danger, and to count the cost.

The second qualification is that of self-devotement. — Mr. Hall justly observes, that without a degree of this spirit it is impossible ever to

be a Christian; and in a Missionary especially, who has to enter upon many untried scenes of difficulties, and who cannot tell what shall befall him, there must be no compromise between the calls of duty and the attractions of the world. By the very nature of his calling he abandons all claim to worldly greatness, and is content with the approbation of a good conscience and the honour that cometh from God alone.

The next qualification is the spirit of *faith*.—By this term he does not intend merely a cordial belief of the truth, but a firm persuasion of the promises of God respecting the enlargement of his kingdom.

"It is impossible," he observes, "that the mind of a Missionary should be too much impressed with the beauty, glory, and grandeur of the kingdom of Christ, as it is unfolded in the oracles of the Old and New Testament; nor with the certainty of the final accomplishment of those oracles, founded on the faithfulness and omnipotence of their Author. To those parts of Scripture his attention should be especially directed, in which the Holy Ghost employs and exhausts, so to speak, the whole force and splendour of inspiration in depicting the future reign of the Messiah, together with that astonishing spectacle of dignity, purity, and peace which his church will exhibit, when "having the glory of God," her bounds shall be commensurate with those of the habitable globe; when every object on which the eye shall rest, will remind the spectator of the commencement of a new age, in which the tabernacle of God is with men, and he dwells amongst them. His spirit should be imbued with that sweet and tender awe which such anticipations will infallibly produce, whence will spring a generous contempt of the world, and an ardour bordering on impatience to be employed, though in the humblest sphere, as the instrument of accelerating such a period. For compared to this destiny in reserve for the children of men; compared to this glory, invisible at present, and hid behind the clouds which envelope this dark and troubled scene, the brightest day that has hitherto shone upon the world, is midnight, and the highest splendours that have invested it, the shadow of death." pp 9, 10

The very striking description which is given of idolatry in a succeeding page, would go far to prove, that, without this powerful belief in the Divine promises, a Christian Missionary would be led to despair of success; as without the promises themselves, "the idea of converting Pagan Nations to the Christian faith must appear chimerical." The remarks are made with a particular application to India. The system of false worship, which generally prevails in that country, is peculiarly calculated for duration.

"Scarce a day or an hour passes with an Hindoo, in which, by the abominances it enjoins, and the ceremonies it prescribes, he is not reminded of his religion. It meets him at every turn, presses like the atmosphere on all sides, and holds him by a thousand invisible chains. By incessantly admonishing him of something which he must do, or something which he must forbear, it becomes the strongest of his active habits: while the multiplicity of objects of worship, distinguished by an infinite variety in their character and exploits, is sufficient to fill the whole sphere of his imagination. In the indolent repose which his constitution and climate incline him to indulge, he suffers his fancy to wander without limit, amidst scenes of voluptuous enjoyment, or objects of terror and dismay; while revolving the history of his gods, he conceives himself absorbed in holy contemplations. There is not a vicious passion he can be disposed to cherish, not a crime he can be tempted to commit, for which he may not find a sanction and an example in the legends of his gods." pp. 11, 12.

But the conversion of men from the worship of many gods to the acknowledgment of one Supreme Being, is only a small part of the effect which the preaching of the Gospel is expected to produce. The object to which the Missionary must look forward, is the conversion of the soul from sin to holiness. How great and arduous is the work! and how absolutely necessary, for him who labours in such a cause, is a vigorous faith in the promises of God!

"Faith, considered as a mere speculative

And to the truth of a divine testimony, which is based upon as uniform or stationary as the sun, we consider it as a practical principle, as one of the graces of the Spirit; we perfect it as he is common with others, susceptible of continual enlargement and increase. In the degree of power which future and invisible realities exert over the mind, in the practical energy of what men profess to believe, in the promptitude and certainty with which it determines them to a correspondent conduct there is the utmost diversity even among those who believe with the heart. The habit to which the Scriptures attach such momentous consequences, and ascribe such glorious exploits, is a practical habit, which, like every other, is strengthened and increased by continual exercise. It is nourished by meditation, by prayer, and the devout perusal of the Scriptures; and the light which it diffuses becomes stronger and clearer by an unintercepted converse with its object, and a faithful compliance with its dictates; as, on the contrary, it is weakened and obscured by whatever wounds the conscience, or impairs the purity and spirituality of the mind. This is the shield which will cover you from every assault; the chief part of that defensive armour which it behoves you to put on. Reposing on the word of him with whom all things are possible, of him who cannot lie; in the formidable bulwarks of idolatry, in the invincible rampart of prejudice and superstition, which the great adversary of mankind has cast up to obstruct the progress of truth, you will see nothing to appal you: you will feel the battle not to be yours, but the Lord's, who, determined to subdue his enemies under his feet, condescends to employ you as an humble instrument of his victories; and instead of sinking under the consciousness of weakness, you will glory in your infirmities, and the power of Christ may rest upon you." pp. 15—17:

The remaining part of the pamphlet consists chiefly of admonitions with respect to the character to be maintained, and the conduct to be observed, by those who go forth to instruct heathen nations in the principles of Christianity.

It is particularly recommended to the Missionary to cultivate a mild, conciliatory, affectionate temper in the discharge of his office (p. 17): to combine conciliation with prudence (p. 20), and the diligent study

of human nature: to be strong in the grace of the Lord Jesus (p. 20): and to enforce the great doctrines of Revelation with plainness and perspicuity. On all these points we meet with many observations, urged with great effect, and in admirable language. The description of the task which a missionary is called to perform, and of the difficulties which he may expect to encounter (pp. 23, 24), is particularly striking; but we are sorry that our limits will not allow us to transcribe it.

With respect to the *mode* of instruction, the preacher is enjoined to speak as if delivering a *testimony*: "testifying repentance toward God, and faith in our Lord Jesus Christ."

"After reminding them of their state as guilty and polluted creatures, which the ceremonies of their religion teach them to confess, exhibit to the inhabitants of Hindostan the cross of Christ as their only refuge. Acquaint them with his incarnation, his character as the Son of God and the Son of man, his offices, and the design of his appearance; not with the air of a disputer of this world, but of him who is conscious to himself of his possessing the medicine of life, the treasure of immortality, which he is anxious to impart to guilty men. Insist fearlessly on the futility and vanity of all human methods of expiation, on the impotence of idols, and the command of God to call men every where to repent, inasmuch as he has appointed a day in which he will judge the world in righteousness. Display the sufferings of Christ like one who was an eye-witness of those sufferings, and hold up the blood, the precious blood of atonement, as issuing warm from the cross. It is a peculiar excellence of the Gospel, that in its wonderful adaptation to the state and condition of mankind as fallen creatures, it bears intrinsic marks of its divinity, and is supported not less by internal than by external evidence. By a powerful appeal to the conscience, by a faithful delineation of man in his grandeur, and in his weakness, in his original capacity for happiness, and his present misery and guilt, present this branch of its evidence in all its force. Seize on every occasion those features of Christianity which render it interesting, and by awakening the fears, and exciting the hopes, of your hearers, call your to annihilate every other object, and make it appear what it really is, the pearl of great price, the so-

vergein bahn, the cure of every ill, the antidote of death, the precursor of immortality. In such a ministry, fear not to give loose to all the ardour of your soul, to call into action every emotion and every faculty which can exalt or adorn it. You will find ample scope for all its force and tenderness; and should you be called to pour your life as a libation on the offering of the Gentiles, you will only have the more occasion to exult and rejoice." pp. 33—35.

Mr. Hall proceeds (p. 35) to recommend an acquaintance with the doctrines of Christianity in their full extent, but to avoid all minor subjects of controversial disputation: and he anticipates much benefit to the missionary himself, from the circumstance of his living at a distance from the scene of debate. He will have to preach to persons of the same class with those whom the Apostles addressed, and placed under similar circumstances. He will, on this account, be led in some measure to imbibe the spirit of the apostles, and to derive his sentiments more correctly and more purely from the sacred oracles, than if he had attached himself to the party of some modern reformer. This situation is adapted to remove his prejudices, and to give him liberal and enlarged conceptions. To this cause, perhaps, it is owing, that Missionaries in India seem to be men of no cast: although belonging to different denominations of Christians, they preserve harmony of doctrine, and live in the intercourse of Christian charity.

In stating the advantages which result from conversing with great objects, and engaging in great pursuits, our author affirms, that the superiority of Europe over Asia and Africa is chiefly to be ascribed to this cause.

"It is the possession of a religion which comprehends the seeds of endless improvement, which maintains an incessant struggle with whatever is barbarous, selfish, or inhuman, which by unveiling futurity, clothes morality with the sanction of a Divine law, and harmonises utility and virtue in every combination of events, and in every stage

of existence; a religion which, by affording the most just and sublime conceptions of the Deity, and of the moral relations of man, has given birth at once to the loftiest speculation and the most child-like humility, uniting the inhabitants of the globe into one family, and in the bonds of a common salvation. It is this religion which, rising upon as like a finer sun, has quickened moral vegetation, and replenished Europe with talents, virtues and exploits, which, in spite of its physical disadvantages, have rendered it a paradise, the delight and wonder of the world. An attempt to propagate this religion among the natives of Hindostan may, perhaps, be stigmatised as visionary and romantic; but to enter the lists of controversy with those who would deny it to be great and noble, would be a degradation to reason." pp. 41, 42.

The measure recently adopted by the legislature to facilitate the communication of Christian knowledge to our subjects in the East, is noticed with gratitude, and stated to be a measure of great political expediency. But the missionary is reminded, that he is to form projects for eternity; that his aim is not merely to improve the condition of of life, but the conquest of death, and the achievement of immortality. The influence of religion is felt in this world, only while she is preparing its inhabitants for a better.

"Preach it then, my dear brother," says this animated writer, "with a constant recollection that such is its character and aim. Preach it with a perpetual view to eternity; and with the simplicity and affection with which you would address your dearest friends, were they assembled round your dying bed. While others are ambitious to form the citizen of earth, be it yours to train him for heaven, to raise up the temple of God from among the anxious devotees, to contribute your part towards the formation and perfection of that eternal society, which will flourish in inviolable purity and order when all human associations shall be dissolved, and the princes of this world shall come to nought." pp. 45, 46.

After the extracts which have now been presented from this work, we consider it as quite unnecessary to hold the language of commendation. No man can peruse them without admitting their force and beauty:

and whoever reads them with attention, will feel himself almost irresistibly impelled to peruse the entire Address. It abounds in fine thoughts, and is warm with the energy of a zealous and powerful mind. Eloquence is never employed to better advantage, than when it appears as the handmaid of religion: it may adorn the cause which it cannot ennoble. To many persons, truth itself is greatly recommended by the charms of diction; and it is the appropriate excellence of this Address, that it is not less suited to the man of taste by its chaste and dignified composition, than to the man of piety by its scriptural views and its lessons of practical wisdom.

Sermons. By WILLIAM MOODIE, D. D. F. R. S., one of the Ministers of St. Andrew's Church, and Professor of Hebrew and Oriental Languages in the University, of Edinburgh. *To which is prefixed a Short Account of the Life and Character of the Author.* 2d edit. Edinburgh: Bathgate. London: Underwood. 1814. 8vo. pp. xii. and 460. Price 10s. 6d.

We have been greatly struck with the intrinsic difference between the little work of Mr. Hall which we have just noticed; and that which is the subject of the present article; and we have found it difficult to conceive that the authors should have professed the same faith, or should have studied the same Scriptures. In the pages of Mr. Hall we recognise the sublime and elevating, and at the same time humbling, doctrines of Christ and his Apostles, exhibited in all their native energy. The discourses of Dr. Moodie either keep those doctrines entirely out of view, or adapt them to the low, grovelling, and selfish apprehensions formed of Christianity, its obligations and its privileges, by a world, that "through wisdom knows not God."

Dr. Moodie was a man of very considerable literary acquirements.

For twenty-five years he filled the pulpit of St. Andrew's church, in the New Town of Edinburgh. His audience was almost entirely composed of the higher classes of society. He was attended chiefly by the fashionable and the gay, the wealthy and the learned; and he succeeded in obtaining, what appears to have been the object of his ambition, their applause and admiration of his discourses. Nor do we mean to deny, judging from the specimens before us, that they were well adapted to such a purpose. They contain little to disturb the self-complacency of the hearer. And if we can suppose, that the attachment of a congregation to their pastor was likely to grow in proportion as he taught them to be pleased and satisfied with themselves, it will be easy to account for the popularity which Dr. Moodie acquired among those who formed the bulk of his congregation.

We should, however, be unjust to Dr. Moodie, if we did not admit that he had other claims to admiration besides the smoothness and courtliness of his pulpit addresses. His style is generally attractive; his language is always correct, and occasionally elegant; and the marks of good taste and varied learning are visible in his composition. A general appearance of seriousness, also, pervades his sermons; which, when combined with the impressive manner attributed to him by his biographer, must have added greatly to the estimation in which he appears to have been held as a preacher.

We could produce numerous passages which would justify the commendation we have bestowed on Dr. Moodie's style; but it would be difficult for us to extract many of these, which would not involve defects, if not errors, of a graver kind than such as respect the choice of words or the collocation of sentences. The few passages we have selected, as specimens of his skill as a writer, are such, we apprehend, as will be found tolerably free from

any erroneous sentiment. The first is taken from a sermon on the Omnipresence of God; in which the preacher endeavours to shew, that this doctrine affords a ground of trust and security to the righteous.

"The eyes of the Lord run to and fro through the earth, to show himself strong in behalf of the upright." Fear not, then, ye righteous, amidst the disasters of life. You have an Almighty Friend continually at hand to pity, to support, to defend, and to relieve you.

"Where can you be placed beyond the reach of his power? Though you be left to languish in a foreign land, without the eye of a friend to pity your misery, without the hand of a friend to mitigate your pain, without the words of a friend to solace your sorrows; even there you can have recourse to your Father in heaven; in his faithful bosom you can deposit your cares, and in the arms of his providence you can rest secure. Though you be called to mingle in the scene of destruction;—though noise, and confusion, and death surround you;—though thousands fall on every side;—in the midst of the confusion the Almighty dwells. His hand directs the thunder of war; and, while his gracious providence is the shield of your defence, 'no weapon that is formed against you shall prosper.' Though in the midst of the ocean the tempest arise;—though the waters roar and be troubled;—though you mount up to heaven on the swelling wave, and descend again into the depths of the sea;—under the protection of the Almighty you are secure. 'The Lord sitteth on the flood. The Lord is King for ever. He uttereth his voice to the deep. He commandeth the storm, and it is still.' Over the earthquake and the pestilence his providence presides. The lightning wasteth not till he give it the charge.

"In no situation can the righteous be placed in which the eye of their Father is not present to pity; in which the hand of their Father is not present to save. The injustice of the world may withhold from them the approbation which is due to their virtues; the tongue of slander may misrepresent their conduct, and load their characters with unmerited reproach; but they resort to that God 'who seeth in secret;' to his righteous judgment they commit their cause, and from the sense of his favour they derive a joy over which the world hath no power.

"From the bed of sickness they call on the Lord; and when the aid of every earthly

friend is vain, they find in the Almighty 'a present help.' In the abode of poverty they hold communion with him. Though bereft of the comforts which they once enjoyed, and deserted by the companions of their happier days, in God they have a friend whom no adversity can alienate; his presence forsaketh not the habitation of the desolate; he delighteth to dwell with the upright in heart. 'Though they walk through the valley of the shadow of death,' they have nothing to fear; 'for God is with them, his rod and his staff they comfort them.' His presence enlightens the darkest region; his hand upholds their faltering steps; his spirit sheweth them the path of life. 'In his presence there is fulness of joy; at his right hand there are pleasures for evermore.'" pp. 35—38.

In a sermon intended to recommend the grace of Humility, we have the following striking passage.—

"Frailty and dependence are characters strongly impressed on the nature and the condition of man. Whether we consider him in the commencement, in the progress, or in the conclusion of his present existence, he appears to be a forlorn and helpless being. While nature clothes the inferior creatures with a parent's hand, man comes into the world naked and defenceless. His feeble life would perish in its commencement, were it not for the care of those to whom his infancy is intrusted. While he hangs dependent on the affection of his mother, the first efforts of his voice are heard in the cries of want and suffering. For a long period of years, incapable either of procuring his subsistence, or directing his conduct, he leans on the bounty and wisdom of others for nourishment and guidance.—By them he is taught to obtain the comforts which he is formed to desire, or to lessen the miseries which he is born to suffer. Even at his best estate, he is altogether vanity. Fed by the fruits of the earth which he inherits; cherished by the influences of the heavens which cover him; dependent on the aid of others for almost all the accommodations and comforts of life; in himself he possesses not the means of his happiness. Subject to miseries which he hath not power to avert; affected by all the vicissitudes of the seasons; the sport of a thousand accidents, and the victim of a thousand cares; he finds not rest nor security, on earth. Placed in a world in which he is surrounded by powers; ignorant of the cause of almost all that he beholds; lost in the contemplation of his

Maker's creature; to himself a mystery which he cannot explain, he beholds himself encompassed on all hands by doubt, and darkness; his wisdom folly, and his resources vain. Pursuing a happiness which eludes his grasp; following the phantoms of wealth and of grandeur; in possession he feels the emptiness of all that before he had desired, and laments that the path of obscurity, and the path of glory, lead equally to the grave.

"To a being thus circumstanced, it might seem unnecessary to recommend the virtue of humility; for surely 'pride was not made for man, nor a high look for him that was born of a woman.'" pp. 229—231.

From the twenty-second sermon, "on the Advantages of Affliction," we shall present our readers with the only remaining quotations we shall think it necessary to produce as illustrations of Dr. Moody's style of composition.

"Much of the virtue and happiness of life depends on our adjusting the strength of our affections to the real worth of the objects by which they are excited. If we estimate too highly the riches, the honour, or the pleasures of the world, by this false judgment, the whole system of our conduct will be perverted. Hence will proceed excessive eagerness in the pursuit, excessive indulgence in the enjoyment, and excessive regret on the removal, of those advantages whose value our fancies have magnified, and in which we place our supreme delight. From this fatal source, how many vices and miseries arise! If we behold the covetous sacrificing their integrity and honour for the sake of some pitiful gain; if we behold the ambitious following the phantom of power, through scenes of oppression and cruelty; if we behold the votary of unlawful pleasure extinguishing every generous principle in the gulph of low sensuality, or the worldling overwhelmed with unmanly sorrow, by every trivial disappointment which he sustains; is it not, that in the eyes of such persons as these, the profits, the distinctions, and enjoyments of life, are clothed with a thousand imaginary attractions which captivate their unwary hearts? In the day of our prosperity, it is in vain that we are reminded how insufficient those objects are in which we have suffered our happiness to centre. While fancy spreads her colouring around them; while passion prompts to pursuit, and health enlivens our enjoyment; the sober admonitions of wisdom are heard with indifference and con-

tempt, and the warnings which religion gives concerning the vanity of all earthly advantages, are regarded as the complaints of gloomy and peevish spirits, who vilify pleasures which they never knew. But in the hour of adversity, our imaginations return from their wanderings, and things appear as they are. When we are stretched on the bed of languishing, oppressed with sickness, or racked with pain, and looking around with anxious eye to every quarter from which comfort may be derived; of what avail to us now are the pleasures which we are unable to taste; the honours which confuse themselves insufficient to lift the drooping head; or the riches which cannot procure for us, even a momentary respite from our sufferings? Miserable comforters are they all! It is now that our eyes are opened. The world is presented to our view in all its native emptiness. We perceive how precarious and unsatisfying those enjoyments are, on which we have hitherto placed our affections. With pity we behold the inconsiderate multitude pursuing a thousand airy vanities; building their happiness on the swimming ocean; and sacrificing the unspeakable joys of virtue, for the sake of those uncertain advantages, of which the most trifling accident may deprive them, and which can afford them no support in the hour when they stand the most in need of consolation. Taught, in the school of adversity, how to estimate the objects of the world, we return to the business of life, fortified against many temptations by which others are betrayed into guilt. The attractions of pleasure, the glare of wealth, and the splendour of power, lose much of their influence on our minds. We regard them as fleeting and unsubstantial forms, which we will no longer pursue with immoderate care, or purchase by the ruin of our integrity. We seek them only in subordination to higher and more important interests; we labour to establish our happiness on a foundation which no earthly disaster can shake." pp. 400—403.

"One would imagine, indeed, that prosperity were the season most favourable to the exercise of piety. When Providence smiles most graciously on our lot; when we are blessed with health, and honour, and abundance, and all the outward means of felicity; it is then that our condition calls for the liveliest gratitude to Heaven, and that our hearts should be most strongly disposed to acknowledge the goodness of the Almighty.

"But, alas! the heart of man is seldom affected as it ought to be; for it is then

chiefly that we forget our Maker; it is then chiefly that God is not in all our thoughts." p. 441.

"But, in the day of affliction, the sentiment of piety revives. When the fabric of our felicity falls, we perceive whose hand it was that supported it, and whose hand it is that alone can rear it anew. We feel our dependence on that Providence which, before, we had neglected to acknowledge, and seek, in communion with God, the consolation which our sufferings require.

"To whom else can we go? When the world hath no comfort to yield; when the help of man is vain; when the followers of our fortune have forsaken us; and when even the friends that were born for adversity can only mingle their grief with ours; to whom, but to God alone, can we lift our languishing eyes; or where, but in the secret of his pavilion, can we find a refuge from our sorrows? We betake ourselves to the sanctuary of devotion, and relieve our burdened spirits, by pouring them out to the Healer of prayer. The wisdom and the goodness of the Almighty become a delightful subject of contemplation. Our souls are prepared for the exercise of faith, and trust in God; and we cherish these pleasing emotions as the choicest balm of our miseries.

"It is in sickness, that the child experiences all the tenderness of a parent's heart, and receives those endearing marks of affection, which become a spring of future obedience. It is in the hour of adversity, that our heavenly Father is revealed to us, in all the riches of his mercy and love. The compassion with which he beholds our sufferings; the attention with which he listens to our cries; the consolation with which he sustains our spirits; and the deliverance which at last he affords us, when our afflictions have accomplished their destined purpose: these are proofs of his kindness, which make a deep impression on our minds; we recal them afterwards with pleasure, and our piety kindles at the thought: 'I will love the Lord because he hath heard the voice of my supplication: I will call on the Lord as long as I live. How precious, O God, are thy thoughts towards me! therefore, in the shadow of thy wings will I place my trust.' pp. 442, 443.

We are greatly concerned that our praise of these sermons must be limited to their exterior decorations, to the general chasteness and beauty of the language in which the author's sentiments are conveyed, and

to the occasional beauty of the sentiments themselves. We cannot deny that the sermons of a Christian Divine ought to possess for other, and higher, claims to notice and approbation, than are to be found in the cadence of his sentences, and the skilful choice and arrangement of his expressions. Even a poet could say:

"Tis not in artful measures, in the chime
And idle tinkling of a minstrel's lyre,
To charm His ear whose eye is on the
heart."

How much more powerfully ought such a sentiment to be impressed on the addresses of a Minister of Christ to the flock of which the Great Shepherd has given him the oversight, and of whose souls He will one day require an account! The grand and prominent topic of his discourses should unquestionably be, salvation to dying and perishing sinners, through faith in a crucified Redeemer, and through the grace of his Holy Spirit. But on this topic Dr. Moodie maintains an awful and affecting silence. After having perused his sermons with care, and with a sincere disposition to give him credit for all that might be found in them really worthy of his character and office as an ambassador of God to guilty man, we are bound to pronounce them most lamentably defective in all the essential properties of Christian preaching. We are even astonished at the dexterity with which Dr. Moodie has in general contrived to avoid even a cold and formal acknowledgment of the peculiarities of evangelical truth. A very large proportion of the volume appears to us to derive no aid, except that of a few quotations, from the Divine Revelation which lay before him; and might have been the production of a Seneca, or a Marcus Antoninus, as well as of a Scotch Clergyman. And we think that we do no wrong to Dr. Moodie's memory when we affirm, that, if all the thinly scattered sentences and half-sen-

tenets, in this well-sized octave, which would not fairly harmonize with the theology of Pelagius or Socinus, were collected together into one place, they would not occupy three pages of one of his sermons. Nor do we merely complain that Dr. Moodie is almost wholly silent respecting those great doctrines of Christianity, which not only the Church of which he was a member, but the Confessions of every other Protestant Church, following the guidance of Scripture, have pronounced to be essential and fundamental;—or that he has chosen to dwell exclusively in the lower regions, as it were, of evangelical truth; on those minor topics, in which Socinians and enlightened heathens are found to accord with the Apostles of Christianity—although such a proceeding were hardly to be vindicated in a single sermon, much less in twenty-four sermons, evidently written with much care and deliberation:—but we have further to complain, that the volume before us conveys views of the state and character of man which appear to us to be fundamentally erroneous and unscriptural, as well as irreconcilable with the formularies their author had solemnly subscribed, and according to which he had engaged to model his instructions.

One of the most prominent doctrines of the Confession of Faith of the Church of Scotland—and we may add, of every other confession of faith, nay, of the Scriptures themselves—is the fall, and consequent corruption of man. Now we do not complain, although we are fairly entitled to complain, that Dr. Moodie nowhere propounds this doctrine explicitly to his congregation; on no occasion reminds them of the corrupt and polluted nature they inherit, or of the indispensable necessity thence arising of the renewal of their souls by divine grace. Our charge distinctly is, that he takes a view of the state and character of man which stands in opposition to

this doctrine, and which, in our apprehension, is subversive of the Gospel of Christ. But let Dr. Moodie himself speak:—

"Man, by the constitution of his nature, is evidently a religious being." "Reverence, admiration, and love, are emotions which arise spontaneously in the soul at the view of what is great, and excellent, and good." p. 131.

Hedells us, further, of persons of "a certain delicate sensibility of soul," whose minds are "prepared for receiving the impressions of religion," and who "have only to turn their attention to the nature and work of the Supreme Being, that reverence, and admiration, and gratitude, and every devout emotion, may be awakened in their breasts." p. 132. This correspondence between the attributes of God and the affections of the human heart, we are further assured, "is established by nature itself; and they need only to be placed before us, that every religious feeling may be excited." p. 134. Nay, "by the constitution of human nature, all the interesting events of life have an influence, which is almost irresistible, in raising the soul to God." p. 136. "You are formed by nature," says Dr. M. to the splendid circle that surrounded him—the fashionable world of the Scotch capital: "you are formed by nature for receiving the impressions of religion; and the affections of your heart accord with the objects which religion presents." p. 142. Then we hear of "virtue flowing native from pure hearts;" of the virtuous "seeing the actions of their brethren through the mirror of their own purer souls;" of minds which "retain all their native simplicity and innocence;" with much of the same wretched jargon, which we hoped had long since been banished from the pulpit, and transferred to the exclusive use of the Minerva Press. One more extract on this subject, and we have done.

"Our affections are adapted, with ad-

infallible wisdom to the objects which religion presents; and these objects need only to be suggested to our minds by the works of creation around us, by the great events of life, or by the institutions of religious worship, that the devout impression may be felt.

"Man is a religious being. There is an altar erected in his heart by the hand of God himself, and the living fire needs only to be touched, that the incense may blaze to heaven." p. 139.

After having read these quotations, no intelligent reader will require from us any laboured proof that these sermons have little or no claim to be denominated Christian, supposing the grand end of Christianity to be what we have stated it to be,—to proclaim salvation to perishing sinners through faith in Christ, and by the regenerating power of the Holy Spirit. For what place can be found for any of the doctrines which this view of the Gospel involves, in a scheme which is built on the native purity of the human heart, and its natural adaptation to religion? Accordingly, we find in these sermons no expositions of the indispensable necessity of repentance and conversion of the heart from sin to holiness; no warnings to flee from the wrath to come; no urgent entreaties to have recourse, by faith, to the mercies of a dying Saviour, or to the grace of the Divine Sanctifier; no warm appeals to the conscience; no energetic remonstrances addressed to the understanding or the affections, either of the proud speculatists, the busy worldlings, or the gay votaries of dissipation, who crowded the pews of St. Andrew's Church. In the pages of Dr. Moodie we find the Gospel of Christ divested of almost all its awful sanctions, its efficacious motives, its enlivening hopes, and its divine consolations. It is frittered down, not merely to a consistent scheme of moral instruction; this might be read with some profit; but to a strange and incoherent patch-work of scraps of Christian morality, grounded too often on worldly motives, and directed too often to worldly ends. In short, if we were called upon to express an opinion

respecting the tendency and effect of such preaching as is here exemplified, we should not hesitate to pronounce it to be adverse to the best interests of man; conveying to his mind false and delusive representations of his own state, and hiding from his view not only his real misery and danger, but the remedies which have been provided for both, by the infinite mercy of his God, and the dying love of his crucified Redeemer.

A Sermon preached in the Parish Church of Cheadle, June 3, 1814; at the Visitation of the Rev. Robert Nares, M. A., Archdeacon of Stafford. By the Rev. T. COTTEBILL, M. A., Minister of Lane-End, Staffordshire; and late Fellow of St. John's College, Cambridge. Printed at the Request of the Archdeacon and Clergy. London: Hatchard. Price 1s. 6d. pp. 39.

If the state of the national church were estimated by the general character of Visitation Charges and Sermons, the verdict of an impartial reader of those publications would communicate little gratification to such persons as, either from political or religious considerations, wish for her extension and perpetuity. The majority of these addresses are confined, indeed, to subjects understood to be ecclesiastical, and therefore fitly to be pointed *ad clerum*; but the latitude thus allowed to prelates, archdeacons, and inferior officers of the church, appears to be all but immeasurable. In various instances, within immediate recollection, the charge or the sermon has not contained a paragraph which the audience could, in any practical degree, appropriate. It was an address delivered at a visitation, but not to the visited. The Separatists, against whom the speaker urged his severe periods, were far, far away; the Catholics were all at confession; and as to the Enthu-

siasts, who were accused of disturbing the quiet of their spiritual parent, it was wondered who were meant; or, some, who grieved at the object, lamented that Abdiel should be mistaken for a traitor; while others, alas! most inauspiciously for themselves, would be riveted to their own unfaithfulness; by listening to untimely censures pronounced on the activity, seriousness, and consistency of a brother.

It would naturally be concluded, that the visitor and his coadjutor possessed such a measure of pastoral sympathy, as might, at least, persuade them to minister to their fellows something of the stimulus, the warning, the direction, or the consolation, which every overseer of souls will receive with gratitude; provided—and it is necessary to add this limitation—he makes his parish no sinecure; but, in preparing for the final audit, feels the need of being, at one time, awakened from the insensibility inherent in his nature, and at another, the almost equal need of being consoled in circumstances of failure and perplexity which, with all humility, he cannot assert to arise from his own want of sincerity. A character of this sort is, however, generally sent empty away from the annual ceremony of a visitation. *He* also “looks up, and is not fed;” and the disappointment is more bitter, because he wishes to return to the subordinate flock with greater ability to satisfy their hunger; and by a kind of spiritual transfer, to impart to them the whole of what has been bestowed upon himself. Remembering the affectionate injunction delivered to the earliest teachers of the Christian church, by the Chief Shepherd, *Freely ye have received, freely give*, he would gladly feel its divine reality as often as the successors of those teachers appear in the chair of authority: and though conscious of the inexpediency of expecting great things from human institutions, however consecrated by the profession and usages of Chris-

tianity, he is yet ever willing to look for such a medium of good as may serve some practical purpose: for example, a hint capable of being expanded, within his own breast, into a rule of duty; an illustration tending to brighten a subject previously obscure; or an article furnishing, at any rate, a numerical addition to his original stock;—but if, instead of being favoured with these minute benefits, he is compelled to endure a repulse, in the form of a charge or censure, pronounced on topics which are better discussed by a legislative assembly, or diluted into a polemical pamphlet, he finds himself in the situation of a son who asks bread, and receives a stone.

To pass, however, from the subject of unproductive visitations to the discourse before us, we have a pleasure, in some measure correspondent to its excellence, in selecting Mr. Costerill's pastoral address as a sterling specimen of clerical discretion, fidelity, and personal sympathy with the pains and pleasures of his companions in the ministry. Here is no declamation against sectaries, which sectaries would never read; no adulation to offend and grieve the faithful servant, and to strengthen the delusions of the faithless; no shallow lecture on the evidences of Christianity, read to persons who of all mankind profess to be farthest removed from scepticism; no wandering in the labyrinths of political speculation; no complimentary review of recent publications; and, finally, here is not a sermon, the beginning, middle, and end of which might change places, without the least disadvantage to its arrangement, perspicuity, and usefulness.

The positive character of Mr. Costerill's discourse will be gathered from the succeeding extracts.

“I come now to the personal conduct of the Christian minister. The glory of the Lord should rest with no ordinary lustre on him who waiteth at the altar, and ministereth in holy things. The priests of Israel were said to be sanctified unto God: and the head of their order wore on his mitre

this inscription, 'Holiness unto the Lord.' The work of the ministry, to be prosecuted successfully, must commence in our own souls. We shall never be really earnest in urging our people to work out their salvation, till we have been really earnest in working out our own. Who will paint sin in such lively colours, as he who has seen its deformity portrayed in his own breast? Who will set before his people the doctrines of the Gospel with such force and feeling, as he who has himself experienced their practical influence? Who will display the cross of his Redeemer so strikingly, as he who has found it to be the power of God unto his own salvation? Or with what effect will he exhort others to holiness of living, who is not himself a pattern to the flock? Words alone cost little, and are therefore of themselves of little value with mankind. The evidence of a consistent life carries such an appeal to the conscience, as all our adversaries can neither gainsay nor resist. The Christian minister will therefore be peculiarly watchful over his own spirit. He will preach to himself every sermon, before he preaches it to others, and in order that he may preach it more effectually to others. He will lay the axe to the root of every corrupt tree within his own territory, before he ventures to apply it in the territory of his neighbour. He will dread, as not less painful to his own private feelings, than injurious to the interests of his ministry, that most poignant of all sarcasms, 'Thou that teachest another, teachest thou not thyself?' He will tremble to approach the confines of the kingdom of the prince of darkness. He will be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. He will not offend by heedless singularities; nor, on the other hand, will he sacrifice his conscience for the sake of peace. He will be all things to all men, except in their vanities and in their sins. He will be serious without austerity; firm without obstinacy; meek without cowardice; cautious without lukewarmness; laborious without ostentation; courteous without flattery."—"Many who place themselves beyond the reach of public or private admonition, will yet be won by his unblameable conversation in Christ Jesus; and thus, seeing his good works, will glorify his Father which is in heaven.—Are we, my fellow ministers, the appointed lights of the world—of a world that sitteth in darkness, and in the shadow of death? Then should we be burning and shining lights, glowing with the reflected beams of the Sun of Righteousness. Each is the

destined luminary of his own parish, in which he is placed as the centre of the system, to communicate the blessings of light and heat to all who are within the sphere of his influence. His path too should be, not like that of the meteor, now attracting by its splendour, and now lost in darkness; nor like that of the comet, surprising by the eccentricity of its orbit; but steady and undeviating, like the shining light of the firmament, that shineth more and more unto the perfect day. And when the shadows of the evening of life are gathering around him, the horizon should gleam with his setting beams; the emblem of his rising, on the morning of the resurrection, in another world, there ordained to shine forth, with additional lustre and unclouded glory, as the sun in the kingdom of his Father."—"It is not now a question to be proposed for our deliberate consideration, whether or not we are willing to incur the awful responsibility of the ministerial office. We have incurred it. A dispensation of the Gospel has already been committed to us, at our own request. By our own act and deed we have set our seal to the engagement; and, in the most solemn transaction of our whole lives, pledged ourselves, in the presence of God and of his people, to the performance of it. Our own vows, therefore, are upon us; and no power can dissolve our obligation to fulfil them. Necessity, paramount necessity, is laid upon us. We cannot draw back from our engagement without drawing back unto perdition. We cannot turn away our eyes from the work before us, but our own hand-writing, more dreadful than the writing on Belshazzar's wall, shall instantly rise to our view, and prove not only the means but the ground of our confusion. Of all discomblers, shall not the clergyman, who trifles with his most solemn vows, be justly pronounced the worst? If when he professed to trust that he was inwardly moved by the Holy Ghost to take upon him this office and ministry, he came with a lie in his right hand, can he help anticipating, at least can any one help anticipating for him, that heart-rending question of God to his soul, 'Why hath Satan filled thy heart to lie unto the Holy Ghost?'—"Is not Christ's fold now as dear to Him, as when He first purchased it with his own blood? Or is the case of a hireling who careth not for the sheep impossible, visionary, improbable? Judas was among the apostles. 'I have chosen you twelve, and one of you is a devil.' Is the church of Christ more likely in itself to have laborious servants, now the Lord of them

servants has ceased personally to appoint them to their office? To betray the cause of Christ in any age, is to betray Christ himself. Every unfaithful steward imitates the conduct, participates the guilt, and approximates to the doom of the apostate Judas. There is no neutrality in this cause. He that is not with Christ is against Him. How important is the decision to whom we belong! While the remotest possibility exists of a single individual among us treading in the steps of the primitive betrayer of his Master, shall we not each, in the sincerity of our hearts, anxiously appeal, with this question, unto Him who alone can search them, 'Lord, is it I?'—"Can we look around in any parish, however small, without being filled with serious apprehension, that some are still in the gall of bitterness and the bond of iniquity, pressing forward with fatal unconcern in the broad road that leadeth unto destruction? And is there no language in this misery? Do not the cries of those that are ready to perish penetrate our ears, and loudly call upon us to deliver them, that they go not down to the pit? Shall not we the appointed ministers of Christ, in our day, weep between the porch and the altar, and say, 'Spare thy people, O Lord, spare them; and let not thine heritage be brought to confusion?' On what principle, is less zeal, less faithfulness, less compassion, required in our days, than in the days of old? What circumstances have arisen, during the lapse of ages, to authorize any abatement of ministerial ardour? Is the heart of man less deceitful, and less desperately wicked? Is Satan less active and vigilant? Is the nature of sin less ensnaring? Are its consequences less tremendous? Is its history less marked, like Ezekiel's roll, with lamentation, and mourning, and weeping? Is the salvation of the Gospel less needful, or are men of themselves more disposed to embrace it? Away with every refuge for inactivity and delay! Let us arise to save our fellow-creatures from the ruins of the fall. Let us place ourselves in the breach between them and their offended God.—Even with our utmost diligence and earnestness, it will be extremely difficult to persuade our congregations not to thrust away from them their own mercies! They will be but scarcely saved, after all that we can do."—"We must give an account of our stewardship. The Lord, whose servants we are, cometh to reckon with us. Here the subject assumes a most solemn aspect. Behold! He cometh, and every eye shall see him. The events of that great and terrible day of

the Lord are, no doubt, unspeakably important to every individual. But the ministers of Christ seem to have a more than ordinary interest in its proceedings. Our visitation, whether of judgment or of mercy, is not the visitation of all men. Nothing seems ordained to be dealt out to us on a scale of common calculation. Our destinies are not to be weighed in the general balances of the universe. We seem appointed to be held up, in both worlds, as a spectacle to men and angels. Are the vials of God's wrath to be poured out from the cup of his indignation? Upon whom will they be poured out so copiously, and with so little mixture, as upon the idle and unprofitable servant? If the wicked, dying in their own transgressions, though unwarned by their minister, perish deservedly, and without remedy, what shall become of the minister himself, perishing under the load of his own guilt, and the additional guilt of every individual who is lost through his neglect? If the one be cast into a furnace of fire, how much more will the furnace be heated for the other! I confess, I cannot comprehend what those persons mean, who accuse us of excess of zeal in our ministerial duties, unless they mean that we should be willing to suffer this excess of torment. But are we willing to suffer it? 'Can our heart endure, or can our hands be strong, in the days that God shall thus deal with us?' (Ezek. xxii. 14.) Is it not sufficient that our fellow-creatures perish themselves, without involving us in the consequences of their perdition? At least, let it be more than sufficient in our eyes. If others tremble not for us, let us learn to tremble for ourselves. And we ask, Is there not a cause? If private Christians are reasonably exhorted to work out their own salvation with fear and trembling, shall not we, who have more at issue than they, not feel equal apprehension? Shall we see no reason for entering into the feelings and language of the apostle, and for taking heed to ourselves, lest, after having preached to others, we ourselves should be castaways?" pp. 25—37.

While admonitions of this solemn character are uttered from the pulpits of the Establishment, addressed by a clergyman to his brethren, and published at the request of the Visitor and his clergy, we feel that the vitality of godliness yet circulates in the bosom of the United Church. They are substantially

the sentiments which breathed from the souls of her martyred reformers, when they anticipated her liberation from the bonds of error and superstitious observances; and foresaw that the principles for which they died, would authorize her ministers to gather their views of the pastoral care directly from the Christian Scriptures; and that her ordination offices, deduced from the same inspired source, would possess more than a human measure of spiritual beauty. But these devout fathers of our communion knew human nature too well, to anticipate a succession of pastors whose personal sanctity and ministerial fidelity would restore the apostolic age. They left behind them, however, a confession and a liturgy, to serve as rallying points to such as should love their memories, and aspire to believe and live like them; and, farther, labour to lead their flocks into the same pastures. Whenever we are privileged to meet with shepherds who not only feed and protect their sheep, but discover an ardour and an ability to communicate the results of their own experience to their fellows, while equally anxious to be themselves guided and improved in their turn, we recognise the faithful ministers of the New Testament, and the genuine sons of our own reformed establishment. — If the author of the Sermon under consideration be a living illustration of his own doctrines, we congratulate his parish, on the possession of an instructor who combines with the authority of office the efficiency of example. We speak, it will be observed, hypothetically; aware of the necessity, as indirectly urged in the discourse itself, of recollecting that extremely vivid representations of pastoral fidelity may be drawn by persons conscious of copying from originals borrowed for the occasion, and not from a home model. The fact, indeed, is, that the doctrinal system on which this discourse is founded, invariably tends to humble those who most

sincerely adhere to it; and, consequently, its clerical adherents are the last to assume their own religious consistency. The more they exert themselves to save men's souls, the more, as they think, remains to be done; and in telling the world what are their own calculations on the subject of pastoral duty, they are frequently ready to interrupt the course of inquiry by exclaiming, *Who is sufficient for these things?* and by expressing convictions of their own inability, and of unfaithfulness to their own engagements. With the adherents of a more flexible scheme, the case is very different; since *their* views of clerical excellence seldom disquiet themselves, and never permanently disturb the deep repose of others. Hence spring visitation charges and sermons, which seem to have no better aim than the occupation of the usual half-hour, with words forgot as soon as uttered, too unmeaning either to invite intellectual attention, or to interest the heart. This is not thrown out as a careless sarcasm, but as a correct account of what has passed when we and our associates have been witnesses. From other quarters we have gathered reports still less propitious to the vital interests of the United Church. On this point, we have only to repeat our allusions to such orations *ad clerum*, as shoot over the enemies' lines towards objects scarcely within the range of ecclesiastical artillery, and which, if reached at all, can receive no serious damage from a spent ball. As to those engineers who turn the guns against their own comrades, we leave them to the recoil; and in the mean time, counsel the governor of the fortress to prefer that officer who most ably contributes to its defence, even though he may chance to be a subaltern, and have nothing to recommend him but science, valour, and fidelity.

Poems, Moral and Religious. By JOHN STRUTHERS. 2 vols. Foolscap 8vo. Glasgow: Lang. 1814. pp. 176 and 160.

THESE two little volumes are the production of a person originally in low, and even mean circumstances, and who possessed in early life few advantages of education. He enjoyed, however, the blessing of a pious and affectionate mother, who endeavoured to store his mind with the lessons of true wisdom. We were much pleased with the filial tribute paid to her memory, in a few verses written "on visiting the scenes of his youth."

"Never more shall meet me there,
She, who to a master's air,
Watchful, joined a mother's care,
Still so soft, so tenderly:

No—in solemn silence laid,
Low she rests among the dead,
From the storms for ever hid,
Dark, that dim mortality.

And upon the very spot,
Where was cast her active lot,
Passed her deeds—her worth forgot,
Perished even her memory.

Spirit pure! in bliss divine!
Vain th' attempt for verse of mine
Here thy virtues to inscribe,
Child of meek humility!

Yet, to fame if worth impart
Title true, thy feeling heart,
Manners pure devoid of art,
Justly claim celebrity.

Ne'er can I forget the hour,
Closed upon the storm the door,
When unlocked, thy mental stores
Streamed with sage garrulity;

Teaching many an ancient say,
Useful for life's troublous day,
Many a precious roundelay,—
Many a tale of piety;

Then, engaged, my thoughtless youth
Caught spontaneous from thy mouth,
Warm, the rapturous strains of truth,
Rich, that glad eternity."

Vol. I. pp. 102—111.

His early employment was that of a herdsboy;—a mode of life which, if he had access to books, would afford him many opportunities of indulg-

ing his turn for reading. He afterwards quitted the business of tending cattle, and betook himself to the more sedentary occupation of a shoemaker; and when he first became known to the world around him as a poet, he was earning his daily bread as a journeyman in that trade. He now works on his own account; and by his own labour, with the aid of two apprentices, maintains himself and his family. His residence in Glasgow having placed books within his reach, he has diligently availed himself of this advantage, and has found time to study with great care the best writers in the English language. The friend to whom we are indebted for this brief account of our author, has told us, what we had great pleasure in hearing, that he "retains all the simplicity and plainness of his origin; and, above all, is a man of real religion;" and he has added, what these volumes abundantly confirm, that "his writings are deeply imbued with a religious spirit."

If our readers have been as much interested by these scanty memoirs, as we ourselves have been, they will be desirous to know more of the Glasgow shoemaker and his writings: for, however little there may be of enchantment in that designation, particularly after we have been accustomed to hear so much of poetical ploughmen and ploughboys, shepherds and dairymaids; yet we will venture to affirm, that they will derive more profit, if not more pleasure, from a further acquaintance with the productions of this untutored minstrel, than with those perhaps of any of the attractive names to which we have alluded. Even his countryman Burns, though he was endowed with so extraordinary a portion of true genius, and though he occasionally employed his pen, as in the *Cotter's Saturday-Even* (too much however, we fear, for the sake of poetic effect), in religion's cause, is at times so profane and licentious, that we have never seen his volumes in the hands of young persons.

without a feeling of deep regret*. In this respect, and it is no mean praise, Mr. Struthers is blameless. We have not met with a single sentiment in his pages which, "if dying, he need wish to blot." Nor is it this negative recommendation alone to which he is entitled: he may be fairly designated a Christian writer. His great object appears to be, to mend the heart and elevate the aim of those who may peruse his productions. Of the success with which he has endeavoured to please their ear and gratify their taste, our readers shall themselves judge; and to enable them to do this more satisfactorily, we shall lay before them, in the first place, no partial extract, but, the greater part of a poem, called "The Cross." It thus commences.

"Celestial Harp! that once in Salem staid
The balm of bliss on spirits steep'd in woe,

Whose powerful tones, Despair's dark dells
to glad,

Shall yet o'er every land melodious flow;
Across thy strings, adventurous, who can
throw

His daring hand, nor ask with anxious pain,
If in his breast these holy fervours glow,
Accordant with thy heart-reviving strain,
Lest haply thy bold swell be damp with
touch profane?

Avails not here proud learning's vain parade,
Of dews that soft from classic skies distill,
Of feasting rich in Plato's hallow'd shade,
Or rapt'rous, roaming far th' Aonian hill,
There dizzying fumes, or cold dark vapours
still

Play o'er the past, or on the future lie:
Nor sacred mount, nor consecrated rill—
Nor all the streams which Pindus can supply,
Can cure the lips unclean, nor clear the sin-
ner's eye.

But once to taste of that clear stream, which
holds

Its winding course thro' Zion's peaceful
vale,

O'er which life's tree its golden bloom unfolds,
And health and fragrance breathes upon
the gale,

* It surely would be worth the while of
some bookseller to publish an edition exar-
gata of his works.

The lips profan'd with melting woe, and
staid,

Shall catch the seraph's tone of rapture high:
The eye o'er which death's deepening
shades prevail,

Enlarg'd, shall clear, with angels' ken, descry
His footsteps mild on earth, who reigns
above the sky.

Attentive then the renovated ear,
At rising morn, at noon, or day's decline,
From winds and brooks—from trees and
flowers shall hear—

From fifts and valets, Heaven's ministry
divine.

But chief the humble holy heart shall join
To bid the grateful chorus warmer rise,
Till bright, at length, the Son of Glory
shine,

Scattering, on earth the last dark cloud that
lies,

And all be rapt'rous praise that glows be-
neath the skies.

Supreme delights, unceasing transports dwell,
Celestial Harp! upon thy trembling strings;
Seraphic forms bend listening to thy swell,
And cherubs hover round on burning
wings—

And Hope divine, her glittering radiance
flings,

In heavenly hues, investing all around;
Dejection pale, bold into action springs,
Her feeble loins with Faith's strong girdle
bound,

While cowardly Despair flies far the hallow'd
ground.

Then wake! O! wake with energy divine,
Till this cold heart with heavenly ardour
glow,

Till light, and love, and holy joy benign,
Prevail o'er distance, darkness, doubt and
woe.

Before thy swelling tones melodious flow,
Time's curtain dark flies wide in sunder
torn—

The long lost years their slumber deep
forego,

With deeds of deepest import they return,
While ages long to come, in day's broad
lustre burn.

Darkness, again, rolls deep across the sky;
Despair's dark groan still deep and
deeper grows,

Before their Idol shrines the nations lye,
While higher still the tide of misery flows,
Dread, thro' the gloom Rome's ravening
eagle shows.

His eye of fire, and flaps his wing of power;
Quakes Superstition with redoubled
throe—

And hell expands, upon th' eventful hour,
Immeasurable jaws, insatiate, to devour.

Silence sits, sad, in Salem's faded bowers,
For Royal Judah's Lion voice has cess'd ;
And hoary Ruin hovers o'er the towers
Which God's peculiar presence long hath
grac'd.

Sharon in bloom, and Carmel e'er the
waste,

Afar, effuse their lovely smiles in vain ;
The throne of David, cruelly debas'd,
Groans deep, beneath a tributary train,
And God's own altar shrinks from scribes
and priests profane.

When, from the desert, rises on the ear,
The voice prophetic, "Haste! prepare
the way ;

God whom ye seek shall suddenly appear,
And wide o'er earth his saving power
display."

And lo! his glory vail'd in feeble clay,
All unobtrusive, midst the busy thrung,
Messiah comes—But every beamy ray
Excites aversion—Love than death more
strong

Reaps only rude reproach, and violence, and
wrong.

Why lower the heavens? why shakes the
solid earth,

As overwhelm'd in wrath's eternal gloom?
'Twas the strong pang of Nature's second
birth!

There Death with Sin receiv'd his final
doom.

The hills, the vales, a lovelier smile
assume—

The strains of love with higher accents rise—
Blushes the rose imprest with deeper
bloom—

More sweet th' expanding lily greets the
skies—

As blazing far, the Cross, the sacred symbol
flies.

Rapid as thought the blissful influence
glides,

From land to land, and far, from isle to
isle,

The trembling agony of Doubt subsides,
And Fear's blank cheek is lighten'd with a
smile.

And shrines are shrunk, and temples
shake—the while,

Afar, is heard, with aggravated roar,
Power's Dragon voice—But force or fraud-
ful guile,

From earth deriv'd, or hell's more fruitful
store,

But whets the martyr's zeal—but spreads
the flame the more.

At length, surmounting every darker cloud,
Its beamy light fills th' expanding skies,
And all-submissive, low, in lamb-like mood,
Beneath its blaze the Dragon prostrate
lies—

And songs of highest gratulation rise—
But wassal routs are round the Altar seen—
The flatterer's trade the worthless Bishop
plies*—

With filthy hands, and heavy lips, unclean,
How greedily he quaffs loose Pleasure's cup
obscene.

We omit the stanzas which speak
of the Romish persecutions, the Cru-
sades, and the French Revolution, &c.
In the close, he thus apostrophises
Britain.

On thee the Cross its softening beam hath
shed ;

Its precious spirit largely thou hast drunk—
Hence, by thy light the nations have been led
When deep in darkness and in bondage
sunk.

Hence Tyranny's outstretched arm hath
shrunk,

Unner'd, beneath the lightning of thine eye,
And sordid, selfish Cruelty, hath slunk
To cavern'd shades, there, lone, to wake the
sigh,

Where Dragons and where Owls in savage
concert cry.

How glorious to behold thy banners fly
Amid the tempest of devouring war!

To see thy ardent spirit, burning high,
Drive o'er Iberian fields in flaming car!
But still more glorious! thou enkindlest far,
O'er emerald Isles that gem yon vasty sea,
The song to Him, the bright, the morning
Star,

Who gave his life upon th' accursed tree!
That earth's remotest ends, Salvation's beam
might see!

From utmost Isles, counting their crowns
but dross,

Already Kings with reverence deep adore—
And in amazement, bending to the Cross,
Princes approach from Lena's farthest
shore,

* We forgive Mr. Struthers for this harsh imputation on the episcopal body, in consideration of the unavoidable prejudices of a Scottish education. These prejudices extend so far, especially among the lower classes, that all actual, and even imaginable, evil is usually ascribed to the Bishops' malign influence. Even if the dairy-maid falls in the process of making butter, it is because the Bishop's hand was in the churn.

And where the Polar waves, in rage uproar,
Still shiver under Whose's frozen wing,

Th' inhospitable rocks of Labrador
Prolong the notes, while the glad natives sing
Their Hallelujahs, high, to glory's matchless
King.

Hurl'd from their thrones, the Demon Gods
of Ind,

Their rites obscene no longer can require—
No longer, self-devoted, pilgrims blind,

Beastly Shubadra's horrid wheels expire.

Nor longer, burning with anthallow'd fire,
Destructive war the madden'd nations wage—

Benevolence, alone, awakes the lyre—

Ambition, Hatred, Pride, no longer rage,

But universal love men's hearts and hands
engage.

But who can tell the stars that burn on high?

The drops of eve, the glories of the morn?

The sands that heap'd on Ocean's borders
lie—

Or flowers in Spring's resplendent mantle
worn?

He on the wings of holy transport borne
May venture on the opening scene divine;

I, lest my artless lines awaken scorn,

The task, how'er delightful, must decline,

And 'thee, celestial Harp, to other hands
resign."

Vol. ii. pp. 147—160.

We do not mean to deny, that in these lines, and indeed throughout the whole of these volumes, there occur many poetical delinquencies, on which it would not be difficult to enlarge; but still it will be allowed, that while they exhibit an admirable tone of moral feeling, both the language and the versification hold a rank above mediocrity. One of the most obvious defects of our poet is his love of alliteration. Take a few examples, in addition to those which the preceding lines furnish.—

"Heaved huge the hills, spread smooth the
valleys fair."

"Despair's dark tear dim glistens in his eye."

"Grim godless ghosts, grey mists, and meteors
green."

"Back from the gloom she shrinking shuts
the door."

"Still sinking sad he sees his spouse forlorn."

"Still rendering more restless the tossings of
anguish,

Or heightening the horrors of horrid de-
spair." &c. &c.

This is an offence against good taste,

which it would be easy to correct. We find also, in some of his poems, a superabundance of epithets, which serve no other purpose than to clog out the line, and enfeeble the sense. But, notwithstanding their defects, the volumes before us, we can assure our readers, are capable of affording much gratification even to the mere lovers of poetry, but far more to those who are desirous that their lighter reading shall issue not only in amusement, but in edification.

The pieces of greatest length are, the "Poor Man's Sabbath," and "The Peasant's Death," each occupying about forty pages. They are written in the same Spenserian measure with "the Cross," and possess the same attributes of pious feeling and just conception, clothed in pleasing and generally harmonious verse. In the latter of these poems, there is much of genuine pathos; and if we had not already extracted so largely, and were not desirous to reserve space to notice some of the smaller pieces, we should have gladly transcribed a part of it. Among those pieces, that "on the Abolition of the Slave Trade" deserves at the present moment, on account of its subject, to hold a distinguished place, although we do not think that, in point of poetical merit, it is superior to others that might be named.

"O for an Angel's voice to swell the theme,
That distant worlds might bend the listen-
ing ear!

A Seraph's lyre to wake Devotion's flame,
And warm to Heaven the grateful incense
bear!

Scatters the cloud at last, in darkness
drear,

That wrapt the destinies of half the world,
Mercy descending dries the bloody tear,
The flag of Truth is broad to Heaven unfurl'd,
And from his murky throne th' oppressor
grim is hurl'd.

Man, demonised, no more at will shall shake
Bambarra's woods, or Niger's reedy shores;
Nor shall the Gambia's weeping Genius quake
Beneath the dashing of the white man's
ears.

For Justice arm'd, with eagle eye explores
The tracts where licens'd murder us'd to rove,
The ferrid soil redundant plenty pours—
Science already plans the peaceful home,
Where mild affection's flow'rs for ages rich
may bloom.

What tho' the seed, an handful in the earth,
Lonely afar by feeble hands be sown,
Like trees of Lebanon it shall spring forth,
And prosperous fruit the holy act shall
crown.

On yonder cliffs, where huge, with sullen
frown

The tempest shook the daring Gannet's breast,
A little cloud of heavenly dew sat down,
Begins with balmy influence to rest,
And cheer'd, for many a mile, smiles gay th'
expectant waste.

Barca's dry sands, and thirsty Zaira drear,
Of Bethle'm's stream shall drink; the
soothing sound

The mountains of the Moon shall steep to
hear,

And Atlas smile, with leafy verdure
crown'd.

Then, Wilberforce! thy name shall fair
be found,

Embalmd with Prophets and Apostles old,
While grateful Africa, the world around,
The sacred flag of Freedom shall unfold,
Where, high, Britannia's name emblazon'd,
flames in gold." Vol. i. p. 183.

But Mr. Struthers has not confined his versification to the Spenserian measure, but shews himself capable of wielding at will all the varieties of metre which are usually employed in English poetry. We will select a few examples; and, first, the following eulogy on Great Britain; which, though it has the disadvantage of being a trite and hackneyed subject, will nevertheless be read with pleasure.

High-favour'd Isle! although, in arms,
A hostile world around thee swarms,
From the wild Oby's frozen shore,
To where thro' awful solitudes,
Embosom'd deep in boundless woods,
Columbian rivers rear.

Yet, unappal'd, and much at ease,
Thou sit'st upon thy subject seas,
Ordain'd, for nations in distress,
A soothing minister of grace.
And though, alas! both far and wide,
O'erspread with idleness and pride,
Yet, still, for thee, the good and wise,
Of every land, implore the skies.

While, deep, in soft dependence sits
Beneath the sparkling sheet,

They mount the same defence—
Then sit, amidst the gloomy night,
Seen, far, a lonely star of light,
Bright beaming thro' the storm.

Auspicious is thy honour'd state;
Thy privilege, thy duty great—

To both direct thine eyes—
Behold! in supplicating mood,
Braun's grim fellowmen, smear'd with blood,
Low at thy footstool knee.

Be thine, with Truth's prevailing beam,
To dissipate his diabolical dream,
And light him to the skiam.

Poor Africa, too, at bottom sick,
The tear, dark, burning on her cheek,
Looks up with heart too full to speak.
She claims not, bold, amidst the breeze,
With thee the empire of the seas,
Nor with reproaches, weak and vain,
Would brand thee for her children slain.

Or chain'd behind the wave—
Since just thou hast become at last,
She kindly would consign the past
To dark Oblivion's grave.

But she would ask, why on her shore,
Yet sounds the base Manchester's oar?
Why thou art slack, the balm of peace
Into her festering wounds to pour?
To bid the midnight prowler cease,
Nor scare her peaceful slumbers more?

From Bethle'm's spring, too, one small sip
Would cool her parch'd and quivering lip,
Would wing her soul with new desires,
And warm her breast with nobler fires.
Then might the songs of Zion cheer
Her lonely hills, her valleys drear,
Make her wild wastes, where monsters foul
With carnage clogged nightly howl,
To clap their hands, and, rapt'rous sing,
Hosannas high to Salem's King.

Vol. i. pp. 79—82.

The description of an evening scene in a Scotch cottage will please those who can appreciate its accuracy. We can only give a part of it, and that the lighter part.

With fuel, high, the hearth is heap'd,
And streams the strong reflected beam,
From servers, broad, on shelf still kept,
Relics of love and youthful days.
Along the hearthstone, bending, low,
Beneath the chimney's ruddy glow,
Careless, of either thievery or storm,
Tray stretches out his hairy form;
And on his back, with lofty grace,
Erst stroking down her tabby face,

Then sheathing soft her ~~long~~ claws,
 And ~~showing~~ smooth her gory jaws,
 With tail laid up, and half shut eyes,
 Mix'd with the spinning-wheel's deep hum,
 At ease, her sleep-provoking thrum,
 Grimalkin croodling plies.

Around the rings in capteous stream,
 The tide of conversation flows,
 Now laughter gilds the fleecy theme,
 Now grief a melancholy gleam
 Upon the subject throws.—

Far in the varied strain,
 The note is pitch'd from grave to gay,
 And, scarcely shifted, melts away,
 From gay to grave again.

Meanwhile the children, warm, explore
 The exploits of giant-killing Jack,
 Or, wondering, trace from door to door,
 John Cheap the Chapman with his pack.
 Or, of the sad sack-weaver, Slack,
 With twelve misfortunes on his back,
 Waking broad humour's deepest tones,
 They mark the strangely serious moans.
 Or, while their bosoms gleeful swell,
 Buchanan's witty pranks they tell—
 Or, far, amidst the merry green wood,
 They list the bugle's tone,
 The signal, good, of bold Robin Hood,
 And fearless little John." Vol. ii. p. 108.

The two following quotations are
 given chiefly with a view to exem-
 plify the author's skill in different
 kinds of versification.

"But whence that mingled shout I hear,
 Tumultuous on the groaning blast?—
 Alas! 'tis Victory, purchased dear,
 Thy bravest child, O Scotia! lost.
 O rouse thee, Caledonia, rouse!
 Thy Sister's red rose waxes pale,
 And, rude, unfeeling Folly strews
 Its leaves upon the passing gale.

The sad tear damps our festive hours,
 The note moves languid, solemn, slow,
 While o'er thee, thus, the tempest lowers,
 While thus thou drink'st the cup of woe.
 For him, our tears are scarcely dry,
 Who, victor, fell on Afric's shore,
 When call'd again to pour the sigh,
 O'er thee, the lov'd, the gallant Moore." Vol. i. p. 149.

"Accursed Ambition!

Our moments of gladness
 Are darken'd by thee
 With the pale shade of sadness;
 Affection and Fancy,
 To soothe cease their striving,
 While, wild on the wind,
 Thus thy fire shower is driving.

O Peace! heavenly Peace!
 We invoke thy returning,
 To silence the tumult,
 The clamour of mourning;
 Light up, where sorrow
 Has darkly been streaming,
 The bright stars of Rapture,
 And Hope, gaily, gleaming." Vol. i. p. 167.

We do not think that our author's attempts at hyinn-writing have been attended with success. Indeed, we have long observed, that excellence seems more difficult of attainment in this department of poetry than in most others.—This we say, not to discourage its cultivation, but rather to incite our best writers to exert their talents in redeeming it from the discredit into which it has been permitted to fall. Perhaps the worst specimens of versification which the English language affords, are to be found in our various collections of Psalms and Hymns. Many of the pieces are mere doggrel; many are grossly defective both in sense and grammar; a still greater number are offensive to sound taste, as well as to Christian sobriety; and a very small proportion indeed is entitled to the praise of good poetry. Surely this reproach might be gradually wiped away, if such of our collectors as can discriminate between good poetry and bad would rigidly exclude from their collections all that was bald and disjointed in style, or low and vulgar and canting in sentiment. A juster taste would thus be formed in the religious world; and persons of real talents would be encouraged to turn their thoughts to the improvement of our sacred poesy.

But we must now take our leave of Mr. Struthers, with recommending him to the notice and patronage of our readers; and with suggesting to himself, what we trust his own heart has often suggested to him before, that the perils to spiritual health arising from the sunshine of public favour are far more to be dreaded and deprecated, than any which are attendant on poverty and disappointment.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

&c. &c.

GREAT BRITAIN.

PATRISTIC for publications:—A Comparative View of the Churches of England and Rome, by Dr. H. Marsh;—A Vindication of the received Text of the Greek Testament, by the Rev. F. Nolan;—The Stranger's Guide to Paris, by E. Planta, Esq.;—A new Translation of the Scriptures, accompanied by the Authorized Version, and the original Greek and Hebrew Texts, with Notes, by Mr. Bellamy;—A Tour to Copenhagen, through Norway and Sweden, by Mr. Jens Wolf;—Travels in Greece, by Mr. Hawkins, of Trinity College, Cambridge;—and, by subscription, a Work on the Origin of Pagan Idolatry, in 3 vols. 4to., by Rev. G. S. Faber.

In the press:—The Second Volume of the History of the English Church and Sects, by the Rev. J. Grant, containing, among other things, an Account of the Sect of Joanna Southcot;—The Restoration of Israel, by R. Joseph Crool, a Jew; with an Answer, containing the proof that Jesus is the promised Messiah, by the Rev. Thomas Scott, Rector of Aston-Sandford;—A Volume of Sermons, on the leading Doctrines of Christianity, and calculated for Family Reading, by the Rev. W. Butcher;—Bishop Hodley's Translation of the Psalms of David, with Notes;—Life of the Rev. T. Robinson, of Leicester, by the Rev. T. Vaughan;—and, Speeches of the late Mr. Fox.

By the copy-right bill, lately passed into a law, the public libraries may demand copies of all works within twelve months of publication; all books must be entered at Stationers' Hall within three months of publication, and a copy on the best paper be given to the British Museum. The copy-right is secured for twenty-eight years.

Three volumes of a work, entitled *Bibliotheca Spenceriana*, have appeared—to be

followed by a fourth—containing a description of the most valuable part of the library of Earl Spencer; a library unrivalled by that of any individual in the world. The first, contains articles in Theology and the ancient Classics; the second, is occupied by a continuation of those Classes; the third, comprises collections of the Classics, Grammars and Lexicons, and miscellaneous articles. The fac-similes are numerous and beautiful. The whole has proceeded from Balmers' press, and is a splendid specimen of his typographic art.

The arrangement of the Hunterian anatomical collection, in the Museum of the Royal College of Surgeons, is now complete, and open to the inspection of visitors.

Sir Joseph Banks and Major Bessel are said to have expressed their decided conviction, that Mr. Want's discovery of the tincture of Cokchicum is identically the same as the *Eau Medicinale*.

The total net revenue of this country, in the years ending July 5, 1813, and July 5, 1814, was as follows:

	1813.	1814.
Total produce of Customs	L.9,689,232	L.9,640,150
Total produce of Excise	22,064,529	24,138,430
Stamps	5,168,942	5,475,872
Post-office	1,378,000	1,409,000
Assessed taxes	6,022,227	6,470,390
Property tax	13,065,436	14,317,197
Land taxes	1,162,562	1,106,342
Miscellaneous	415,936	406,356
	L.58,967,864	L.62,956,097

We are happy to perceive, that Parliament have voted a sum of money for defraying the expense of printing an accurate fac-simile of the *Codex Alexandrinus*, in the British Museum. The estimate is about 7340l.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Remarks on the Version of the New Testament edited by the Unitarians; by the Rev. Edward Nares. 8vo. 12s.
Sermon preached in the Parish Church of Walsall, June 1st; by I. C. Woodhouse, D.D. 8vo. 12s. 6d.

A Confutation of the Errors of Meditation and Methodism. 8vo. 12s. 6d.

Grounds on the Truth of Christianity, translated by Spencer Mayne, D.D. 8vo. 12s.
Sermon, preached at St. Mary's, Gatehead, May 8th; by John Headlam, A.M. 8vo. 6d.

Hints to the Clergy of the Established Church, particularly to its Rulers, on the present relaxed state of Ecclesiastical Discipline. 8vo. 1s.

A Sermon preached at the Visitation of the Rev. Archdeacon Nares, in the Parish Church of Walsall, on the 1st of June, 1814; by the Very Rev. the Dean of Lichfield. 1s. 6d.

Christianity the Glory of England:—A Sermon on the present happy Era (1814); by the Rev. Bladen Downing, LL. B. 1s.

A Dissertation on the Dragon, Beast, and False Prophet of the Apocalypse, in which the Number 666 is fully explained; to which is added, an illustration of Daniel's Vision of the Ram and He-goat: by John Edward Clarke. 1 vol. 8vo. 10s. 6d. bds.

England's Mercies and Duties:—A Sermon, preached in the Church of St. George, Little Bolton, Lancashire; by the Rev. W. Thistlethwaite, M. A., Minister. 1s.

MISCELLANEOUS.

A Continuation of Early Lessons; by Maria Edgeworth. 2 vols. 18mo. 6s.

The Juvenile Arithmetic, or Child's Guide to Figures, being an easy Introduction to Joyce's Arithmetic, and all others. 1s.

The Campaign in Germany and France, from the Expiration of the Armistice, signed and ratified June 4, 1813, to the Period of Bonaparte's Abdication of the Throne of France; with an Appendix, containing all the French Bulletins issued during this Period, and other official Documents; by J. Philippart, Esq. 2 vols. 8vo. 14 1s.

The Annual Register, or a View of the History, Politics, and Literature, for the Year 1813. 8vo. 16s.

Practical Essays on Mill-work, and other Machinery, mechanical and descriptive; by Robertson Buchanan, Civil Engineer. 3 vols. 8vo. 14 5s. illustrated by numerous Plates, and other Figures.

A Translation of the Treatise upon Analytical Mechanics, which forms the Introduction to the *Mechanique Celeste* of P. S.

la Place; with Notes and Additions, by the Rev. J. Tobin, B. D. 8vo. 12s.

Results of Experience in Defective Utterance; by John Thelwall, Esq. 8vo. 5s.

The Port-folio, containing Essays, Letters, and Narratives. 2 vols. 12mo. 14s.

A Catalogue of Books, Ancient and Modern, in every Branch of Literature; now selling (at the prices affixed) by John Hatchard. 3s.

Mitigation of Slavery, in two Parts, by the late Hon. Joshua Steele, and William Dickinson, LL.D. 8vo. 14s.

The Satires of Juvenal, translated into English Verse, with Notes and Illustrations, by Chas. Batham, M. D.

Odes to his Royal Highness the Prince Regent, his Imperial Majesty the Emperor of Russia, and his Majesty the King of Prussia; by Robert Southey, Poet-Laureat. 4to. 3s. 6d.

Memoirs of the Queen of Etruria, written by herself; also a Narrative of the Seizure and Removal of Pope Pius VI. 8vo. 7s. 6d.

Substance of the Speech of George Holford, Esq. on the Motion made by him in the House of Commons, on Tuesday the 14th of June, 1814, for leave to bring in a Bill for the better Management of the Prisons belonging to the City of London. 1s.

Local and Literary Account of Leamington, Warwick, Birmingham, &c.; by M. Pratt. 12mo. 5s.

The Traveller's Guide through Holland, with a Statement of Population and Tables of Exchange of Dutch and English Money, &c. 12mo. 3s. 6d.

A Treatise on Domestic Wine Making.

Letters from a Lady to her Sister, during a Tour to Paris in the Months of April and May, 1814. 12mo. 4s.

A Voyage to Terra Australis in the Years 1801, 1802, and 1803, in his Majesty's Ship the Investigator, and subsequently, in the armed Vessel Porpoise, and Cumberland Schooner, with Views and Charts; by Matthew Flinders, Commander of the Investigator. 2 vols. 4to.

RELIGIOUS INTELLIGENCE.

HIBERNIAN AUXILIARY CHURCH MISSIONARY SOCIETY.

A numerous and respectable Meeting of persons, friendly to the objects of "The Church Missionary Society for Africa and the East," was held at the Rotunda, in Dublin, on Wednesday 22d June, 1814, the Right Hon. the Lord Mayor in the chair.

The Rev. Josiah Pratt, Secretary of the Society, and the Rev. Daniel Wilson, a

member of the Committee, having detailed the objects and proceedings, it was unanimously resolved, on the motion of the Right Hon. the Earl of Gosford, seconded by the Rev. B. W. Mathias; That the object, constitution; and proceedings of the Church Missionary Society for Africa and the East, have the cordial approbation of this Meeting; and that a Society be therefore now formed in this city, for the purpose of aiding and

co-operating with the said Institution; and that it be styled, "The Hibernian Church Missionary Society, Auxiliary to the Church Missionary Society for Africa and the East."

Regulations were then proposed and adopted, similar to those of the Parent Society, to which the funds it may raise are, after defraying incidental expenses, to be transmitted.

The Right Hon. Lord Viscount Lorton has accepted the office of a Vice-Patron and President of this Society.

The following noblemen were named Vice-Patrons:—The Marquis of Downshire; the Earls of Westmeath, Charlemont, Desart, and Gosford; Viscounts de Vesel, Lisford, Northland, and Valentia; and Lords Carberry and Headley.

The following gentlemen were appointed Vice-Presidents:—The Right Hon. the Lord Mayor of Dublin, for the time being; the Right Hon. Mr. Justice Daly; the Right Hon. Henry Grattan, M. P.; the Right Hon. John Maxwell Barry, M. P.; the Right Hon. David Latouche; the Right Hon. General Sir George Hewitt; the Hon. James Hewitt; Robert Shaw, Esq., M. P.; William Brownlow, Esq., M. P.; Major General White; Major General Trotter; Bently Townley Balfour, Esq.; Peter Latouche, Esq.; William Gregory, Esq.; Alexander Hamilton, Esq.; and Dr. Percival.

The Right Hon. David Latouche was appointed treasurer to this Society; the Rev. R. M. Nixon, and Abbot Trayer, jun. Esq., secretaries; and the following gentlemen the committee for the ensuing year:—Benjamin Ball, Esq., jun.; Francis Beattie, Esq.; Vicars Boyle, Esq.; Morgan Crofton, Esq.; William Disney, Esq.; Thomas Disney, Esq.; Thomas Falkner Glew, Esq.; Joseph Goff, Esq., jun.; Arthur Guinness, Esq.; Benjamin Guinness, Esq.; W. C. Hogan, Esq.; John Kingston James, Esq.; Higginson Johnston, Esq.; Peter Latouche, Esq., jun.; John David Latouche, Esq.; Thomas Lefroy, Esq.; William Shaw Mason, Esq.; Leonard Ogilby, Esq.; Thomas Parnell, Esq.; Richard Phayre, Esq.; Robert Shaw, Esq., jun.; Paulus Amilius Singer, Esq.; Joseph Sirr, Esq.; and Matthias Woodman, Esq.

A Ladies' Dublin Church Missionary Association, in aid of the Hibernian Auxiliary Church Missionary Society, was also formed. Patrons, Viscountess Lifford. President, the Countess of Westmeath. Vice-Presidents, Viscountess Lorton, Lady Lucy Barry, Lady Florence Balfour, Lady Mary Anne, Mrs. (General) White, Mrs. Brownlow, Mrs.

Shaw. Treasurer, Mrs. Shaw. Secretary, Mrs. Alexander Hamilton. This Association has been formed chiefly for the purpose of collecting smaller subscriptions. The contribution of one penny per week constitutes a Member. Such Ladies as shall collect twelve such contributions, or one shilling per week, will be entitled to receive the Reports of the Church Missionary Society, and of the Hibernian Auxiliary, together with a copy of each monthly number of the Missionary Register.

Whoever shall contribute or collect Five Pounds per Annum, may affix any name they please to an African boy or girl, to be selected out of a number of children liberated at Sierra Leone from captured slave smugglers; which child will then be clothed, maintained, and educated, in one of the Society's settlements on the Western Coast of Africa.

ANTIGUA SCHOOLS.

On the 29th of May, 1813, a Society was formed in Antigua, terming themselves, "A Society for the Support and Encouragement of Sunday Schools in Antigua," governed by a president, and committee of eight persons. The number of schools, in January last, was four, and of scholars seven hundred; and notwithstanding the great inconvenience caused by a want of proper school-rooms, their improvement gave pleasure to all who attended the examinations which took place at Christmas. By a subsequent letter, dated in May last, it appears, that they had heard of the sum of 300*l.* having been raised in England, with a view to the erection of school-rooms, and the maintenance of the schools; and though this sum is still far from being adequate to the wants of the poor benighted population of this Island, yet it has greatly served to encourage the exertions of those benevolent individuals who were devoting their time and labours to this object;—an object well worthy of the charitable consideration of all classes of Christians.

BRITISH AND FOREIGN BIBLE SOCIETY.

In our number for May, we stated, that it had been our intention to give a sketch of the speeches made on the occasion of the Tenth Anniversary of the British and Foreign Bible Society; but that we were under the necessity of deferring it. We had hoped to be able to lay before our readers a full report of these speeches; that it is even now in our power to give; but as we are not

likely to gain any thing in this respect by a farther delay, we shall proceed at once to fulfil our purpose with the means we possess.

The Report, of which we gave an abstract in our last number, having been read, the Noble President addressed a few observations to the Meeting. He expressed the lively satisfaction which it had created in his own breast, and which, he conceived, it must create in the breast of every one who had any real love to God or affection for man. No part of it gave him more pleasure than the tendency of the Institution to unite Christians of every name, throughout the world, in one golden chain of harmony and love. And the zeal shewn by the Society, he trusted, would prove durable and substantial. He trusted it was a holy flame, kindled at the altar of the Lord; and that it would continue to shed around its benign influence, until all the ends of the earth should see the salvation of God.

His Royal Highness the Duke of Kent moved, that the Report be read and adopted. This was seconded by the Honourable and Very Rev. the Dean of Wells, who congratulated the Meeting on the various grounds of encouragement furnished in the Report. On some of these he dwelt with great effect. The opening prospects of the Society also shewed the necessity of further labours; and this he considered as an additional motive for congratulation. In this view, he would especially direct their attention to France, where the bloodless resignation of the tyrant opened the way for the most enlarged endeavours of Christians to benefit that oppressed country. Let us send them in his stead the Bible! The name of France had often kindled in the breasts of Englishmen many painful associations. Would to God that our desires might now be exerted to benefit their souls. There was an article in the basis of the new French constitution, which gave religious liberty to its subjects, which he could not fail to notice with pleasure. Let us remember, that in the neighbouring country there are thirty millions of persons involved in ignorance and sin—beasts, our enemies, but now, our friends. Let us endeavour to bring them to the knowledge of the truth as it is in Jesus.

The President read a letter from Prince Galitzin, expressing the gratitude of the friends of the Bible Society in Russia to the British and Foreign Bible Society, for the very eminent services rendered to Russia. He then introduced the bearer of that letter, the Rev. John Paterson, from Petersburg,

who addressed the Meeting in a comprehensive manner. He felt much difficulty in expressing his feelings on the occasion, and would gladly have remained a silent spectator of the proceedings of that day, had he not been importuned to give an account of the exertions and prospects of the Institution in the northern part of Europe, the inhabitants of which had commissioned him to convey their warmest acknowledgments for the liberal assistance which they had received. The simplicity of the plan, the greatness of the object, the patience and laborious perseverance, and vigorous publication of, that object manifested by the British and Foreign Bible Society, had awakened the attention of all classes, both at home and abroad. It had revived the drooping spirits even of those who were at war with Great Britain, and extinguished the spirit of hostility itself. The fundamental principle of this Society, of uniting all religious denominations in one grand and specific object, under the Divine blessing, had greatly forwarded the circulation of the Bible upon the Continent. In Russia, the Bishops highly approved of the plan, and the Archbishop of Petersburg advocated this important feature in the Institution. Indeed, the conduct of the Emperor Alexander, his princes and his nobles, had been in the highest degree noble and gratifying. The effect produced was splendid. The Russian Societies combined the patronage of both church and state. They had produced the most happy effects on all classes of society; even the Russian peasants subscribed in little groups for a copy of the Scriptures to be held as common property. It was unusual for them, if they could not raise the sum, to offer their passports (without which a Russian peasant cannot enjoy his daily liberty), as the pledge of payment. In Denmark, 5000 Bibles, and 5000 extra New Testaments, had been printed in the Icelandic language, and circulated in different parts of Iceland. In those Northern regions, eight years ago, there had been but one Bible to a thousand persons, and now there will be one to ten, and one Testament to every five persons. In Sweden, the President of the Bible Society declared that he would express the obligations they felt to the Parent Institution. In Denmark the Bible Society goes on prosperously; in proof of which, he had only to state, that the Bible was now on sale in that city in fourteen different languages; and that 80,000 copies, in ten different languages, were preparing for sale.

publication; and these were eagerly sought for and purchased with avidity. The demand for the modern Greek New Testament is very great in South Russia. The necessity for printing the Armenian Scriptures will appear, when it is told, that it was with the greatest difficulty that a copy could be procured to print from, and it cost 8*l*. In Polish Russia, the demand for the Scriptures was also frequent and urgent: there, the Roman, Catholic bishops and clergy united to promote the object of this Society. It appears from the Report, that one million of copies have already been circulated in the world, but how many millions more are necessary yet to supply the whole population of the North of Europe! In Finland, there was the greatest desire for copies of the Holy Scriptures, and the New Testament would soon be ready. It would require many years before this country could be fully supplied, as there were 300,000 persons destitute of a Bible. It was the determination of the Russian Bible Society, that their exertions should not be diminished, until every family in Russia possessed a Bible. This was the determination of the great and good Alexander. Even the peasants in Russia, and the inhabitants of Siberia, have caught the sacred flame. He could not but again express his great satisfaction at being present at this Anniversary of the Institution. His expectations had been great, but now they were more than realized. Gladly would he stay all his days in this happy country; but already he heard a voice from the North of Europe, saying, 'Return, and help us;' "and," added he, "I cheerfully obey the call."

The Chancellor of the Exchequer, in moving thanks to the President, spoke as follows—viz.

"It is the pleasing duty imposed upon me this day, to put into the hands of his Royal Highness a motion, to which I am sure you will all assent with the utmost satisfaction,—that of returning the thanks of this meeting to our loved and respected President. It would be an idle waste of your time to use any argument to persuade you to pass a resolution, with regard to which I am convinced the feelings of every heart are completely in unison with my own; but I cannot forbear to occupy your attention for a few minutes, in congratulating his Lordship and the Society on the wonderful events which have taken place since the period of our last annual meeting.

"If ever the hand of Providence has been

distinctly visible in his dealings with mankind; if ever even the thoughtless and unoberving have been compelled to confess that the affairs of this world are guided by a power and wisdom superior to our own, it has been in the succession of wonderful events which have recently taken place. These events have encircled this country with a blaze of glory. But I wish to tell my countrymen, as I always tell my own heart, that if we look to our reward in earthly glory, we shall find our reward but disappointment and vanity. We are on this occasion called upon to regard the passing scenes of this world with a reference to remoter views and more important objects than occupy the attention of any ordinary assembly; and, considered in this light, many circumstances which have lately occurred so far surpass any reach of human foresight, that they may well humble while they delight us. It is now just two years, since, in this place, and on an occasion like the present, I took the liberty of expressing a sentiment which was not more my own than that of all who heard me, that a Christian has no enemy. What we then felt as Christians, the Almighty has now been pleased to realize to us as citizens and Britons. He has given us a peace such as He only could give: not an arrangement of diplomatic artifice, endeavouring by subtle contrivance to obtain advantages which the force of arms had failed to secure: not the pause of exhausted combatants, waiting to recover strength for a renewal of the contest: but the cordial reconciliation of friends and Christians, casting away inveterate prejudice and ready to embrace as brethren, whom some strange delusion had estranged. I shall not, however, dwell upon a subject which the Very Rev. Dean has discussed with such simple and affecting eloquence, further than to remind him, that the seed is already sown in France; and that we may well hope, under circumstances so favourable, and that blessing which has hitherto so visibly attended it, that it will produce a plentiful harvest. Nor shall I enter upon the various topics which that most interesting Report, which has been read to us, offers to our consideration. I feel, indeed, not only that they are too extensive to be brought within the compass of any address which I could, with propriety, offer to you; but that they are rather subjects of humble meditation and deep reflection than of public argument and discussion. I shall therefore conclude, by requesting his Royal Highness to propose

the resolution in my hand, and which I am sure it will not be less agreeable to him to offer for your vote than to you to concur in."

The motion having been put by his Royal Highness the Duke of Kent, and unanimously carried; Lord Teignmouth expressed his deep obligations to his Royal Highness and the meeting for the honour they had done him.

His Excellency Count de la Gardie, ambassador from the Court of Sweden to that of Madrid, moved the thanks of the Meeting to the Vice-Presidents. His manly and dignified person, his foreign accent, his high station, and his devout and feeling manner, rendered it impossible for any heart, alive to Christian sympathies, to resist the influence of his address to the Meeting. "Permit me," he concluded, in broken accents, "to present, in the name of my king and country, the gratitude which we feel for your kindness to our poor brethren in Sweden. Receive my cordial thanks, in the name of the whole Swedish people. May Almighty God bless the endeavours of the British and Foreign Bible Society—and every one of you! I expect not to see you any more, but I shall never forget these moments, and shall esteem them among the happiest in my life. The blessing of the poor will be upon you! Excuse a man who entertains for England the most exalted sentiments: let him remain in your remembrance!"

The Rev. George Burder seconded the above Resolution.

W. Wilberforce, Esq., in acknowledging the thanks offered to the Vice-Presidents, observed, that it was they who ought to thank the Society. "You claim," he said, "the abundance of our gratitude, that we are honoured to fill such an office. It is impossible not to feel our joy still extending, as the delightful prospects of the Society open to our view. In the mighty range we behold mountain rising above mountain; Alps rising upon Alps; the clouds retiring, and breaking; mountains touched with the lights from heaven; exhibiting a landscape great and extensive." When he reflected upon the circumstances of this country, and the unbounded liberality which it had exercised during the long war that had now happily closed, he could not but anticipate the most blessed and happy effects from the return of peace. "Even in war there has been exhibited one unimpaired principle of disinterested benevolence: What may we not now expect from the stedfastly virtuous and from our increased facilities in doing

it? We may expect a rich and abundant harvest. We have already reaped some of its blessed fruits. You have seen it realized in Russia: you have seen it among the Russian soldiery: you have seen it in Paris, where the principles of this book have been put in practice by the clemency of the conquerors towards that city."—But we find it altogether impossible to collect even some faint traces of this eloquent speech. He concluded with observing, that, "well as I love my country, nothing either in glory or in honour can I more desire, than that it should be hereafter known as the country from whence the Bible Society originated; and it is my earnest prayer that that Society may multiply its exertions until its influence extend throughout the world."

The Bishop of Norwich concluded an excellent speech by observing, that when the conduct of Alexander the Macedonian was compared with the conduct of Alexander of Russia, it shrank into nothing. The Christian hero, instead of murdering a friend, saves an enemy; instead of burning a city, saves one from destruction. Such are the true friends of the Bible Society, carrying into effect the leading principles of the Bible. He moved thanks to the Royal Dukes.

Charles Grant, Jun., Esq., M. P., seconded the motion, in a speech to the following effect.

"My Lord,—In seconding the proposition of the Right Rev. Prelate, I feel that it is unnecessary for me to enter into the general merits and excellencies of this Institution. They are sufficiently familiar to every man. I am sure the speeches which we have this day heard, and the able Report to which we have just listened, completely supersede the necessity of any enlarged comments on that subject. That Report is the best eulogy on the Society. It is also the best eulogy on those by whom this Society has been patronized and cherished. I wish, indeed, that all who once thought harshly of this Institution had been present to listen to that Report, to hear the sentiments by which we have been delighted, and those affecting declarations of gratitude and esteem offered by illustrious personages from foreign shores, and made the more interesting by being offered in foreign accents. I believe that no opposition, however determined, could long resist such arguments. I believe that no heart, however cold, could refuse to be affected; that no imagination, however torpid and lethargic, could fail to be kindled into enthusiasm, at the high prospects

which have been set before us; at that sleepless benevolence, that charity, that loftiness of motives, that grandeur of design and solicity of result.

"There is indeed, my Lord, something singular in this Institution. In the course of a few years, it has sprung up from obscurity to eminence,—not amidst peace and tranquillity, not under the fostering influence of universal approbation; nor under skies always serene and suns always genial; but amidst storms and tempests, amidst calumny and invective, amidst alarming predictions and pressages of ill success. It has sprung up with a solidity and strength which ensure its duration; and at the same time with a rapidity of growth which mixes somewhat of awe with our surprise and satisfaction. It is successively enlarging its dominions. Every new day announces the acquisition of a new province, of a new kingdom, I had almost said, of a new world. These are conquests which we love to celebrate, these are the trophies which we erect—conquests, my Lord, which have in them this of peculiarity, that we may indulge in the contemplation of them with unmixt and unqualified delight. For in conquests of another nature, however justly earned, however sacred the cause in which the sword has been drawn, there is always something which detracts from the joy, and wounds the feelings of humanity. We admire, indeed, those extraordinary achievements which have rescued Europe from the most detestable of all tyrannies: we dwell with transport on the illustrious men by whom these achievements have been accomplished; and in this instance no praise can be exaggerated, no tribute which a liberated world can offer can adequately recompense our brave deliverers;—yet, in the midst of all this glow and exultation, there is something which secretly tells us of unvisited grief, of hearts that are breaking in solitude and silence; something which tells us of those, at whose expense this mass of happiness has been attained; or of those to whom these acclamations are but the memorials of deeper anguish; and speak only of fathers, and husbands, and brothers bleeding and desolate on the plains of death; of those, in a word, on whom the war, without shedding any of its glory, has poured forth all its curses. In order to contemplate such events with unmitigated satisfaction, we must survey them on a large and general scale—we must look at the vast range of operations, the skill and heroism of the combatants, the mighty interests involved in the struggle,

and the splendour of the success; but we dare not descend into a more minute inquiry,—we dare not analyse this splendour, nor examine of what ingredients the cop of rejoicing is composed.

"But with respect to the conquests which we this day celebrate, there is no secret mingling, no shade which can even for a moment pass over the brilliancy of the scene. Here indeed is ample scope for the widest views. But after having abandoned our imagination to the utmost warmth of philanthropic ardour, after having satisfied our largest feelings, we may fearlessly descend into more minute investigations, and inquire how far individual and domestic happiness are affected by this general benefit. We may enter into the lowest details—and what are the details, of these triumphs? Grievs allayed, tears wiped away, remorse appeased, gleams of joy diffused over the house of sorrow, sickness divested of its bitterness, the tomb itself sanctified as the threshold of fairer hopes and nobler prospects. These are circumstances which we may challenge the purest of spiritual beings to witness. The angels of pity and love might descend to trace with rapture every step of our victorious march.

"I may be allowed then, I trust, to express the pleasure I feel at seeing so large and respectable an assembly collected to celebrate this great national festival. My Lord, I have called it a festival; and am I wrong in so calling it?—I appeal to every man who hears me—A festival indeed of triumphant charity, of expansive benevolence; of benevolence diffusing itself to the utmost limits of the habitable globe; not content with those limits, transcending the boundaries of time and space, and pouring forth the exuberance of its blessings over unseen worlds, and the long flight of innumerable ages.

"I rejoice, my Lord, to believe that a zeal for this Society is still rapidly extending throughout this nation. I contemplate with the utmost satisfaction this great procession, which, gradually crowding its ranks and enlarging its dimensions, now approaches to lay its tribute on the high altar of national benevolence; a procession composed of whatever can command, or attract, or sanctify; composed of princes, and nobles, and senators, the guardians of our constitution, the fathers of our church. I peculiarly rejoice to see those of the most elevated rank, assuming, with respect to this Institution, and others of a similar nature, that preëminence which indeed always be-

ascribe them, and is always willingly ascribed to them by a loyal and a free people, but which is never so grateful, never so cordially acknowledged, as when it marshals us to deeds of beneficence and public virtue. I rejoice to observe Christians of every denomination, and from all quarters of the kingdom, uniting with one heart round the common treasure of their immortal hopes. Here we assemble on equal terms;—not because we disregard or depreciate the just gradations of social life, that scale of rank and station without which no society can exist; but because we know that this is a cause in which the meanest may lavish his exertions without presumption, and the loftiest without degradation. Here we lay aside for a moment those minor distinctions of faith and discipline by which we are separated; not because we think lightly of those distinctions—and no man, allow me to say, can deem more reverently than I do of the peculiar characteristics of our Established Church; but because we know that this is a cause which is above all distinction; because we know that an hour is approaching, and rapidly too, which will sweep away all these distinctions for ever; because we know that in that hour there will be something which shall survive the wreck and surmount the ruin; and that, in the midst of that elemental conflict, the sacred doctrines which we profess to circulate, buoyed up by their native excellence, shall rise supreme above the convulsions of expiring nature, and appear in the magnificence of their perceptions to the eyes of an admiring universe, still bearing the stamp of divinity, still radiant with beams of ethereal beauty, still overflowing with the consolations of celestial wisdom and goodness, still forming the delight, and hope, and triumph of all the intelligent creation of God.

“Thus it is, that, forgetting those minor concerns in which we may differ, and looking only to those high, paramount interests, with regard to which we have but one feeling, we unite on this sacred soil in which our affections may intermingle, and our common faith and common hope may grow up and flourish together. Here we assemble to animate each other to a generous rivalry, to renew our allegiance to this Institution, to contemplate what has been already achieved, and to fix an eye, not of dismay, but of calm resolve, on what remains to be accomplished. And surely, my Lord, we must agree with those gentlemen who have this day adverted to the subject, in thinking, that there is something auspicious in the time

at which we are assembled. It seems a fortunate coincidence, that the anniversary of this Society should occur at a crisis the most interesting and extraordinary of which history has furnished any record. I know, my Lord, that this is not the place for politics: I know that it is the boast and privilege of this Institution, that, while it sees the perplexities and feverish uncertainties of ordinary life rolling and tossing themselves at its feet, it lifts up its head in a pure and holy atmosphere; and far be it from me to disturb that tranquillity or to violate the sanctity of that elevation. But it is precisely because we are aloof from vulgar politics, that, as Members of the Bible Society, we are peculiarly interested in those great events which change the face of nations, and affect the destinies of empires—which renew or which destroy—and which, springing from deep moral causes, involve the most important moral results.

“The experience indeed of the last twenty years has abundantly proved, if proof had been wanting, the necessity of institutions like the present, the object of which is to enlighten, to elevate, and to purify, the mass of mankind. The last war, my Lord, may be called a moral war. It was a war which summoned into practice all the moral powers of man; and it was to be decided, not merely by physical strength, or skill, or talents, but by an appeal to those essential virtues, those master-principles of action, upon which the whole frame of society is built up and established. It has taught us this lesson, that in order to prepare any people for a severe exigency, we must fortify them with moral strength, we must arm them with lofty motives, and breathe into them the spirit and the principles which are inspired by the Sacred Volumes. It has taught us, that to make men patriots, we must make them Christians. If such lessons be calculated to stimulate our exertions, there are also, it must be confessed, no slight incentives to be found in the events which are in immediate progress at this moment. We may now venture to hail the approach of peace—peace not only for Europe, but for the world. It was but last night, my Lord, that the House of Commons resolved, by an unanimous vote, to present an address to his Royal Highness the Prince Regent, requesting, that, in the expected convention between the states of Europe, the universal Abolition of the Slave Trade may form a distinct article. And in alluding to that subject, how can I refrain from expressing my satisfaction, that he

who first commenced the glorious work of African emancipation, has lived to carry it on to this glorious issue! But it is in strict consonance with that vote of the House of Commons, it is the just sequel of that resolution, that this society should now multiply its efforts and enlarge the circle of its operations. If we are resolved that the world shall be free, it becomes this great, imperial, and Christian nation, to provide that this freedom be not a worthless or a pernicious boon. It becomes us to elevate those, on whom we are about to confer such a gift, to a capacity of knowing its value, of enjoying its benefits, and of appreciating the many blessings with which it is stored.

“For this purpose, from distant quarters of Great Britain, and even from foreign lands, we are now united. To you, my Lord, and to your associates in this mighty enterprise, we look for advice, for direction, for example. Lead on then, and we are prepared to follow: heart and hand we pledge ourselves to this sacred cause. Let our past success only urge us to those fresh exertions to which we are so powerfully invited by the present circumstances of mankind. Let Europe, let the World know what resources of compassion are treasured up in the hearts of a free people. Let them see with astonishment, that at the close of a long war, accompanied by many sacrifices, the resources of Great Britain are still inexhaustible; that her philanthropy is unwearied as her courage; that the energies of her mercy are commensurate with the efforts of her power. Let them learn, that however insulated we may be in our situation, however insulated in our laws and manners, however insulated, if you please, in our opinions and prejudices, there is yet one sacred subject on which we acknowledge no insular, no exclusive feeling; and that, in a question of humanity, we are in the heart of the continent. Let that spirit of benevolence which has already achieved such wonders, now go forth with new strength, and renovated ardour. Let it rush, in the fulness of its blessings, from one extremity of the world to the other, kindling in its course all the elements of moral action, elevating the depressed, consoling the wretched, transforming vice into purity and folly into wisdom, dissipating the chains of ignorance, trampling on the necks of superstition and idolatry, and every where renewing on the face of desolated nature some image of ancient happiness and primeval paradise.

“Indeed, my Lord, I know not why I may not be allowed to anticipate the up-

proach of a period, not perhaps far distant— at least if we may judge from the past— when, in these our annual meetings, instead of welcoming the inhabitants of a few countries only, we may hail the union of natives of every quarter of the globe; when even from distant realms the delegates of a thousand sister societies may hasten to pay homage to the Parent Society; to announce the progressive triumphs of this cause; to tell of kindred institutions starting up, on the banks of remote rivers, and in the depths of hidden valleys; to proclaim the diffusion of these celestial treasures over regions as yet unknown, as yet unvisited by ambition or avarice, and first explored by the dauntless spirit of British benevolence. At that period, my Lord, with what transport will the records of this Society be retraced! What blessings will be poured on the hour of its birth; on the nation which gave it being; on the names of those who have watched over its infancy, and contributed to its success! And surely, in the long list of its distinguished supporters, a peculiar gratitude will rest on those who, placed in the highest rank and station, have thought it no dishonour to associate their greatness with such an object; and who, with no less justness of taste than of feeling, have perceived, that in rallying round this standard they are rallying round that which is not only the best security of social order, the best guard of social happiness, but is also the pledge and promise of a felicity above the warmest conceptions of the human imagination.

“Impressed with these sentiments, my Lord, I cordially concur in the resolution of the Right Rev. Prelate.”

Lord Teignmouth here read a communication from the Duke of Gloucester, apologizing for his absence.

His Royal Highness the Duke of Kent, in acknowledging the vote of thanks, observed, that the absence of his Royal Highness the Duke of Sussex was solely occasioned by ill health. They would consider his own thanks as the thanks of the other branches of the family, whose names had been mentioned. The support which he had given to this Institution arose from a conviction which he felt, that it was the most effectual method of rendering real service to the poorer classes of society. Nothing could be so beneficial as to put the word of God into their hands. He most cordially united in the zeal and gratitude which this Meeting had manifested; and he hoped that in every year, so long as he lived, and was in this country, he should

attend and behold an assembly as respectable as upon the present occasion.

The Earl of Northesk proposed a vote of thanks to the Committee, which was seconded by the Rev. Dr. Romeyn, from New York.

Rev. Dr. Blackburne, Warden of Manchester, proposed thanks to the Treasurer, which was seconded by John Poynder, Esq.

Henry Thornton, Esq. rose to acknowledge the vote of thanks. He was grateful for the honour conferred upon him, and he could assure them, that he still felt disposed with zeal to serve in this cause. He mentioned the signal advantages which arose to the funds of the Institution from Bible Associations. He could give testimony to their beneficial tendency, even in the promotion of other benevolent objects. He had seen this particularly exemplified in the borough of Southwark, a district with which he stood most intimately connected. He pressed this upon the clergy in particular; for it was by their aid that the funds of the Southwark Society had so considerably increased. He noticed the liberality displayed towards the German sufferers; and that the sums were nearly equal, which had been collected for both purposes, during the past year; proving, that while we were concerned for the souls of our fellow-creatures, we were not inattentive to their bodily wants. He then mentioned, how much the Society was indebted to the labours and exertions of the Secretaries; it was to them, perhaps, more than to any other cause, that so many Associations had been formed. He then moved thanks to them for their exertions.

Rev. Dr. Thorpe, of Dublin, observed, that in Ireland, the cause of the British and Foreign Bible Society was greatly improving. The branches of the Hibernian Bible Society, last year, were 37; but now they have increased to 53. They have circulated more than 50,000 copies of the Bible during the past year. In that country the clergy were united upon this subject. They had three Archbishops at their head, with the whole bench of Bishops, without a single exception. Nor was their patronage nominal. The Lord Primate had remitted, in various ways, three hundred pounds. He was a warm friend of the Institution. The poor in Ireland were anxious to receive the Bible. Females would part with articles of dress to procure a copy. A poor man, who came to a village to purchase two shirts, having heard that a Bible could be purchased, and which he had never possessed, purchased one shirt, and with the remainder

of his money a Bible, saying he would rather have one shirt and a Bible, than two shirts without one.—He could give many instances of the good effects of the Bible upon the minds of the poor in Ireland. He would mention one. A person travelling in Ireland, met with a poor woman, who declared the good effects which a New Testament had produced upon the mind of herself and son. She said, that since she had read the Bible, she had become acquainted with her guilt as a sinner, and the necessity of a Saviour. The gentleman asked her, if she had nothing to fear from the priest; and she said, that here she found some difficulty; that “since she had confessed her sins to God, she had less desire to confess them to man.” She mentioned likewise that her little boy, every Sunday afternoon, assembled the women in her neighbourhood in her cabin, and there read to them the New Testament, instead of their going to mass.—We need not go as far as Iceland in order to perceive the want of the Bible. Ireland was equally necessitous: there were two or three millions in that country who never possessed a Bible. Upon this subject he did not despair: it was not the characteristic of the Irish to despair.—The Catholics in many places were very desirous of our assistance, and in one of the Branch Societies a Priest was among the most forward of the members of the Committee. The very opposition of others excited inquiry. In one parish, where opposition was manifested, 12 Testaments were left, and notwithstanding the prohibition of the priest, they were speedily rendered illegible by their constant perusal. They would always act, if possible, in concert with the Roman Catholic priesthood; but if they would not afford their assistance, even their opposition excited attention to the Scriptures.

The Rev. Mr. Pinkerton, from Moscow, gave a most pleasing account of the establishment of a Bible Society in that place. The population of the native Russians, he observed, exceeded thirty millions. The first object of the Society was to distribute Bibles in the prisons and hospitals, and then in Siberia, among the poor unfortunate exiles. He had possessed opportunities of recommending this Institution among the Calmucks and Tartars. Already 3000 of the New Testament had been printed in the Tartar language, chiefly at the expense of this Institution, and were now circulating with rapidity. The Mongul tribes of Asia, of which the Calmuck is one, had not been neglected. The Calmuck New Testament

is in progress, and the Society was proceeding to procure a translation in the language of Thibet. He concluded with reading the translation of an Ukase, which had been recently read in all the churches of Russia. (See No. for May, p. 325.)

The Bishop of Norwich moved thanks to the Presbytery of Glasgow for their annual collection, and to all other congregations and bodies who had contributed to the funds of the Society.

Lord Gambier seconded the motion.

The Rev. W. Dealtry moved the thanks of the Meeting to all the Auxiliary Societies and Bible Associations throughout the world. It had been his intention to remain on this occasion a mere spectator, and to indulge in silence those feelings of admiration and delight, which an anniversary like the present could not fail to awaken in his mind, so long as his heart should beat, and the life's-blood should flow in his veins. A motion, however, had been committed to him, and he scarcely felt at liberty to decline it;—it was one which had never, he believed, been proposed at any public meeting, since the corner-stone of the world was laid;—it was one which never could be proposed before the present times; and even on this day, he would scarcely have ventured to take it, were he not well persuaded that the Report and the addresses to which they had listened with such earnest attention, had expanded their hearts and elevated their feelings to the full measure and magnitude of this incomparable cause. If, in offering our congratulations to these kindred Societies, we could be influenced by a spirit of party, upon a subject which knows no party, which rises infinitely above all the sordid passions and jealousies of man, he would still thank them for proving, as far as concurrent and independent testimony can prove it, that the principle on which we proceed is not a principle of trick, and artifice, and chicanery, but of simplicity and truth; that it is one which appeals to whatever is generous and exalted in our common nature, wherever civilization has led the way.

If he should look at the subject merely as a patriot and an Englishman, he would thank them for the honour which they pay to the land we live in: he would thank them for turning, as if instinctively, to this happy spot, as the grand depository of knowledge and religion, the temple of charity, the citadel of holy truth.

But it was not on such grounds that he would recommend the motion before them. He would take a higher stand. It had been the great object of this blessed Institution to do

good, and to do it extensively. 'Our interest was the general interest of mankind; the end of our labour is the happiness of the world: and he would congratulate these Societies upon their hearty participation in so glorious a work. He would say to them, "We consider the poor and destitute of all lands as belonging to the same family with ourselves; and in doing good, forasmuch as ye have done it unto one of the least of these our brethren, ye have done it unto us. We want no honours, we ask for no praise: if permitted to rejoice in your joy, we are well contented: only let the blessings of them that are ready to perish come largely upon you, and they shall be mingled and combined with ours."

He would thank them for the spirit which they infused into this Institution. It had sometimes been said, that we should presently droop and die! that there were marvellous symptoms of decline upon us already! We ought to blush at the very thought of it. "What! shall we, who have gone forth in the van of the armies, sink and be dismayed, when Auxiliaries like these are pouring into the field? Shall our nerves be unstrung, when Ethiopia is stretching out her hands unto God? Shall our hearts be frozen, when Finland and Siberia are melting? Shall we slumber, when Russia and India are awaking? Can we faint, when the World is rising?"

"I would thank them, also, for the cheering prospects which are now presented to us. We seem at once to have emerged into a different climate. 'The winter is past; the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come; and the voice of the turtle is heard in our land.' It was but as yesterday, that we seemed to be placed upon the brow of a mountain, from which we beheld the moral world below us in clouds and commotion: wherever we turned,

'We view'd a vast immeasurable abyss,

'Outrageous as a sea, dark, wasteful, wild.' But the clouds are now breaking; the moral darkness is clearing away; the landscape is widening and extending; many worshippers are seen advancing to the courts of the Lord; many sanctuaries gladden the prospect; many harps of Zion fling to the passing breeze their sweet and varied melody. The nations appear to be animated with a new life; and the inhabitants of the farthest East as well as of the Western World, are turning their steps to the city of God.

"I would thank them, lastly, for adding so many links to that golden chain of charity,

which are long will encircle the whole family of man. It reaches even now from Moscow to Massachusetts, from Calcutta to Labrador: and the address, mentioned by his Honourable Friend (Mr. Grant), as having last night passed unanimously in the Lower House of Parliament, gave reason to hope that it would soon be extended to Africa. Christian harmony and Christian fellowship flourish and abound, wherever the influence of this Society is felt. Its Auxiliaries may be remote from each other, but their views, and their hopes, and their spirit are the

same. They are to be considered, not as the scattered fragments of a structure which is tumbling into ruins, or as detached portions of a fabric which can exist only in the imagination, but as the solid pillars and magnificent arches of a building fitly framed together, and growing 'unto a holy temple in the Lord.' "

This motion was seconded by the Rev. Dr. Machride.

The business of the day closed with a vote of thanks to the President for his conduct in the chair.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

IN our last we briefly adverted to an Exposé of the state of the nation, which had been laid before the Deputies. In that paper, the existing evils are ascribed to the wars which have been carried on by France. "It is impossible to estimate the consumption of men by the late government." "The amount of the calls ordered since the end of the Russian campaign is frightful." They amount, when summed up, to 1,300,000 men. These requisitions, of only 13 months, give some idea of the exhaustion of 22 years. The improvement of the condition of the lower orders by the division of property, the equal distribution of inheritances, vaccination, the early marriages caused by a wish to avoid the conscription, contributed among other causes numerically to repair those sacrifices. Population below the age of puberty has increased: beyond that, its diminution has been prodigious.—Agriculture has made real progress in France, although the continental system has greatly checked the produce of wine and brandy. The flocks have also been ameliorated, and the mines increased. Manufactures were progressive, but the continental system has materially impeded them. The looms of Lyons alone were reduced from 13,000 to 8,000. The manufacture of cottons, woollens, leather, &c. suffered in an equal degree. The raw material was difficult to be obtained. As for the external commerce of France, it suffered still more severely than its manufactures.—The finances appear to be in a disorganized state. The war expenses alone, for 1814, are estimated at 740 millions of francs, or upwards of 80 millions sterling. Besides this, the arrears of the armies for four years past are unknown, and a variety

of military expenses, not ranged under its proper head, were thrown on the communes, and even on the hospitals and other public institutions. The arsenals, both naval and military, are completely dilapidated; and the ships alone lost to France, during the last fifteen years, could not be replaced for ten millions sterling. The total increase of the debts of the state, during 13 years, is computed at 1,643,469,000 francs, or nearly 80,000,000 sterling.—In speaking of the moral state of France, it is observed, that the late government re-established religion only to make it a tool: public education was subjected to the same state of dependence: noble sentiments were oppressed; generous ideas were stifled. The government, not content with condemning to inaction the virtues which it dreaded, exerted and fomented bad passions. To suppress public spirit, it called personal interest to its aid. It offered its favours to ambition, in order to silence conscience; and left no other state but that of serving it, no other hope but those which it could fulfil.—The difficulties of the moment are great, but the zealous concurrence of the nation with the king and the two houses will hasten the return of a better state. If any thing can prevent this, it will be that restless turbulence, which wishes to enjoy without delay the blessings of which it has the prospect.

The French House of Peers, in thanking the King for this communication, observed, that the peculiar talent of the late government seemed to consist in always placing the nation in those critical situations where patriotism was forced to second tyranny; and where the national honour had only to choose between foreign and domestic oppression. It plunged the people of France into acts of

injustice and violence against others; and their only means of rescuing themselves from just vengeance seemed to be their perseverance in wrong.

The law on the subject of the liberty of the press, proposed by the French Government to the Legislature, has been debated at great length and with considerable ability in several sittings. On the day when the debate was expected to open in the Chamber of Deputies, such was the eagerness of the public to witness it, that not only the galleries were filled at an early hour, but the seats of the deputies themselves were forcibly occupied by intruders, particularly ladies. To commence the debate under these circumstances was impossible. The simple course, and that which would have been pursued in England, would have been to have cleared the hall, if necessary by force, and to have punished those who should be found resisting. A less uncourteous mode was adopted: the President, finding his entreaties and remonstrances ineffectual, adjourned the House to the following day, when measures were taken to prevent a recurrence of the same embarrassing dilemma. The debate was prolonged for several days: in the end, the project of the Government, after having undergone some important modifications, was adopted by a majority of 57. Writings under twenty sheets alone are now subjected to the censorship. Certain remedial measures also are allowed; and the law is to continue in force, on its trial as it were, only to the end of 1816. The opinions of members of the Chamber of Deputies are to be free.

SPAIN.

The gloomy and unsettled state of Spain seems to predict some approaching convulsion. The entire suppression of the liberty of the press, the merciless persecution of the best friends of Spanish independence, the restoration of clerical power and influence in their utmost latitude, and indeed of almost all the ancient abuses, but, above all, the re-establishment of the Inquisition, prove either that Ferdinand is utterly unqualified to hold the sceptre of Spain, or that the Spanish people are wholly unfit for the enjoyment of any portion of rational freedom. The decree by which the "Holy Office" has been reinvested with all its former plenitude of jurisdiction, has reached this country. The war, it states, had introduced foreign troops infected with hatred against their religion; disorders had inevitably resulted; the field had been left open to the wicked; and dan-

gerous opinions were propagated. Wishing to remedy so heavy an evil, to preserve the holy religion of Jesus Christ unimpaired; and being bound to admit no other, and this religion also being the surest means to preserve the people from internal dissensions, the king had thought it necessary that the Holy Office should resume its jurisdiction. Many prelates, corporations, and other grave persons, had stated, that to the Inquisition was Spain indebted for not having been stained by the errors of the 16th century, which caused so many evils in other countries. The oppressor of Europe had looked to the suppression of this tribunal as the most efficacious means of serving his purposes; and the Cortez had abolished it, to the regret of the whole nation. Yielding to these "just considerations," he had resolved that the Supreme Council of the Inquisition and the other tribunals of the Holy Office should enter on the full exercise of their functions, and, if necessary, additional laws would be framed for the conduct of its suits and the censure and prohibition of books, with a view to the interests of the people and the rights of sound justice.

We confess that it will give us no dissatisfaction whatever if the rumour should prove correct that Charles IV. has reclaimed his crown from his undutiful son, and that he has proceeded to enforce that claim by an appeal to the loyalty of the Spanish nation.

NORWAY.

After various ineffectual efforts on the part of the Allied Powers to bring about a pacific arrangement of the existing dispute respecting the cession of Norway to Sweden, hostilities have commenced by the invasion of the Norwegian territory. A good deal of blood has already been shed. No very decisive action, however, appears to have yet taken place, but hardly a doubt can be entertained that Norway, under her peculiar circumstances, must yield to the overwhelming force which is about to assail her.

UNITED STATES.

The negotiations for peace between Great Britain and the United States have been opened at Ghent. The Commissioners on our part are Lord Gambier, Dr. Adams the Civilian, and Mr. Goulburn the Under-Secretary of State. In the mean time we have sent a very powerful force, both naval and military, to the American side of the Atlantic, and large reinforcements are said to be about to proceed thither under the command of Lord Hill. Our latest accounts from America reach to about the middle of July. Nothing of a decisive nature

had then occurred. A large American force had invaded Upper Canada, in the hope of achieving something brilliant before the British reinforcements should arrive from Bourdeaux. An attempt was made to repel this invasion, by means of a very inadequate force, amounting to 1500 men. It proved unsuccessful, and not a little disastrous; one third of the detachment having been either killed or wounded.—About the same time that this occurred in Upper Canada, a

British squadron took possession, without any loss, of the Moose Islands, in Passamaquoddy Bay, which are said to be a valuable acquisition. The Rattlesnake American sloop of war has been captured by the Leander.

The large force destined to America has evidently alarmed the Government of that country. Orders have been issued for raising a militia of 92,500 men.

GREAT BRITAIN.

Parliament was prorogued on the 31st of July. On this occasion, the Speaker of the House of Commons addressed the Prince Regent in a speech of great ability and force, in which, after briefly recapitulating the objects to which the attention of Parliament had chiefly been directed, he thus proceeded.

"Whilst we have been thus employed, the destinies of Europe have been gradually unrolled before our eyes; and the powerful nations of the North, sending forth their collective strength to try the last issues of war, whilst Great Britain and her allies were with equal vigour advancing from the South, their joint efforts have at length accomplished the downfall of the greatest military despotism which, in modern days, has disgraced and desolated the earth."

"In the peace which has since followed, the efforts of this country have been not less glorious. The wise and liberal conduct of our Government, which announced justice and equality of rights to be the basis of our diplomatic system, has been happily sustained abroad. The British name now stands high in policy as in arms; and an enlightened people has justly applauded the firmness and temper which have conciliated and cemented the interests of allies, cheered the doubtful, animated the zealous, and united the deliverers and the delivered in a peace honourable and advantageous to all the contracting powers.

"The events of our own times have outrun the ordinary march of history. Peace restored, commerce revived, thrones re-established, afford the well-founded hope that the same counsels and the same master-hand, so mainly instrumental in the work hitherto accomplished, may, at the approaching Congress, extend and fix the work of peace throughout Europe; and a further hope that the earnest and universal prayer of this great assembly may prevail upon the nations of Europe, in re-establishing their own happiness, by concert also in putting an effect-

tual end to the wrongs and desolation of Africa.

"Auspicious, however, as our present state may seem to be, the instability of all human affairs forbids us to be too confident of its prosperous continuance. Much yet remains to be done in Europe, and we have still one contest to maintain by war; a war which we can never consent to terminate but by the establishment of our claims, according to the maxims of public law, and the maritime rights of this empire."

The speech of the Prince Regent dwelt, as might be expected, on the happy result of the military efforts of the Allied Powers, on the deliverance of Europe from an oppressive tyranny, and the favourable prospects of permanent tranquillity opened to us by the restoration of so many ancient thrones. And he adds—

"You may rely on my efforts being directed, at the approaching Congress, to complete the settlement of Europe, which has been already so auspiciously begun, and to promote, upon principles of justice and impartiality, all those measures which may appear best calculated to secure the tranquillity and happiness of all the nations engaged in the late war."

A strong desire is expressed by his Royal Highness for peace with America. The war with that country, and the necessity of maintaining for a time a body of troops on the continent, render a continuance of foreign expenditure unavoidable. The expenses of the country will be reduced, however, as rapidly as possible. In the close of his speech, the Prince Regent assures Parliament, that "full justice is rendered throughout Europe to that manly perseverance, which, amidst the convulsions on the continent, has preserved this country against all the designs of its enemies, has augmented the resources and extended the dominions of the British Empire, and has proved in its result as beneficial to other nations as to our-
ours."

"His Majesty's subjects cannot fail to be deeply sensible of the distinguished advantages which they have possessed; and I am persuaded that they will ascribe it, under Providence, to that Constitution which it has now for a century been the object of my family to maintain unimpaired, and under which the people of this realm have enjoyed more of real liberty at home, and of true glory abroad, than has ever fallen to the lot of any nation."

We heartily concur in the sentiments expressed both in the Prince Regent's speech and in that of the Speaker. We were particularly gratified by the affecting and energetic reference of the latter to the *universal prayer* of the nation. Nearly 800,000 male adults have approached the bar of the British Parliament on this occasion, with no factious purpose, but with a deep and earnest solicitude to promote the interests of humanity, and to do their duty to their God. And when we consider that these petitioners have not been drawn from the lowest ranks of society, but that they were persons all of whom were capable of writing decently; when we consider, also, that even in cases where petitions were not presented, the failure arose not from any indisposition to the cause, but from an idea that it was either not necessary, or that it was too late to petition; we may fairly assume, that never was the national will so clearly, unequivocally, and forcibly expressed, as on this occasion. On this account, we look forward, with much anxiety indeed, but not without considerable hope, to the negotiations about to be renewed on this subject, by the Duke of Wellington, at Paris, and to the redemption of the pledge which has been given by his Majesty's Government, and by the Allied Sovereigns, to do what possibly can be done for Africa at the Congress which is now about to assemble

at Vienna. In connection with this subject, it may not be improper to state, that the accounts circulated in the French newspapers, of severe battles fought in the Island of St. Domingo, in the month of May last, between the rival chiefs, appear to have had no foundation in truth. Letters have been received from that Island to the middle of June, which say nothing of any such conflicts.

The Speaker observed, that much still remained to be done in Europe. We trust, that the varying views and interests of the different cabinets may be so conciliated as to avert any risk of a new collision, or even of any material heart-burnings between the great powers of the continent. In the mean time, Brabant, which the French must have yielded with great reluctance, is placed under the care of the Sovereign of the Netherlands; and it is said, that the number of British troops, or troops in British pay, retained in that quarter, amount to not less than 40,000.

The Princess of Wales has paid a visit to the Continent, but whether for the purpose of remaining there, or of a mere temporary visit, is not known. Her annual income has been fixed at 35,000*l.* per annum.

Government appears to have been joined by the party in Parliament which has been considered as adhering to Mr. Canning. That gentleman, it is said, will go out as the British ambassador to Lisbon, to which place he had intended to proceed, with a view to the health of a part of his family. Mr. Huskisson has been appointed Surveyor of the Forests, in the place of Lord Glenbervie; and Mr. W. Pole, Master of the Mint.

The half-pay of our officers, both naval and military, we are happy to observe, has been raised at the rate of from 1*s.* to 2*s.* 6*d.* per day.

OBITUARY.

To the Editor of the *Christian Observer*.

You will oblige many of the friends of the late Rev. Robert Storry, Vicar of St. Peter's, Colchester, who departed this life on the 18th January, 1814, by inserting in your useful publication the fol-

lowing brief sketch of his life and character.

Y.

The Rev. ROBERT STORRY was a native of Yorkshire; born in the parish of Middleton, near Pickering, on the 19th of June, 1751. He had the misfortune to lose both his parents in early life. From his

childhood he was seriously disposed; and, at the age of twelve or fourteen, he imbibed, under the ministry of the Rev. John King, Vicar of Middleton, those evangelical principles which produced so purifying an influence on his future temper and conduct, preserved him under the severe trials and afflictions of life, and in the hour of death cheered his departing soul with the prospects of immortal glory.

He was originally intended for the law; but zeal for the extension of his Redeemer's kingdom, and an anxious desire of preaching that Gospel to others which he had found so beneficial to his own soul, added to some particular circumstances in his situation, and the advice of some wise and experienced friends, determined his choice of the pastoral office. He received ordination in the beginning of the year 1774: previous to which he prosecuted his studies, for some time, under the eminently learned and pious Mr. Milner, of Hull. His first charge was the Curacy of Hovingham, near Malton, where his ministerial labours became both useful and popular. Afterwards he was recommended, by the Rev. W. Richardson (a friend to whom he looked up as a father, and for whom he entertained the highest esteem and respect to the latest period of his life), as curate to the venerable and Rev. Thomas Adam, of Winteringham. To this situation he removed in the beginning of the year 1775, and it proved an excellent school for improvement to a young and inexperienced minister. Here he had great opportunities of improving his stock of spiritual knowledge; and here he acquired that just taste which led him to prefer, in his public addresses, that which was solid, useful, and practical; that which was calculated to convince the understanding, and impress the heart; before what was merely popular and attractive. Not was this situation useful to Mr. Storry alone, in training him up to eminent future

services; but it was equally so to Mr. Adam, on whom the social and communicative temper of Mr. Storry produced the happiest effects, by correcting in him that retired and taciturn disposition, so frequently found in men of deep thought and reflection, and which had proved a great bar to his usefulness, by restraining him from that free and familiar intercourse so desirable between a minister and his people. Mr. Storry, possessed of an active, affectionate, and communicative temper, soon became personally acquainted with the state of all the parishioners, and acquired an influence over their minds, which he employed in exhorting them to a greater diligence in the concerns of their souls, and in leading them to form a just estimate of the truly valuable instructions of their pious rector. Through him, the excellencies of Mr. Adam's character were developed, and his labours made to produce a more abundant harvest. To Mr. Storry the world is indebted for deciphering the manuscript copy, in short-hand, of those "PRIVATE THOUGHTS," which have so often appeared in print, and which are so highly esteemed, and read with so much benefit and pleasure, by persons of the greatest experience in religion. Mr. Storry proved a striking example of the benefit which a young man, desirous of being taught the way of the Lord more perfectly, derives from being placed, in the beginning of his ministerial labours, under the eye and authority of the wise and aged. It was, under God, the happy means of preserving him from many faults incident to his temper and disposition, and training him up for the more eminent services of which he was the honoured instrument.

In the commencement of the year 1781, Mr. Storry was presented, by the late pious and excellent Mrs. Wilberforce, to the Vicarage of St. Peter's, Colchester; soon after which, he married a daughter of the late Dr. Bridges, of Hull, a phy-

ician held in great estimation for his talents and skill. His union with this intelligent and pious lady was a source to him of the greatest connubial felicity. Six children were the fruit of this marriage; two of whom only survived him,—a son and a daughter. The former is the Rev. John Bridges Storry, whom his excellent father had the satisfaction of seeing set apart to the ministerial office; and who was, soon after his death, presented to the Vicarage of Great Tey, in the county of Essex, through the friendship of the late Rev. John Venn, and Mr. Samuel Thornton, the member for Surrey.

Mr. Storry found that the living of St. Peter's, though small in point of emolument, entailed the charge of a numerous population, which required a very large share of the most constant and laborious attention. At that period, the state of religion in Colchester was at a very low ebb; nor could it be said, that, in any of the fifteen churches in that large and populous town, any very strenuous efforts were made for its improvement. The fundamental doctrines of original sin, of regeneration through the influence of the Holy Spirit, and justification by faith in the merits and atonement of our Lord Jesus Christ, so beautifully interwoven with our Liturgy, were not only not generally preached, but by many were derided and exploded as dangerous and enthusiastic.

Our young Incumbent was, therefore, called to sustain all that opposition which, under such circumstances, is often found to accompany the faithful promulgation of evangelical truth. All that prejudice could suggest, or calumny devise, was directed against him. But, amidst the conflicts of contending opinions, he was enabled to hold on his way, serene and unshaken; and, relying on the grace and support of his Redeemer, he surmounted all opposition, and lived to see even the prejudices which had

been raised against him extinguished.

Here his exertions were such as, in a short time, greatly to affect his health; but his excellent friend, the late Mr. John Thornton, induced him to quit the scene of his labours, and to spend some time with him at Swansea, where his health and strength were completely restored. On his return to Colchester, he applied himself with redoubled diligence to the duties of his station, and he was so happy as to witness very extensive and beneficial effects from his exertions. Many, who are now no more, will doubtless, at the last great day, appear as seals to his ministry; and numbers, still on earth, are ready to acknowledge the efficacy of his ministerial labours in leading them to embrace the Gospel of Christ.

Thus did he continue to exercise himself in the duties of his ministerial office, till, in the autumn of 1808, he was visited by an indisposition, which excited the lively apprehensions of his family and friends. Their fears were too soon realized; this seizure being followed by repeated attacks of a paralytic complaint, which brought his valuable life to a close on the 18th January, 1814.

The patience and resignation with which he was enabled to support his long affliction, formed a pleasing commentary on the truth and efficacy of those Divine doctrines on which he had laid so much stress in the hour of his health and ministerial vigour: a heavenly serenity beaming on his countenance, bespoke the happy calm that reigned within. For some months previous to his death, his memory and speech (which had been in some degree impaired) appeared to revive. The many excellent observations which then fell from his lips, and the devotional frame which he manifested, gave the most satisfactory evidence of his having been enabled to retain his faith and hope unshaken to the end. Within a short period of

his closing scene, when the spark of life was nearly extinct, and the organs of speech had ceased to perform their office, his son and weeping wife hanging over him to catch the last sigh of his departing spirit, the former said, "I trust, my dear father, we shall meet in heaven:" upon which he put forth his feeble hand, drew him gently to him, and affectionately kissed him; thus expressing his concurrence in the hope that they might so live and die in Christ as to meet where the ransomed of the Lord shall be united to part no more for ever.

As a public character, the town of Colchester will long have to lament Mr. Storry's loss. When the object was to promote any useful or beneficial object, as far as his slender means would allow, he was ever ready to appear in the foremost rank. He acted with great wisdom on the occasion of establishing Sunday schools in Colchester. Such at that time was the opposition which he met with from his brethren of the Church of England, that there was reason to apprehend that any measure would be rejected, however excellent it might be in itself, which was proposed by him. Instead, therefore, of coming forward himself, he directed the Sunday School Society in London to make application to another clergyman, who was considered a leading man among his brethren at Colchester; and the object was effected. The British and Foreign Bible Society, the Society for Missions to Africa and the East, with many others, obtained considerable sums through his exertions. The Benevolent Society in Colchester, was founded by him: and, indeed, there was scarcely any charitable institution in the neighbourhood to which he did not contribute his support.

As a Minister of the Gospel of Christ, Mr. Storry was eminently distinguished. His activity, his earnestness, his diligent attention to the wants of his parishioners, his

amiable and kind deportment, furnish a striking example to his youthful successors in the sacred office. The style of his preaching was simple and unaffected, yet deeply impressive and affecting; and his discourses always abounded with the most important truths. The grand object of all his exhortations was, to lead the sinner to a true and humbling knowledge of himself, that he might be induced to place all his dependence on the Lord Jesus Christ, as his wisdom, righteousness, sanctification, and redemption. He seldom entered into discussions respecting the more abstruse points in divinity, but contented himself with enforcing the pure and genuine doctrines of the Gospel in a plain and practical manner. He was peculiarly cautious in warning his hearers of the danger of resting their hopes of salvation on any other foundation than that which is clearly laid down in the word of God itself. At the same time that he strenuously urged them to seek after the attainment of that faith which worketh by love, he carefully guarded them against the dreams of enthusiasm; impressing upon them their obligation to "think soberly," and, in the conscientious practice of all relative duties, to shew forth the praises of that Saviour who had called them from darkness to light, and from the power of Satan unto God. Great and abundant were the fruits of his ministry, not only among his stated hearers of the town of Colchester and the neighbourhood, but, during the late war, among the garrison, and particularly the Artillery. Many, both officers and men, who went to scoff, remained to pray; and, though before living without God in the world, learned to reverence, from the heart, that Holy Name by which they were called. Many of these have since exerted themselves to disseminate the same piety among their brother soldiers. Indeed, so extensive has been the effect produced by his labours in

this particular direction, as to have procured for him the honoured appellation of the Father of Religion among our brave Artillery.

Nothing can so fully attest Mr. Storry's ministerial fidelity, as the state of his people. During the three and thirty years of his pastoral care of St. Peter's church, the congregation proved an almost unexampled instance of unity among themselves, and of undivided attachment to their minister.

The same grace which shone so conspicuously in his public and official character, shed its influence over his social and domestic relations. His friendship was ardent and sincere. His desire to promote the temporal benefit of those he loved, was always strongly united with an anxiety for their immortal happiness. This recollection will remain engraven on the hearts of numerous friends, in lines of the deepest gratitude, till they shall be called to join him in the holy communion and ceaseless friendship of the ransomed of the Lord in heaven.

As a husband, a father, and a master, the Christian alone can appreciate his conduct and demeanour; he alone can judge of the source of that gentleness, mildness, forbearance, and tenderness, which were displayed towards every member of his family.

The Reverend Robert Storry was buried on the 25th of January, 1814, in the churchyard of St. Peter's, Colchester: on which occasion nearly the whole of the parishioners, as well as many of his friends from other parts, attended to pay their last tribute of respect to his remains. His funeral sermon was preached, on the Sunday following, by his much-valued friend, the Reverend J. Hallward of Assington; and a neat monument has since been erected, in the chancel of St. Peter's church, to his memory, bearing the following inscription:—

"In memory of the Reverend Robert Storry, who departed this life January 18th, 1814, in the 63d year of his age. He was Vicar of this Parish thirty-three years; and lies interred by the side of his children in the adjoining churchyard.—Reader! when this memorial of mortality meets thine eyes, may it excite this prayer, So teach me, O Lord, to number my days, that I may apply my heart unto wisdom—that wisdom which leads to God, by a knowledge of salvation through the atonement of Christ. Such was the doctrine which this faithful pastor delighted to proclaim to fallen sinners: it was his own hope in death: and being dead, he yet speaketh."

ANSWERS TO CORRESPONDENTS.

ADOLPHUS; DETECTOR; C. O.; MAB; S. S.; AN ELDER SON; CLERICUS SANX; ANGELA; THEONIS; A CAMBRIDGE PENSIONER; EBORIENSIS; have been received, and are under consideration.

The Writers on Prophecy must really grant us their indulgence. We have received four or five series of papers on prophecy within the last three months, each of which would nearly occupy a whole Number.

AN INQUIRER in our next.

AN OLD ENGLISH CURATE's paper is sent to the Publisher's. We regret that it should have been so long delayed.

THE
CHRISTIAN OBSERVER.

No. 153.]

SEPTEMBER, 1814. [No. 9. Vol. XIII.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

MANY months have elapsed since I promised to give you some account of a lady, who died at the Hot Wells in the spring of last year. To yourself, at all events, the narrative, I have little doubt, will prove interesting; and if, in your opinion, its insertion in the *Christian Observer* would have any tendency to promote the glory of God, her family are not unwilling that it should be given to the public. I presume, however, that you will not in that case deem it expedient to disclose the name or the connections of the deceased: these are circumstances of little import to strangers; and the greater part of your readers, who were acquainted with her, are already in possession of the facts.

If it be true, Sir, that few narratives are so well calculated to soothe and elevate the soul as those which place before us the triumphant Christian in the hour of death; it is, perhaps, not less true, that none can be more instructive than such as contain a faithful disclosure of the temptations to which persons celebrated for their piety were subjected when living, and the errors they died lamenting. Professors of religion have their own peculiar class of "besetting sins"—less startling, indeed, but on that account more insidious, than those of mere men of the world: and it is therefore to persons habitually attentive to religious duties (if to any) that this account may be expected to become useful—not as matter of curiosity and conversation, but in the retirement of the closet, in the midnight hour.

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There, communing with their own hearts, some, possibly, may be led to consider whether any thing that is here stated comes near to themselves:—whether, whilst they would tremble at the voluntary omission of any of the outward acts of Christian worship; and bear the name, and even the reproach, of excessive piety; their habit of mind is *really* such as declares the mortified, subdued, devoted disciple of Christ:—whether, in summing up the account, there is found no unchastened temper; no undue attachment to the things, though not perhaps to the amusements, of the world; no idol; nothing inconsistent with that singleness of heart which forms the very basis of all that they profess, and all they pray for. To rouse the slumbering; to call forth a holy jealousy and strict watchfulness in those who seem to stand fast; to display the wonders of Redeeming Love and the all-powerful efficacy of Divine Grace; are the proper business of narratives which tell in what manner they, who were numbered among the excellent of the earth, lived and died. Mere eulogies of the departed can only serve as opiates to the living:—such, at least, was the dying conviction of her who is here spoken of. "Do not spare me," she said. "Tell every one that I am as a brand plucked from the burning. Set me up as a beacon, that I, who have so narrowly escaped shipwreck, may warn others of their danger."

The subject of the present narrative possessed a large portion of natural talent, much general knowledge, and many accomplishments.

For her first religious impressions she was indebted to parental care ; but they displayed themselves in a more prominent manner, from a period which she had ever reason to keep in her remembrance with sentiments of the profoundest gratitude to God. Her brother had formed an acquaintance at the University with a gentleman destined for the ministry, and who, upon receiving ordination, came to reside upon a curacy in London. This brought him acquainted with her family ; and although his occasional visits were limited to the period of a few months, in consequence of his being soon afterwards appointed to a foreign chaplaincy, yet, short as that period was, he anxiously sought, and found many of those opportunities of touching upon the importance of Divine things which occur in every friendly conversation, and are so frequently neglected. If it is here stated, that these occasional, though impressive, remarks of a minister, then very young in the sacred office, have had, through grace, an abiding influence on others who were then present as well as the deceased, it is in the hope that they who shall read this account may be led to reflect upon the value of such opportunities, and to ask themselves how far they are in the habit of improving or neglecting them. They may possibly call to mind in how many instances a few words, proceeding at a proper moment from the lips of some pious and respected friend, have been felt and recollected by themselves ; how often they have been the means of awakening their piety, and of calling home their wandering thoughts. They may possibly recollect, that though it is allotted but to a few to minister in the congregation, and to them only at stated periods, all, of either sex, of every degree, and in every condition of life, at all times, and under all circumstances, may in this way become a blessing to their acquaintance, the instruments of extensive good. They may possibly cease to

listen to the excuses of a false humility, but real indifference, which would persuade them, that the exercises of this Christian duty requires the assistance of superior abilities and learning. They may, perhaps, be induced to institute inquiries which will bring them speedily acquainted with many instances in which good incalculable has resulted from the judicious use of such opportunities, by persons inferior to themselves in every thing, except an anxiety for the souls of men. It is true, the learning and talents of the gentleman referred to in this particular instance were considerable ; but the lasting influence of his observations must be ascribed to a very different and far more effective cause ; to their sincerity and piety—qualities which require not the aid of human learning, or of splendid abilities.

From this memorable period the subject of this narrative diligently sought for the society of pious people, and she gained evidently by the association. She also read much, principally in her Bible ; rising for that purpose at four in the morning, as the greater portion of her time during the day was unavoidably devoted to the care of her father's family affairs. The eagerness with which these pious studies were for some years pursued is sufficiently attested by the traces of her pen : their immediate effect upon herself was seen in the amiableness of her deportment, in her desire to promote the spiritual welfare of all around her, in her devotedness, her humility, and compassionate tenderness for the faults of others. It is not easy to imagine a more amiable character. In this state of things she married, under circumstances which advanced her rank in life ; and, to the utter astonishment and affliction of her friends, she suddenly assumed the airs of a person much occupied with her own importance. That so powerful a mind should have been so absurdly carried away, putting all religious principle out of the ques-

tion, is unaccountable. It must not, however, be supposed, that she became in any sense dissipated. Public and family worship were not omitted; but her manners became cold and stately, and she was now not frequently seen associating with those who had no other distinctions than their piety and humility. The loss of such companions was ill supplied by an intercourse with persons of all others the most dangerous for herself—not the gay and insignificant, but grave antiquated people of fashion, well bred, well informed, dignified, authoritative, and fascinating, yet of habits and conversation little calculated to elevate the mind above the affairs of this life. What passed within—whether her thoughts were less frequently directed towards heaven, whether her petitions to the Throne of Grace were less ardent and undivided—can be known only to that Being who seeth in secret; but that she lost much ground about this time, cannot be doubted. From these, or other causes, her heavenly-mindedness was already in the wane, when the birth of children called forth new affections and new trials. They were unhealthy, and she idolized them. Her care for them, her anxiety through long and sleepless nights, shook her nerves and absorbed her thoughts in a degree wholly inconsistent with her own spiritual welfare: she seemed to forget every duty except that of watching over her servants and nurses, who, as she placed no confidence in them, only tended to increase her perplexity. She appeared to take the lives of her children wholly into her own hands, and wore herself out by incessant and unavailing agitation. To this unchastened parental anxiety succeeded great irritability of temper, and a state of mind always bordering upon asperity. That amiable willingness to listen to the inquiries of persons less instructed than herself, in the hope of giving a right direction to their feeble endeavours, gradually disappeared. They were

repelled by a cold reception; and when they had retired disappointed and mortified, she generally took occasion to acquit herself of all unkindness in this respect, by advert- ing to the importance of her time, and the pressure of her family affairs. Oh! how changed from her, who once possessed in a pre-eminent degree the art of *making* time, whenever she saw the slightest probability of promoting the glory of God; and whose penetrating eye had been accustomed to discover in every acquaintance some mode of approach, some hopeful ground on which to work. Yet, amidst all this, there was the same expressed desire to attend the preaching of the Gospel, the same stated observance of family devotion, and even the same peculiar eloquence in prayer; but spiritual pride and stern self-sufficiency had taken the place of humility and affection. The change was seen and felt by her family, and was once, upon a suitable opportunity, adverted to with studied caution and gentleness. The well-meant intimation was, however, received with high astonishment, and thrown back with indignation as a cruel insult. She seemed now to think herself incapable of error. Her family could only observe and be silent: they were confounded. Her conversation in her domestic circle was no longer of a nature to give pleasure, except when her fine understanding was brought into exercise by some peculiar topic that challenged its powers: on other occasions, a peevish, dissatisfied, and censorious spirit, too generally manifested itself.—In about five years from the time of her marriage, symptoms of consumption began to appear; and her friends, who loved her, naturally ascribed a large portion of the asperity of her temper to the latent seeds of that disorder. It is certainly not improbable, that the immediate cause of much of that asperity may be found in the actual state of her bodily health; but it is to be recollected, that the mere operation of *natural causes* explains the

phenomena of man only in his *natural state*. Nothing can be more dangerous, than attempts to get rid of all responsibility by referring to the peculiar affections of the body. It will be seen in the sequel, that a period *did* arrive, when the subject of this narrative would have shuddered at the thought of any such mode of escaping from the hard duty of self-humiliation and reproof; when, in the midst of aggravated sufferings, she became calm, and the Christian temper rose superior to all corporeal irritation. From her own house she was in a few months removed to the Hot Wells, without any hopes of her recovery; yet she still continued to display the same petulant, unamiable frame of mind; wasting her feeble strength in giving uncalled-for directions respecting her children or the ordinary business of her family; and tenaciously refusing to delegate any of these unimportant matters to a near connection, who met her at the Wells with an anxious desire of relieving her from all temporal cares. Every kind offer was declined with an air of studied politeness approaching to dislike. She still insisted upon superintending every thing herself, and dissipated her thoughts about family matters, while her surrounding friends could think of nothing but her approaching dissolution. Not a word escaped her of Christian admonition to those around her, not a word respecting her own spiritual condition. An amiable relative, anxious to be informed as to her future hopes, and uneasy at her silence, ventured to touch upon this important subject. The reply was abrupt and unsatisfactory, and was even followed by a complaint of being catechized.—Such was the actual condition of a dying woman, whom her family gazed upon with inward feelings of unutterable anguish, while her more distant friends were celebrating her as a pattern of wisdom and piety. The dreadful secret of her real condition could be known only to those who lived with her.

Of visitors, family avocations and ill health had long excluded the greater part; and of those particular friends who were admitted, as they could only judge from her conversation in short occasional visits, it was natural that they should think highly of her attainments, and even of her humility. For no one more readily admitted, in general terms, the utter depravity of our fallen nature: it was only when some particular error in her own conduct was glanced at, that her pride revolted.

It was now morally certain that her dissolution was near at hand, and, to suffer her to die without some effort to awaken her to a real sense of her condition, was dreadful; yet, in her then debilitated and highly irritable state, the attempt was hazardous. She herself, however, furnished the wished-for opportunity, by inquiring of her brother whether any thing in her conduct caused him disquietude or dissatisfaction; from which it appeared that she had observed in him a considerable degree of uneasiness. He told her frankly, that he suffered great disquietude on her account, and that the same disquietude was felt by all the other members of her family. He then adverted to the unhappy change in her temper of mind, which they had long witnessed and deplored, and the little evidence they had that her thoughts were *even then* directed to Heaven. She looked astonished, and became violently agitated: she declared herself to be quite unconscious of any alteration in her conduct, and appealed to the general estimation in which she was held. Her brother then found himself compelled to enter into rather a detailed examination of her later habits and disposition; but his observations were received as cruel and unmerited reproaches, and it became necessary to put an end to the conversation. He concluded, however, by entreating her to consider how much she hazarded in resting upon her own judgment, in her own cause, against the concurrent opinion of all who

were near and dear to her, and of whose tenderness and affectionate anxiety for her happiness she could have no doubt. She replied, that it was indeed hard to be so thought of by her nearest connections, when she could oppose to their opinion the testimonies of so many other persons; but that, as she should undoubtedly pass a sleepless night after such a conversation, she would occupy herself in praying, that if she were in error, it might be made apparent to her;—that she had no desire to shrink from the duty of self-abasement, but that she could not, consistently with truth, admit charges to be well founded of which she believed herself wholly undeserving. Her brother then quitted her room almost broken-hearted: he was conscious that he had greatly endangered her life, and, for any thing that appeared, without attaining the object he had in view. She did indeed pass a sleepless night—a night of burning fever and anguish—but it was also a night of earnest supplication. The next morning, every symptom of her disorder appeared to be considerably aggravated; she seemed exhausted, and was able to say but little. She looked, however, with anxiety at her brother, as if desirous of advertising to the conversation of the preceding evening; but she was too enfeebled, and passed the remainder of the day, with some short intervals of sleep, apparently in deep thought and silent prayer.

The day following she seemed to have recovered from the shock. Her tone and manner had entirely changed: she held out her hand to her sister-in-law, and, with a look of grateful affection, delivered over to her charge all those family concerns of which she had hitherto been so remarkably tenacious. Then, taking her brother's hand, she said in a low voice, "You almost killed me: but, O how can I find words to thank you! It was great mercy—I did not know myself." Her countenance, which had hitherto displayed a mixed expression of

pain, asperity, and dissatisfaction, was now meek and placid; while her bodily sufferings seemed to be wholly disregarded by her, except as her helpless state obliged her to give trouble to others. She inquired of her brother, how long it was probable she might live. He told her, that the complaint would in all likelihood cause her to expire rather suddenly, but that in no case did he suppose that she could survive six weeks. "Only six weeks!" she said: "that is very short!" and paused for some time in silent meditation. She afterwards proceeded to lament the time she had lost, the little she had ever done for the glory of God, and seemed bowed down with the thought that she did not sufficiently feel her own sinfulness. She entreated her brother to recite again to her, with unsparing minuteness, her own particular errors, "as a means," she said, "of bringing home to her heart a more lively sense of her unworthiness." She listened to him with eager attention, and then raised her eyes to heaven, as if in prayer. "I had thought," she said, "of many of these things since our former conversation, but you have mentioned some, with perfect truth, of which I was hitherto quite unconscious. O what a wretched self-deceiver!—Yet there is hope even for me—Mercy! forbearing Mercy!" She did not, however, at this time, at all anticipate that it would be her lot to experience, before her departure, that full assurance of faith which her friends had afterwards the happiness to witness: she dwelt much upon her many melancholy deviations from the ways of God, and appeared to look up to her Saviour abashed and trembling, though not without an inward feeling of encouragement and hope. She seemed to be of opinion, that deep contrition, silent unspeaking gratitude, love, and adoration, might accompany such a sinner as herself to the throne of Mercy; but that the language of triumph and assurance would not be heard in her dying

hour. From this time her life was mercifully prolonged about ten days, during which, the mighty change that had been wrought in her mind became more and more strongly marked. Of her bodily sufferings, though undoubtedly very severe, she spoke as unworthy of her attention, and never adverted to them except when some question was put to her. Every word breathed forth the sentiments of gratitude, humility, and love. She charged her friends to take especial care that no opiates were given to her, whatever bodily pain she might be subjected to upon the nearer approach of death, lest her mind should be unfitted for those exercises of prayer and praise which now constituted her sole employment. "And oh!" she added, with a look of singular feeling, "if my reason should be taken from me, as sometimes happens before death, let me earnestly entreat you to pray for me, that no unhallowed expression may escape my lips." She dwelt much upon the efficacy of prayer, and heavily reproached herself for having permitted family duties and temporal cares to usurp the *first* place in her thoughts. She expressed her conviction that she should better have acquitted herself, as the mother of a family, if she had kept her anxieties in due subordination; and spoke of family cares, when so misplaced as to interfere with the interests of eternity, as fit only to be classed with temptations, so much the more dangerous as coming in the plausible guise of duty. She was now so entirely raised above all impatience of bodily pain, that, in the evening of one of these days, she said to her brother, "I should be sorry to give unnecessary trouble, but I think, if Dr. — were here, he might perhaps suggest something that would give a little relief, for I must now let you know, that my mouth has given me considerable uneasiness ever since the morning—I suppose it is the thrush." He immediately looked at her mouth, and the whole appeared to be covered with ulcers.

tion. As her fever and cough seldom permitted her to sleep, she continued her petitions to the Throne of Mercy almost without cessation, and it was evident that the grace of God was with her. She became more deeply contrite, more alive to her own unworthiness, yet more assured. Her countenance, her manner, and at length her tongue, proclaimed the inward satisfaction which she now felt. "Oh," she exclaimed, "what a sinner! and what a Saviour! I have not power enough to wonder and adore. The Lord imparts what I cannot describe. Gracious Lord! He is merciful! It is unbounded! Oh that I had a voice like thunder to proclaim his goodness!" She looked tenderly at her sister-in-law, and said to her, "we are more than sisters—sisters in Christ!—what an union! never to be dissolved!" Early on the Tuesday morning preceding her departure, she conceived herself to be dying, and her friends assembled round her bed. She looked at them with an heavenly smile, and said, "if *this* is dying, may you all die! I feel an inward joy, an assured hope, a hope which I cannot express. Oh! what extended, what boundless mercy, to me, the worst of sinners! If I am washed in the blood of Jesus, *who* may not hope? His grace, his mercy, is great beyond what I have language to declare."

Shortly after this, the Rev. Dr. B—— came in to pray with her, and to him she reiterated the same expressions of humility and joy. "It is," she said, "but within these few days that the Lord has shewn me to myself as I really am. My brother has pointed out to me many great faults which I had overlooked: this has been very instrumental in bringing me to a clearer sense of my own unworthiness. I owe much to him for his admonitions, and much to you, Dr. B——, for your prayers. I trust you will all follow whither I am going—going through unspeakable mercy! Oh, inscribe the name of Jesus in large characters upon your hearts! And remember

this all of you; I have only told you half the inward comfort that I now experience—I cannot tell you all—language fails me.” Then, looking at Dr. B——, she said, “I see nothing, Doctor, but my Saviour—my sins are covered. It is true the tempter is even now busy; but strength is increased to me upon every attack. I seem to gain by them.” In the course of the morning the symptoms of immediate dissolution disappeared, and she took an opportunity of suggesting something which she considered of great importance to the spiritual welfare of a particular member of her family, and then said, “This is the wish of my heart; and having expressed it, let me now for ever dismiss every worldly thought, and occupy myself with my Redeemer. For my children, I have no other wish than that they may fear the Lord: their temporal circumstances are immaterial. Our eldest boy has been wonderfully preserved to us—may he be a Samuel!” To her husband she said, “I can truly say, ‘Lord, now lettest thou thy servant depart in peace;’ yet I am willing to remain, if it be to the glory of his name.” At another time she said to him, “My conscience becomes more and more tender: I feel so great a dread of sin, and while I remain I am still so liable to return to it again, that you must pray for me, that I may be preserved from every temptation by which I might be led to grieve his Holy Spirit.” Finding great difficulty of breathing on the Saturday before her death, she looked at her husband, and said, “Ah, my husband! only a short conflict, and then no more pain, no more sorrow! I am now unable even to clean my teeth, which require it very much, on account of the soreness of my mouth. These things should humble, and convince us of the folly of having been vain of our frail bodies, which may so easily become disgusting; but they no longer affect me in any other way, if my friends can put up with me.”

The next morning, being Sunday, in answer to her brother's inquiries, she said, “I am at present wonderfully easy in body, and happy, *happy* in mind. I doze frequently, and get some sleep; but I grudge it: I wish to be awake, to contemplate my Saviour.” In the evening of that day her family assembled round her bed, as usual, for the purpose of joining with her in prayer; and being conscious that her time was at no great distance, she took an affectionate leave of every one, with a calm and placid countenance, as if uncertain whether she should ever behold them more. After they had all left the room except her husband, she took both his hands, and said, “Oh my dear husband! what unspeakable, what inward joy and comfort do I now possess! it is solid, well founded, calm, not tumultuous.” She then desired that her two female attendants might lie down in another part of the room, and go to sleep. Her husband objected to this, and requested that she would permit them to relieve each other in sitting by her, as it was necessary to keep her constantly in almost an erect posture. She replied, “Oh no; let them rather take their rest: you must not be anxious for me, my dear husband; do you commit me to the keeping of my Saviour, as I have committed myself, and be satisfied.” But on his continuing to urge his request, she assented, and said, “If it will relieve your mind, it is well;” and then she gave some directions to the servants respecting the laying out of her person, adding, “I mention these things *now*, to prevent unnecessary confusion and hurry when the event happens.” Her husband then retired, having first obtained her promise that she would send for him immediately, if she found herself worse: she was, however, surprised by a sudden attack about midnight, and one of the servants called him. The phlegm which had occasioned her distress being removed, her re-

collection was completely restored to her, and she took her husband's hand, and said, "My comfort and joy are still the same; they remain with me. But you are all employing yourselves about my body" (they were wiping away the perspiration from her forehead)—"leave that now alone, and let me think of my soul." Her husband then suggested to her, in a low tone of voice, some supporting texts of Scripture with short ejaculations for strength and victory. She thanked him; but at this time the faculty of hearing was rapidly leaving her, and therefore she requested him to speak louder. He then inquired, whether she could attend while he prayed with her; to which she eagerly assented; and upon his asking if he expressed her wants and feelings, she replied in the affirmative, and repeated after him some of the expressions of her own sinfulness, and of her entire reliance on the efficacy of her Redeemer's blood. After prayer, he took the Bible, and offered to read to her. She said, "Yes, do so; but keep your mouth close to my left ear: I shall hear longest with *that*." He read a part of 1 Cor. xv.; and when he came to the 55th verse, she repeated two or three times, with great emphasis, "Oh death, where is thy sting?" She then said, "Stop—now let me pray by myself." Her husband could not bear what she said, but she frequently raised her hands joined together, and appeared to address herself to the Throne of Grace with great warmth and earnestness. She then turned towards her husband, and said, "Let nobody move, keep all quiet and still." After she had continued some time in this act of meditation, he inquired whether she experienced any foretaste of heaven, and if any of its glories were shewn to her. She laid her hand upon his, and said emphatically, "yes, yes—this is what I am waiting for—keep all quiet." Soon after, being anxious to ascertain whether her recollection still remained to her, he

asked her if all was well within, and whether she still knew him; to which she replied, "Yes, you are my husband; all is well." After this she only opened her eyes occasionally; and when she did so, she looked at her husband, and replied to his anxious looks by nodding her head, in token of her enjoying peace and assurance. She now lost the faculty of speech, and her eyelids closed for ever; but she still pressed his hand, and, her head being turned towards him, she continued smiling from time to time, as if to express her inward joy. At length the phlegm suddenly accumulated, and, after some painful efforts, she became apparently insensible; in which state she continued until about seven o'clock on the Monday morning, when she ceased to breathe. T.

EAST-INDIA MISSIONS.

(Continued from p. 483.)

In the Report of the Society for promoting Christian Knowledge for 1777, the Missionaries at Madras are represented as stating the congregation there to be pretty numerous. "Many of the poor enter into the church of Christ." The hope of converting the rich will be vain, till God brings down their pride, and "awakens also the European gentlemen to a pious desire for propagating the kingdom of Christ."—Mr. Swartz laments the death of an able and exemplary catechist, Rayappen, whose "solid knowledge of the Christian doctrine, whose meek behaviour towards all, whose contented mind, particularly his love of Christ and humble zeal in preaching the word of God, were acknowledged by Christians and heathens." About fifty persons at Trichinopoly had offered themselves for instruction, with a view to being baptized. The Missionary Mr. Schoelkops, who had gone out from England the preceding year, died soon after his arrival at Madras.

In the Report for 1778 is inserted a communication by Mr. Diemer, from Calcutta.

"We had, says he, the other day, a conversation with a Bramin, who asserted that the 'whole Universe is God: what now speaks in me is God, and what animates a dog is God, and when God retires out of the dog, he must die immediately.' They account God the author of all their immoralities and wicked actions; and so strongly do they adhere to this notion, that a Bramin will expressly say, 'when I have an inclination to steal I cannot help it, because God made me so:' and when such a one is punished, he says, 'I cannot help it, it was so destined.' The Bramin despises all other casts, and the lowest is despised by all,

"The veneration for the cow and the sacred bulls is exceedingly great among the Bengalees. The other day, says Mr. Diemer, the leg of one of their bulls was broken. The beast was immediately surrounded by many hundred people, and the Bramins especially were very busy and much concerned for the bull; some brought him food, others medicine, and others ropes to remove him to a dry place. Thus was the sacred bull carried away with all possible care, and every method used to recover him. But when a poor wretch lies in the streets, and his distress calls loudly for the compassion of those who pass by, if he is of a low cast he is entirely neglected. The merciless and haughty Bramin passes on without being affected at the sight of such an object of compassion. But were he a sacred bull, proper care would be immediately taken of him. When a Bengalee's house takes fire he is obliged first to save his cow, and though his wife and children should be consumed by fire, it signifies nothing, but if the cow perishes in the flames he loses his cast."

"Mr. Swartz mentions the arrival of Mr. Poble, speaks highly of
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him as possessing 'a clear head and a pious heart, with a great desire of doing good to the natives, and as having made great proficiency in the oriental languages, so as to be able in three months' time to preach in the Malabar language.'"

The Report for 1779 contains an account of a visit paid by Mr. Gerrické to the great pagoda of Tirukoolikunnam, where was a vast number of Bramins.

"It was with difficulty that he was permitted by the Bramins to go up the hill. Yet when he came to talk to them, and to tell them what he thought of this, and all their celebrated places, pagodas, rivers, images, deities, and what they in reason ought to think of them, and what they would think of them if they inclined their heart to hear and attend to the Gospel of Christ, which he was come into that country to preach among them; wherein the most high God had revealed his glory, his Divine perfection, will, and works, and taught them what to think of the sun, moon, stars, and the rest of the visible creation, which they, in their ignorance of the true God, looked upon as so many deities, whilst they were the works of the great and living God:—when I came, says he, to talk to them of these things, they rejoiced, they behaved civilly, they commended me greatly, applauded my doctrine, and said they would gladly embrace it, if all the nation would embrace it with them, and provide a livelihood for them."

Yet this is the people of whom we are told that the slightest attempt to disturb their faith, even by argument and persuasion, would issue in insurrection and blood.

The following sketch of Mr. Gerrické's daily employment may prove instructive, not to Missionaries only, but to every English Clergyman who peruses it. Let him measure by it the labour of his own day.

"From eight to nine o'clock Mr

Gerické catechises in the English school, and from ten to eleven in the Malabar school. In the afternoon, from three till seven, he generally goes out to visit the sick, to remind the Malabar Christians of what they have heard at church, and to talk with such heathens as he meets with. When it happens that he passes near the hospital, he generally goes in to visit the sick soldiers. In the evening, from seven to eight, he expounds a portion of the New Testament in the Malabar school, when, beside some of the biggest children, the catechists, and those that live near the church, attend. After this, the catechists relate what conferences they have had with the Heathen; what objections they have answered, and how they have answered them; and what in the course of the day has fallen under their observation, that in any respect concerns the Mission. This gives him daily opportunity to instruct them in and exhort them to their duty. The rest of his time he employs in visiting the schools which are near to his house, in corresponding with his friends, in the study of languages, and in collecting materials for his discourses, and in writing down almost every sermon he preaches, both in English and Malabar, dictating sometimes the former to the English schoolmaster, the latter to the Malabar schoolmaster, which serves both his convenience and their advantage."

Mr. Swartz had succeeded in inducing the Governor and Council at Madras to sanction and assist in the erection of a church at Tanjore. He observes, that, among the Heathens at Trichinapoly and Tanjore, were many thousands, even among the Bramins, who confess that their idolatry is a vain and sinful thing, and that nothing but fear keeps them from embracing Christianity. "For my part," he adds, "I entertain a cheerful hope of seeing better days, and therefore rejoice in the present opportunity of preach-

ing the salutary doctrine of Christ, frequently calling to my mind that there is a time of sowing preceding that of reaping."

In the succeeding year, 1780, the Missionaries at Madras, Messrs. Fabricius and Breithaupt, state an increase of twenty-two Heathens, and twelve Roman Catholics. The following extract is from the journal of these Missionaries.

"Not far from Vepery, in a chouldry (or open building for travellers), one of us addressed himself to the Heathens that were present, and said, 'I can see that you are people who do not know the true God, because the marks on your forehead shew that some of you are worshippers of Vustnoo, and others of Siven. But your worshipping them as gods is a great sin and folly; because he to whom divine worship is to be paid, must have divine attributes, and be all-knowing, almighty, and most holy. Vustnoo, Siven, and others you worship as gods, are quite destitute of such attributes. The histories which you have concerning them among you, shew that they were ignorant, weak, and unholy, and governed by the 'lust of the flesh, the lust of the eyes, and the pride of life.' Is it not then one of the greatest sins for you to pay divine worship to such, and to their images? Let me tell you whom you must adore and worship, namely, none other but your Maker, by whose goodness 'you live, move, and have your being.' 'Besides him there is no other God.'"

After some further conversation, he observed,

"If you desire your welfare, you must also begin to pray to God your Maker, who is present every where, which you can do in the following or the like words, saying, O Lord God, maker and ruler of the world, an European has told me that those we have hitherto worshipped are no gods, and that Thou only art the true God. I have, instead of knowing Thee, O God, and adoring Thee, worshipped

useless idols. Have mercy upon me, forgive me this great sin, and all my other transgressions against Thee. Take away from me my blindness, and enlighten me, that I may know Thee, and the way in which I ought to walk to please Thee, and to be made partaker of eternal salvation.

"After they had heard this good advice, they were warned not to remain indifferent to these saving truths.

"Near Keerpawlk the same Missionary met one day with some Heathens, and said to them, 'Stop a little, I pray: I will tell you something of God, whom you do not know.'"

He thus concluded his address:—

"Abandon your false gods, and turn to Him. Do not serve any longer the devil, who is the author of all idolatry: come and devote yourselves to the living God, as obedient children and servants: then you shall not perish, but be saved.

"After they had heard these instructions with attention, he offered a little treatise to one of them, who was a Conicaply, which he accepted with much politeness and thanks."

On another occasion one of the Missionaries found a number of Hindoos busy in making a sacrifice to their goddess Ammey, by whom they conceive the small-pox to be inflicted.

"The Missionary represented to them how miserably they were deceived by the devil, and told them that the small-pox was an universal disease also in Europe, where the people knew nothing of such a reputed goddess; and shewed them that their not fearing and worshipping God their Maker, but the Ammey, and by her the devil himself, was the greatest sin and folly.

"The Missionary reprehended particularly one among the said Heathens, whom he knew, and with whom he had several times before conversed, for his joining the other deluded people in their idolatry. He said he was drawn away by their multitude."

It is impossible to read these extracts, without being struck with the near resemblance which the proceedings of the Society's Missionaries bear to those which have been reported by the Baptist Missionaries in Bengal, and which have afforded to some of our Anglo-Indian writers and orators such fruitful themes of declamation. There is, on the part of the Missionaries, the same distinct and uncompromising condemnation of the idolatrous worship of the Hindoos; the same assertion of the rights of Jehovah, even in the precincts of the Heathen temples, and before the fires of their impure deities; and the same circulation of tracts recommending Christianity, and attacking the native superstition:—and on the part of the natives, the same disposition to listen with patience to the arguments of the Christian minister, and even to acquiesce in them as unanswerable.

This year Mr. Swartz was sent for, in great haste, to Madras, by the Government. The occasion of his journey is thus related by himself.

"The Governor told me, that they wished to preserve peace with Hyder Ally; but as he entertained some mistaken notions, and evil people endeavoured to confirm him in those bad ideas, the Honourable Board desired I would take a journey to Seringapatnam in a private manner, and undeceive him by a fair declaration of their pacific sentiments: particularly as I, from my knowledge of the Moorish language, could converse with him without the help of an interpreter. The novelty of the proposal surprised me at first; for which reason I begged some time to consider it. At last I accepted of the offer, because by doing so I hoped to prevent evil, and to promote the welfare of the country. I thought also that I could thereby give some small proof of the gratitude which I owe to the Honourable Board for many favours, which they have bestowed on me during my residence at Trichinapoly: besides, I saw that I should have an

opportunity of conversing with many people about the things of God, who perhaps never had heard a word concerning God and a Redeemer.

"I spent three months in Hyder Ally Khan's country. I found Englishmen here, Germans, Portugeeze, and even some of the Malabar people whom I had instructed at Tritchinapoly. To find them in that country was painful; but to renew some part of the instruction, which they formerly received, was very comfortable. A tent was pitched on the glacis of the fort, wherein divine service was performed without the least impediment.

"Hyder Ally gave a plain answer to all the questions I was ordered to put to him; so that the Honourable Board at Madras received that information they desired.

"Being told that the Governor, Sir Thomas Rumbold, intended to procure me a present from the Board, I begged leave to decline accepting any, declaring that if my journey had been any way beneficial to the public, I rejoiced at the opportunity. I signified at the same time, that it would make me very happy, if the Honourable Board would allow to my colleague at Tritchinapoly the same yearly present they had given to me, being convinced that he would use it for the benefit of the school and the maintenance of some catechists. This my request was granted. Mr. Poble receives at Tritchinapoly yearly a hundred pounds sterling, as I do here at Tanjore. By which means, we are enabled to maintain in both places schoolmasters and catechists.

"One circumstance relative to my journey I beg liberty to add. When I took my leave of Hyder Ally, he presented me with a bag of rupees for the expense of my journey. But having been furnished with all necessaries by the Honourable Board, I delivered the bag to them. As they urged me to take it, I desired their permission to appoint this sum, as the first fund for an Eng-

lish charity-school at Tanjore, hoping that some charitable people would increase that small fund, consisting of three hundred rupees. General Munro promised to recommend the plan to the gentlemen of the settlement."

The simplicity and unaffected modesty of this narrative will not prevent our readers from admiring, with us, the traits of true greatness which distinguish it, and rejoicing in the splendid testimony which it bears to the character of the Christian Missionary.

(To be continued.)

To the Editor of the Christian Observer.

In a paper, which appeared in your number for the April of the present year, under the signature of AN INQUIRER, I put to Mr. Penn a question relative to the basis of his proposed interpretation of *Ezekiel's* prophecy of Gog and Magog.

Mr. Penn supposes the overthrow of Gog and Magog to have been accomplished in the overthrow of Bonaparte and the French in the year 1812, when they invaded Russia. For this purpose, as he makes Bonaparte to be Gog, and the French to be Magog, he, of course, finds it necessary to assert, that the French are descended from the Patriarch Magog. And this descent he would make out in the following manner: *Magog, says he, is the father of the Scythians; and the Scythians are the ancestors of the Franks.*

Now, it must be evident to the most superficial observer, that the whole of the proposed exposition rests upon the alleged fact, that *the French are the lineal descendants and present representatives of Magog*: for, if this be not the case, they clearly cannot be *the Magog* of the prophecy. Hence, as the proof of the fact is of vital importance to the interpretation, I thought it not unreasonable to request Mr. Penn to furnish us with such proof; not being

aware myself, that the Magogian descent of the Scythians, and through them of the Franks, rested upon any better authority than a mere random assertion of the comparatively modern historian Josephus.

This demand, however, which I had deemed sufficiently reasonable, is censured by your correspondent M. J. A. in your number for the July of the present year, as being very much the contrary: and the ground of his entertaining such an opinion is this; *no commentator since the time of Christ has demonstrated the completion of any one prophecy, and, in the nature of things, such completion is at present incapable of demonstration.*

I must confess myself unable to perceive, how the remark of your correspondent at all bears upon the question now before you. He has manifestly confounded together two very distinct things: *the proof of an historical fact, and the proof that a commentator has rightly interpreted a prophecy.* Now I fully agree with him, that *the latter* is incapable of absolute demonstration: but what has that to do with *the former*? I was not so absurd as to call upon Mr. Penn to demonstrate the propriety of his interpretation: I simply called upon him to prove the truth of a circumstance alleged as an historical fact. This I might equally request him to prove, had he never written a syllable on prophecy. If he had, in any historical publication, for instance, asserted the Magogian descent of the Scythians, I might just as much have demanded a proof of the assertion as I do now. This demand has, in fact, nothing to do with his explanation of prophecy, quoad explanation of prophecy. Mr. Penn asserts, that the Scythians were the children of Magog: I ask him to prove his assertion. His being able, or unable, to do this, does indeed materially affect his exposition of the prophecy; but that is only an incidental circumstance. I never asked him to demonstrate, that his exposition was the right one; I only requested him

to prove the truth of an alleged historical fact. Now, what such a demand has to do with "exercising the reason and the faith of Christians," I cannot comprehend. I can discern neither "reason" nor "faith," in admitting the exposition of a prophecy to be the right one; when the whole of that exposition rests avowedly upon an alleged historical fact, which has never been authenticated, and which (I shrewdly suspect) never will and never can be authenticated. Yet the authentication of this alleged fact is absolutely necessary for Mr. Penn's system. If I were to attempt to shew the exact accomplishment of the prophecy relative to the enlargement of Japhet, by adducing some modern nation which had been very greatly enlarged; I plainly should do just nothing at all, unless I previously demonstrated, that the modern nation, adduced as an instance, was descended from Japhet; for, if, all the while, it were sprung from Shem or Ham, whatever might be its enlargement, it would afford no proof that the prophecy had been accomplished. Just so with Mr. Penn: however soundly the French may have been beaten by the Russians, we can have no evidence whatsoever that the prediction relative to Magog has thereby been fulfilled, unless it be first shewn, that the French are descended from Magog. Until that be done, we are completely fighting in the dark.

Your correspondent, by way of further helping Mr. Penn out of his difficulties, says, that, as the Scythians did prevail in the north of Europe, they might have been the ancestors of the Franks. Now, what has this remark to do with the question in hand? The litigated point is, not whether the Scythians were the ancestors of the Franks, but, whether Magog was the ancestor of the Scythians? The Scythic descent of the Franks is indeed an undoubted historical fact, so that your correspondent need not have used the hesitating word *might*: but this brings us not one jot nearer

to the nucleus of the question, unless we can further establish, as a *second undoubted historical fact*, that the Scythians themselves were descended from Magog.

Your correspondent cannot much have studied the merits of the case, when he asserts that *the dispute*, whether the Scythians were originally a nation of Europe or a nation of Asia, seems entirely beside the present question. In the first place, there is no *dispute* about the matter, unless he should be adventurous enough to advocate the idle dreams of Jornandes about the northern Scandinavian hive: and, in the second, so far from being beside the question, *the origination of the Scythians* is a matter of prime importance to it. Moses assures us, that, in the primeval settlement of the world, Europe, or the isles of the Gentiles, was peopled by the descendants of Japhet. Hence, if the Scythians were an *original* European nation, they must have been the children of that Patriarch; the very point which Mr. Penn is requested to prove. But the Scythians were an *original* Asiatic nation: and their primitive seats, after the dispersion from Babel (I speak of the unmixed Scythians of Touran, not of the mingled race that remained in Iran), were the defiles of the three Caucasi, and the intervening mountainous country that stretches all the way from Upper India to the Euxine Sea. These valorous Asiatics were not the *settlers*, but the *invaders*, of Europe: nor did they enter that country, until the Celts, and other tribes of the stock of Japhet, had *previously* colonized it. Such being the case, though it be an undeniable historical fact that the Franks, and other Gothic nations, were descended from the Scythians; it yet remains to be proved by Mr. Penn, that the Asiatic Scythians *themselves* were descended from Magog.

Now this he will never be able to prove, for the very best possible reason in the world: it may be regularly shown, step by step, that

the Scythians were *not* descended from Magog, but from an *entirely different* Patriarch. Hence the French, who are undoubtedly the children of the Scythians, are, of course, descended from that different Patriarch to whom I allude: and, consequently, *not* being the descendants of Magog, they cannot be meant by *the Magog* in Ezekiel's prophecy.

The pedigree of the Scythians may easily be traced on the direct authority of history: but it cannot be done, except at considerable length. Be not, however, alarmed: Mr. Editor, at this portentous declaration. I can as little spare time at present for regularly drawing out this genealogy, as you can spare room for it: so that your pages need not fear an invasion from the chivalrous warriors of Caucasus. What has been said may serve to shew, what it was intended to shew, how dangerous it is to attempt the exposition of a prophecy which rests upon *the genealogy of nations*, without first carefully studying that genealogy.

AN INQUIRER.

FAMILY SERMONS. No. LXIX.

Rom. viii. 7.—*The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.*

WHEN the old men among the Jews, who had seen the glory of the first temple, beheld the inferiority of the second, they lifted up their voices and wept. How much more cause have we for sorrow, if we compare man, in his original state, as he came out of the hand of God, created in righteousness and true holiness, with what he now is,—a fallen and ruined being, with the marks of sin, corruption, misery, and death, every where stamped upon him!

Sin came into the world by Adam's transgression. He fell, and all his children are born into the same state of corruption and misery to which that fall reduced him.

Man now possesses a nature which "is very far gone from original righteousness;" a nature which is even enmity against God, and which, until renewed by Divine Grace, is not, and cannot be, subject to his law. Oh that we may be induced by this view of our condition to seek after that grace of God's Holy Spirit which can alone cleanse us from sin!

I. But what are we to understand by the *carnal* or *fleshly mind*, mentioned in the text?

The terms *flesh* and *spirit* are generally opposed to each other in Scripture; and in such passages, the *spirit* evidently means not merely the soul of man, but the spiritual frame of mind wrought in the believer through the power of the Holy Ghost. The *flesh*, therefore, which is opposed to it, must mean the state in which the mind of man is by nature, when left to himself, and not influenced by Divine grace. Thus, "they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit:"—that is, they that are in their natural state do mind only the things belonging to this life; but they that are spiritual, that are renewed in the spirit of their minds, do mind spiritual things. "But now," the Apostle adds, "ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his:" and to be thus "spiritually minded is life and peace;" while "to be carnally minded is death."—We also find flesh and spirit opposed to each other in our Lord's discourse with Nicodemus, in a way which shows that flesh means that state in which all men are by the constitution of their fallen nature, without the renewing and sanctifying agency of the Holy Spirit.

There is a passage in St. Paul's Epistle to the Galatians, which is, if possible, still more express: "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the

Spirit against the flesh, and these are contrary the one to the other." What could have been said more plainly to shew, that by flesh the Apostle means something evil in its nature, and opposed to all that is good—to all the holy motions of the Spirit of God? And he proceeds to inform us what are the fruits of these opposite principles: "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. And they that are Christ's, have crucified the flesh, with the affections and lusts."

From all these passages we learn, that mankind are born in a depraved, sinful, ruined state; that in that state the mind is fixed only upon earthly things; that the works natural to man are those which are sinful, such as arise from lust, vanity, pride, anger, selfishness; that in this state he is entirely unfit for heaven, and incapable of enjoying its happiness;—but that God has been pleased to send his Holy Spirit into the world, to guide, bless, and sanctify those who truly receive the Gospel of his Son; that in them is engrafted a spiritual principle, a holy and divine nature, causing them to "mind the things of the Spirit," to "put off the old man," with his corrupt deeds, and to "put on the new man, which after God is created in righteousness and true holiness." Thus they become "new creatures in Christ Jesus:" "old things pass away; behold, all things become new." They "crucify the flesh, with the affections and lusts." They "walk after the Spirit," and bring forth the fruits of the Spirit.

II. Having thus explained what is meant by the carnal or fleshly mind, as opposed to the spiritual, I come now to consider in what sense we are to understand the Apostle, when he says that this carnal mind is *enmity against God*.

1. We are not to suppose that irreligious men are enemies to God, according to the view which they form of his character. When they regard him as a great, wise, and good Being, exerting these attributes in their own behalf and that of their fellow-creatures, they may even feel a certain degree of complacency in thinking of him; they may admire his works, and praise him for his bounty. If a person with these views were told that his mind was naturally at enmity with God, he would be apt to repel the charge, and to appeal confidently to his own heart. In explaining the meaning of the Apostle, therefore, we must be careful not to confound the view we may have formed to ourselves of the character of God, with that which really belongs to him. In the character which irreligious or worldly men usually form of him, his supreme authority as Governor of the world, his infinite holiness as hating sin, and his justice in punishing it, are kept out of sight. Their imaginations frame a being like themselves, who will be very merciful and indulgent to sinners; who will allow them to live in a great measure as they please, punishing only the sins which would be very injurious to society, yet easily forgiving even these, and ready to grant eternal happiness to all his creatures, especially to themselves, though strangers to a life of real purity and holiness. Besides, the enmity of the "carnal mind" against God is not to be considered as a personal dislike, but as a dislike of his government and laws, particularly those which restrain us from doing what we should have pleasure in doing, or require us to do what we feel no inclination to perform. Our dislike to these is in fact enmity against God, for it strikes directly at his authority: and in this way is the enmity of the carnal mind explained in the text: "it is not subject to the law of God." Whoever, therefore, dislikes the purity of God's law, may be said to

dislike God; and he would show even a personal dislike to Him, did he clearly see His hand restraining, correcting, and punishing him, when acting agreeably to his own evil passions.

2. Again: when it is said that the carnal mind is enmity against God, we are not to understand that it has no qualities which are in any degree to be commended, or that it is equally addicted to all kinds of evil, or that there is no difference in the degrees of corruption and guilt existing in different persons. What is meant is, that there is a strong bias in all men to sin; a natural and powerful tendency to approve and do those things which God has forbidden, and to dislike those duties which God has required. Let men be left to the genuine workings of their own minds; let them be restrained by no fear of punishment, or excited by no hope of reward; and they will certainly follow, not a course of holy obedience to God, but of sinful indulgence: they will be careless of God's favour, sensual, or proud, or vain, or self-willed; they will be immersed in foolish and sinful pleasures, doing some or other of the works of the flesh, and being far from bringing forth the fruits of the Spirit.

III. Having thus explained the meaning of the text, let us now consider the confirmation it derives from what we experience in ourselves, or witness in others.

Let us then consider, as in the sight of God, what dispositions are natural to ourselves; what views and desires are most congenial to our hearts, and take the deepest root there. On such a review, shall we find that the love of God has been our first and ruling principle; that our chief desire has been to glorify his name, and to fulfil his commands; that we have been strongly and uniformly concerned to know his will, and that, when we knew it, we set ourselves always with readiness and cheerfulness to perform it; that we found no reluctance in our hearts to

this course, no drawing of the inclination another way; but that it was easy and delightful to us, because we were following the strong and natural bias of our mind; and that it would have been painful for us to have acted otherwise? And is this the character of others as well as ourselves? Are the sins committed in the world committed through ignorance merely? Does the sinner repent of them, and forsake them, as soon as he hears they are contrary to the Divine will? Do the children around us discover a strong tendency, even from infancy, to what is right? Have we only to point out to them the path of duty, that they may walk in it? Do we see in them a natural dislike of evil; a love of what is good; a spirit of meekness, patience, and long-suffering; an indifference to the pomps and vanities of the world; a relish for holy subjects of conversation? Do we see them, as they grow up, agreeing to bring forth the fruits of righteousness, and striving to glorify God, and to promote the happiness of their fellow-creatures? In fine, is the world, in consequence of this virtuous disposition with which every one is born, this natural bias to what is good, a grand scene of purity, kindness, meekness, patience, humility, of Divine zeal, and holiness, and love? These questions require no answer. It is too plain how much the state of the world is the very reverse of all this, and how clearly it points out that corrupt disposition which is natural to man as its cause.

But let us bring the matter home to our consciences. Do we not find it difficult to do what is right? Do not the strongest motives fail here, seeing that even eternal blessings, joined with the clear view of worldly interest, are often insufficient to induce us to exert ourselves in doing the will of God? And when we do attempt this, how many difficulties present themselves, which are increased by an unwilling mind; how soon do spiritual motives lose their

force; how dull and lifeless do our spiritual affections become; how readily are we engaged in what ministers to the flesh; how cheerfully does the time pass which is spent in vanity and folly; how tedious the hours given to devotion! To what do the words entertainment, pleasure, happiness, point, in the common language of the world? Is it to things which have any relation to holiness? And do we not find that, with the world, we ourselves are perpetually making a false estimate of things, and setting up false standards of right and wrong? Are not our affections and desires at war with our reason and conscience, and with the word of God? Is not a holy life necessarily a life of self-denial, requiring constant and unintermitting pains and watchfulness? Do we not feel, that, in order to love and serve Christ, we must crucify the flesh with its affections and lusts, we must become new creatures in Christ Jesus? Do we not find constant occasion to reprove ourselves, to set before our minds the strongest motives and most alarming dangers, to fix a guard on all our passions and affections, and to pray earnestly for Divine help? And after all, are we not too often foiled; and do we not find (such is the strength of our corruption), our labour often fruitless, and ourselves compelled to cry out, "O wretched man that I am, who shall deliver me from this body of death?"

Behold, then, the carnal mind, which is enmity against God. They who are truly endeavouring to serve God, feel and lament it; while they, who are giving way to every sin, may perhaps deny its existence; for it is only by resisting it, that the strength of this corrupt principle is discovered.—But it is time to consider what improvement may be reaped from the view that has been taken of this subject.

I. Let us learn humiliation.—To be at enmity with God, the Fountain of truth, justice, goodness, and purity—and that not incidentally.

but naturally—shews a state of mind so depraved, as to deserve the deepest self-abhorrence. Self-love may incline us to form a flattering picture of our own character, but we stand before God, and what we appear in his eyes, we ought to appear in our own. He cannot endure the least stain of pollution: how, then, must we appear before him, who, though the most highly favoured of his creatures, have dared to make light of his commands, to rebel against his authority, to be unthankful for his goodness, to slight and abuse his mercies? Surely the remembrances of this ought to make us prostrate ourselves before him with the lowest self-abasement, not daring so much as to lift up our eyes to heaven, but crying, God be merciful to us, sinners.

2. Let us learn, also, the unspeakable value of the Atonement provided for sin.—It is a relief to the mind, on the view of so much unworthiness, to know that there is a way of access to God; and that he can be just, and yet the justifier of those who believe in Jesus. Yes, great as is our corruption, numerous and aggravated as our sins have been, there is a way in which we may be graciously received by God—not indeed on our own account, but for the sake of his beloved Son, who offered himself as the propitiation for our sins. How infinite was the love which led him to take our nature upon him, and to suffer in our behalf! Looking to Him, the penitent sinner may not only indulge hope, but, with well-founded joy, look forward to eternal happiness. And with what transport ought he to receive the inestimable gift of the Gospel! With what transport ought he to look to Him who was wounded for our sins, and bruised for our iniquities; and adore the wisdom and goodness of God, who has provided for man so great a salvation!

3. Let us, lastly, learn the necessity of Christian vigilance, self-denial, and earnest prayer for the influence of the Holy Spirit.—With

a nature so corrupt, and a world so abounding with temptation, we need to be on our guard. Mortification, therefore, must be practised: not, indeed, that which consists in outward penances, or in seclusion from the world; but the denial of those affections and passions which lead to sin; the denial of all intemperance, impurity, covetousness, pride; the mortification of the love of praise, or the guilty fear of man; the studious avoiding of all temptation. In a word, it must be the constant effort of every real Christian, to watch over, and subdue, all those corrupt inclinations which oppose the will of God. And, above all, with such a nature, what need have we earnestly to implore the Father of all good to give to us a new heart, and to renew a right spirit within us; to put his fear into our hearts, and to write his laws upon them! Now, to God the Father, &c.

To the Editor of the Christian Observer.

I HAVE read with peculiar pleasure the remarks of your correspondent VERAX, in your number for June, and doubt not but I shall feel equal pleasure and equal gratitude for any future remarks with which your readers may be favoured from him.

Will you permit me to say, that I believe there is no copy of the Bible so correct, or so valuable, in other respects, as the one published by Dr. Blaney in the year 1769; a particular account of the revision of which, written by himself, will be found in the Gentleman's Magazine for November 1770? I know not whether I am correct as to the month: his letter is dated Hertford College, Oct. 25, 1769: (perhaps it may be November 1769). I read his letter about that time; and could you lay your hand on it, and give it a place in the Christian Observer, I think it would be read with great pleasure, and be, in other respects, generally useful to those who may want a standard copy. What makes this edition very scarce, is the

fire which happened shortly after its publication, in which the greater part of the impression was consumed. I have in my possession the quarto edition, which is said not to be quite so correct as the folio; but such were the vigilance and care of Dr. Blaney, that he published a list of the errors discovered in over-

running the quarto page for the folio edition, and with which I was favoured by Mr. Dawson, who at that time kept the Oxford Bible warehouse in Paternoster-Row. The errors are very few, and of a very trivial nature; but they manifest the attention and correctness of the learned and laborious editor, G. W.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I did not advert with sufficient attention at the time, to a paper in your Number for April, 1811, entitled, "*On the Moral Construction of Wills*," or I should then have accepted the invitation of your correspondent to discuss the subject, and have offered some reflections which have occurred on a late personal of it.

A fictitious case is drawn, for the purpose of illustrating certain principles in the construction of wills, which the writer wishes to recommend. A plebeian, with the patrician fortune of 200,000*l.*, leaves his house and 100,000*l.* to his eldest son, and the rest, in equal shares, to his ten other children, excepting his two married daughters, who were to receive but one half as much as the rest; the other half having been given them at their marriage. The object is, to prove, that a good or right moral principle will produce certain deviations from this distribution, founded upon the different circumstances of the children at any given time, or as often as any apparent alteration in those circumstances appear to require a corresponding alteration in the will. It is certainly no slender advantage to an argument, to frame a case exactly adapted to support it; and no great one to the opposing argument, to adopt the same.

The foundation, or the self-evident maxim, as your correspondent

affirms it to be, on which, in his opinion, testamentary distribution should be founded, is, to "give most where most is wanted." Now, in the case of charitable donations, I allow this maxim to be both just and useful, excepting that a regard should likewise be had to moral character. But the relation of a parent to his family, and, perhaps, to the connections of his family, imposes upon him obligations and limitations of a distinct sort, and such, from which, as a conscientious man, he will never feel himself at liberty to disengage himself. I shall find occasion to return to this part of the subject. For the present, I just observe, that although, abating the feelings of favoritism, a parent is a more impartial judge of what is, and what is not, wanted, than the individuals themselves; yet, on the subject itself, I apprehend there are almost as many opinions as interests.

Your correspondent directs his eloquence with great force against the common principle of equal distribution, or, "share and share alike." What is common in earthly concerns, is seldom without some good foundation, which, although its merits may not appear at first sight, is generally found to be most free from the injurious consequences attendant on other schemes. We often condemn, on first view, a wisdom, to which we are afterwards obliged to have recourse. For myself, Mr. Editor, I must confess,

that the chief objection to my mind against the principle of "share and share alike," is, that it is *not* "share and share alike." Observe, that, in a large family particularly, the interval of age in the elder and the younger is very great. The elder come to their portion at a time of life when perhaps the whole of their income is wanted for their annual expenses. The fortune of the younger, while perhaps they are at school, or are maintained at comparatively trifling expense, lies by and accumulates; and when they are arrived at the age of the elder, by the mere vegetation of money, they are probably twice as rich. This inconvenience and injustice, considerable where the interval of age is great, might be rectified, were the testator to make a proportional gradation in his bequests—an arrangement which, as it would evidently be free from all suspicion of partiality, would likewise be certain and fixed, once for all; in this respect much to be preferred to the plan of perpetually altering and adjusting the index of his testamentary barometer to the daily variations of the moral, physical, and financial atmosphere in his family*.

I am happy to agree with your correspondent in the admission, that in the case of birth, rank, or an equivalent consideration, the first-born should have the pre-eminence. But he denies this privilege to a *novus homo*. The opinion is specious: but I think at least doubtful. Who and what have been the *founders* of all our noble families? If a man, by honest and honourable means, has raised himself from mediocrity to opulence, and is become possessed of an estate and mansion, which cannot descend to and be supported by all the children of the family, I

see no reason why his eldest son should not be heir to this part of his father's fortunes, and have wherewith to support the same rank in life. I will, however, admit, that it is a first and very serious consideration, whether, after this deduction from his property, sufficient remains to enable the younger children to live as they have been educated. Although a friend to the institution of aristocracy, I am none to aristocratic monopoly. Wealth is as worthy as most worldly distinctions; and with the increase of population, the increased importance of riches, and particularly the opportunities they afford for education, there appears no reason why the ranks of nobility should not be swelled by the accession of the wealthy and respectable. It were well, if all nobility originated with so much innocence and honour. I just recollect Mr. Burke's Letter to the Duke of Bedford.

Your correspondent feels much for the supposed injustice to *women**, from the received custom. He is of course aware, that none applies to those who marry; and if it be a rule, as seems to be generally admitted, that women marry above themselves for fortune, not only their equality, but their pre-eminence, is thereby secured. But the unmarried woman receives only the interest of her fortune. She has, however, only one person to provide for; and in this respect she is on a perfect equality with a clergyman, who may have to provide for a wife and family. She is superior; for she may legally invest her capital in trade in many instances. Your correspondent, however, seems to overrate the advantages of trade, at least as the certainty of them is concerned.

Health is another topic in favour of your correspondent's scheme, and in opposition to the common one.

* I prefer this term to *females*, as more respectful to the sex.

* I have heard a printed form recommended for cases of emergency, which would be peculiarly necessary and serviceable, were the principle of your correspondent generally adopted.

The current expenses of the invalid he states to be greater than those of others: but he neglects to say, that his condition exempts him from many obligations of an expensive nature, which others lie under; and likewise from many gratifications, likewise expensive, in which persons in good health not only choose, but think it allowable, to indulge. I refer particularly to visits and entertainments, not of an immoral, but certainly of an expensive character. With respect to the advantage which is ascribed to *genius and talents* over the *mere plodder* in business, I believe experienced persons will determine directly the reverse.

The subject of *connections*, or marriage, affords a more ample field, and is discussed with proportionate industry by your correspondent. It is here particularly expedient to begin at the beginning. The young persons (such they generally are, and such I here suppose) are for the most part the first movers, whatever be the motive, in the intended marriage; but with respect to pecuniary provision, the respective parents are the contracting parties. As these alliances generally take place between persons nearly equal in station and opulence, it is naturally and justly expected, that the provision for each should be nearly equal. A portion is generally given to each on the marriage; but in few, if any, cases, is it feasible to give the whole of what is intended. The parents, on both sides, must live, and in their usual manner, and probably with increased expense; and it would be unreasonable in their children to expect any considerable part of their portion, while the parents are living. It is, therefore, expected from the parents on each side, that the remaining part of the portion, or share of paternal property, should be left to the son or daughter by will. And this is so universally understood, that it has in it the nature of an actual contract—a contract as binding as any that can be expressed in words—a con-

tract, which a conscientious man will the more religiously guard against violating, because he is sensible, how much, on this subject, it is in the power of low moral principle to invent subtleties and evasions. I beg to remind your correspondent, that the contract, as pecuniary matters are concerned, is probably between the parents; and if one parent does his duty to his daughter in that respect, and the husband's parent fails in doing his, the former has just reason to complain of a breach of contract in the other. If indeed either parent, *before the marriage*, should distinctly avow any intention varying from the common practice, however unreasonable it might be in itself, this would be honest, and, in the event of the marriage, no blame would attach. But silence is the seal of the contract, and it should be esteemed sacred. Your correspondent thinks, that if two daughters marry two men, the one rich and the other poor, without regard to consent, contract, or any thing else, he should give to one as much as he can, and to the other as little, because the one wants money, and the other does not. Now, Sir, permit me to ask, where is the father who would allow, or, if he could, would not prohibit, his son to marry a woman, when he knew it to be the principle of her father, that in exact proportion as he himself provided better for his son, the daughter's parent should provide worse for her? I do not say, that such marriages would never take place, or that they would not, in some instances, be much happier than many others; for many extraordinary things happen; but if such principles are acted upon, without being avowed *in time*, one party will feel itself grossly imposed upon. I just add, how much such conduct seems to countenance the imputation, so opprobrious to both parties, of *getting off daughters*; and what encouragement it appears to hold out, when known, to needy suitors.

If any cause will justify a parent

in disinheriting a child, or cutting him off with a shilling, or with a small legacy*, which just serves to acknowledge the relationship, it is that of *misconduct*—gross misconduct. Not that I consider the parent of those whom he has brought into the world, as possessed of the same right over his property (*that* perhaps in part inherited from his father) as if he were childless. But unnatural conduct on the one part, if it be obstinate and incorrigible, dissolves the bond of flesh and blood. Most cases, however, are considerably short of this: and in such, it is perhaps less unnatural, and every way preferable, to leave the unhappy child his portion under certain restrictions, and on certain conditions, to be carried into effect by the elder brother, if his morality be such as can be understood and trusted. For suppose this same libertine, or whatsoever he be, reform after his father's death: it appears to be cold comfort with which your correspondent satisfies himself, that he will repent and acquiesce. It is very possible that his elder brother, in the days of his youth, may have been as bad; but may have reformed in time, or may have feigned reform.

Not only an affectionate, but a barely just, husband, would, if possible, provide that his widow, if such to be, should be empowered to live just as she had been accustomed to do before his death. But as, supposing a family, it is likewise supposed that she has as much interest as her husband in its prosperity, there is no impropriety, nothing but what she herself would desire, in securing their joint property to their children after her death; yet with such content as should protest her against any disrespect arising from the self-importance of youth just beginning

to touch, as it were, their own inheritance. By such an arrangement, she would likewise feel relieved from the necessity of guarding against any attempt, particularly in proposals of marriage, to practise on her feelings or irresolution, to the injury of her children.

Your correspondent, consistently with his own principles, supposes, that in the interval of nearly seven years, between the making of the will and the death of the testator, alterations should have been made; and particularly, that as one son's capital had received a considerable increase, and the health of one daughter was on the decline, a deduction from the legacy of the one should be made in favour of the other. This would be perfectly right, if the proposal came from the son, or, upon a fair and open representation, was assented to by him. But I see no equity in the *fact* of a father, who should make the industry of one child pay for the ill health of another. And when a youth is just entering the career of life, and urged to attention and diligence, as beneficial to his mind as well as to his fortune, it seems but a paralyzing encouragement, to let him know, that, just in proportion as he succeeds, his portion of the paternal estate shall be abridged. It may be his duty to give assistance to his sister; but the duty lies with *him*—it is *his* duty, not another's. How it may strike your more opulent readers I know not, but I must confess my own surprise to be informed, with the emphasis of italics, that a lady "*contrives* to travel on to the grave" with about 800*l.* per annum. Many single women would doubtless feel themselves contented to be condemned to such a contrivance.

"To all this it will be asked, by inconsiderate persons, Why did not the single sisters club their fortunes and live together? or, why did not Louise reside with one of her brothers? with fifty questions of the same kind; not one of which would be asked, if I had given the *secret*

* I had been accustomed to ascribe this practice to the "compunctious visitings of nature:" but a friend, learned in the law, informed me, that it is a deference to the civil law, which did not allow a will to be valid, if the name of a near relation were omitted.

history of the family. But let an inquirer give a glance at the actual state of society; where he would soon see, that, in an unknown variety of instances, there does not, and will not, exist such family union as will smooth away the roughnesses perpetually occasioned, not merely by the division of property, but by misapprehension or opiniativeness; by infirmity, or *poor selfishness*."—*Asked by inconsiderate persons!* Truly, Sir, I regard it as the most considerate and pertinent question which could be put—a question, the omission of which would betray great inconsiderateness. These sisters, till their father's death, *did* live together. Why *may* they not continue so to do? Married persons live together, and in many cases must. Why is not the privilege extended to them, and even to their family, that, if they cannot well agree, they may be indulged with a separate establishment, each for him and her self? And why is a will to be constructed, to the injury of the other children, that a bounty may be given to the unsocial or ambitious tempers of these single daughters, who, it will be shrewdly surmised, have, by such qualities, missed the attainment of husbands? It will likewise be thought, that they are sufficiently rewarded, by being now put in possession of their undiminished or increased portion, perfectly secure, in the event of any matrimonial connection, however fortunate, that no future involuntary diminution of the still farther increased fortune will take place.

... I cannot easily account for it, why your correspondent so anxiously anticipates *family dissensions* as the result of his scheme;—a scheme not only more just than any other, but of which the justice is "self-evident." I only observe on this point, that the unjust are the guilty.

In the kind of distinction, which your correspondent closes with making, between sons and daughters, with respect to their respective ca-

pacity to encounter the storms of life, he appears not to have adverted to the fact, that sons are frequently not less feminine than daughters; and, in the married state, how often is it observed, that the wife governs!

It will be apparent, to any reader of the ingenious and eloquent paper I have been considering, that the principal thread which runs through the whole argument is *wanting* and *not wanting*. Now, if we rise above the rank of a day labourer, the boundaries of these two terms in practical interpretation will be found to be very arbitrary and various; and more especially, if the decision should be left to the persons themselves. Cases, however, of real want, upon a liberal construction, are entitled to the consideration of the other members of the family. If a son be reduced to difficulties, more especially if it be not by his own fault, his brothers and sisters should not shut up the bowels of their compassion from him. But I should think the plea improper, if the applicant, acting on the fatal, but too common mistake, of living rather according to his supposed station than his means, should allow himself in expensive gratifications or a luxurious mode of living; or if he should indulge himself (for there is indulgence even here,) in continuing his name and subscriptions to charitable institutions; because he is actually making free with the property of others*. Besides every other lawful endeavour to help himself, I should likewise think it right, that, had he determined to live a single life, he should convert his property into an annuity, and forego the inferior and unnecessary gratification of having a will to make. I should still more strongly object, if, from any motive, he determined to continue the possession of landed property, not in

* On this principle a correspondent, some years back, has judiciously condemned, as improper, and indeed unjust, a bankrupt's continuing to subscribe to public charities.

his own immediate occupancy; as, by such means, he supports a second person, and does not receive an annual income half so great as an annuity would yield. The supposed advance in the value of land is, I believe, fallacious. If the difference between the income of a landed property, and the income it would produce invested in the funds, were allowed to accumulate, it would much more than keep pace with any advance that can reasonably be anticipated in the value of land. Land, it is said, cannot run away; but the owner may be obliged to run away from it. Any national convulsion which shook the funds, would shake land. It is, indeed, natural and reasonable, for *wealthy* people, to wish to have property of different kinds.

One main objection to your correspondent's system seems to be, that, in order to its success, it requires a system of disingenuous concealment, and perhaps management. Supposing human nature not perfect (too reasonable a supposition), some of the children at least, if they know their father's principle, will endeavour to conceal any increase of their property, and feign a poverty greater than exists. They may practise on the senile weakness of their parent, in the manner so eloquently described in the verses of Dr. Johnson, quoted by your correspondent. They may misrepresent and calumniate their brethren. The father's business is, to be aware of such attempts, and do what he can to detect and defeat them.

I consider it of importance, on this subject, still further to observe, that at the death of the testator all is fixed: no more variations. Now, suppose, in the seven years subsequent to that event, either the common revolutions of life, or such as had occurred in this very family, to take place, how then would the will, at last unalterable, operate? I might fill much of my paper, Mr. Editor, by portraying in pathetic display the change of condition in each member of the family—

the riches of the poor, the poverty of the rich—the sick recovered, the healthy sick—the vicious reclaimed, the moral corrupted—every thing, in fact, in much greater disorder than would probably otherwise have existed, because the head of the family undertook to be more of a Providence than is allowed to mortals. But, it will be said, he has done the best he could. Certainly not, unless he has considered, that variations may happen after his death, as well as before it. But the children will rectify the inequality. Then his own arrangement was superfluous and officious. Children, indeed, have often acted with honour in this respect. But in human affairs we have, alas! to deal with human nature; and many plausible reasons may be adduced why the letter of the will should be strictly adhered to.

You will observe, Mr. Editor, that I have adduced no facts in support of my arguments: not because I have them not; for I have them; but because fictitious ones go for nothing, and to publish real ones would, in my mind, be indecorous.

After all, I am not so stiff in opinion and principle, but that I admit the propriety of immaterial inequalities, and particularly in the case of ill-health, by the increase of income for life, where there is no prospect of marriage; and doubt not but they would be acquiesced in, by the reasonable, provided a statement were made, in an open and manly manner—no artifice, no management, no undue concealment, no misrepresentation—in short, nothing dishonourable. And, indeed, the experience how often too much policy defeats its own end, should recommend the adage, that honesty is the best policy.

I conclude about as long a paper as Executor's with a passage from Archbishop Tillotson's Sermons;—an authority not perhaps of the less weight on the subject of morality, from the circumstance of his having

devoted his attention too exclusively to that inferior, although essential, branch of true religion. At the close of his first sermon "Of the Education of Children," where he is instructing parents to educate their children in the principles of "*justice and honesty*," he guards them against setting an example of injustice, "which" (he writes) "in this particular they will be as apt to imitate as in any one thing; because of the present worldly advantage which it seems to bring, and because *justice* is in truth a rarely virtue, and least understood by children;" &c.

"I remember, that *Xenophon*, in his *Institution of Cyrus*, which he designed for the idea of a well-educated prince, tells us this little but very instructive story concerning young *Cyrus*: That his governor, the better to make him understand the nature of *justice*, put this case to him: you see, there, says he to *Cyrus*, two boys playing of different stature; the lesser of them hath a very long coat and the bigger a very short one. Now, says he, if you were a judge, how would you dispose of these two garments? *Cyrus* immediately, and with very good reason, as he thought, passeth this sudden sentence;—that the taller boy should have the longer garment, and he that was of lower stature the shorter, because this certainly was fittest for them both: upon which, his governor sharply rebukes him to this purpose; telling him, that if he were to make two coats for them, he said well; but he did not put this case to him as a *tailor*, but as a *judge*, and as such he had given a very wrong sentence: for a judge, says he, ought not to consider what is *most fit*, but what is *just*; not who could make the *best use* of a thing, but who hath the *most right* to it."

PARENTS.

CURSORY REMARKS ON THE SUBJECT OF EMULATION.

(Concluded from p. 503.)

III. I PROCEED to consider, how far *imitation* implies and is coincident with *emulation*. We are, in the sacred Scriptures, exhorted to be *followers*, or *imitators* (*μιμηται*) "of God," and "of Christ." Here the desire of *surpassing* must be excluded. The Apostle also calls on his converts to be "imitators of him, as he is of Christ," (1 Cor. xi. 1; 2 Thes. iii. 7—9. Here, also, *imitation* must, I think, exclude the idea of *emulation*, as far as excelling another is implied. Others, indeed, are proposed as patterns for imitation, where that idea may not be so absolutely excluded by the nature of the case itself: (1 Thes. i. 6; Heb. vi. 12; xiii. 13). But it is evident, from the nature of the human mind, and from facts, that where *emulation* of surpassing enters, *imitation* ceases. The young man, who looks up with veneration and love to his father, and strives to imitate him, is chiefly in danger of copying his defects along with his excellencies: but, whenever he indulges the idea of *surpassing* his father, he strikes out into some new line, and no longer *imitates* him. This is the ruin of many concealed sons of wise and pious parents. Thus *Jehoiakim*, desirous of surpassing his father *Josiah*, neglected to imitate his piety and equity, but aimed to exceed and eclipse him in the magnificence of his palace: (Jer. xxii. 18—19.)

I have known many preachers imitate senior ministers, to whom they were greatly attached; and succeed in copying their faults, at least, along with their excellencies. One of this description said in my hearing, "I do not intend to copy Mr. —, but I love the man, and I catch his manner, without being conscious of it. Oh! if we did but love Christ, we should catch his manners." I have also known junior ministers emulous of surpassing

their seniors: but, were they *imitators* of them? So far from it, that they were almost afraid of copying what they could not deny to be good in them, while they carefully avoided their faults, real or supposed: and they seemed to think it necessary to proceed entirely on another plan; generally with much self-preference and censoriousness against those whom they thus affected to surpass and excel.

Indeed, every author, painter, sculptor, or artist of any kind, the moment in which he begins to aim at surpassing another, ceases to make him his *model*, and to imitate him as such. Imitation, at most, can only lead to *equality*, not *superiority*; and almost all who attain to real excellence in their several lines, imitate and emulate models, which they do not at all expect to excel. The boy who affects to surpass his master in writing, will not very closely attend to his copy, or strive to write more and more like it.

IV. We proceed to inquire, in what respects the desire of excellence differs from the emulation of excelling or surpassing others. This has been kept in view throughout the whole of the preceding inquiry; and, though it probably will be found to be the very hinge on which the whole controversy turns, it is seldom clearly and distinctly admitted.

1. The desire of real excellence, strictly speaking, must be confined to attainments valuable in themselves, or generally considered as such; or, at least, suited to the profession and station of the person concerned. But the emulation of surpassing others, includes almost every thing which can be conceived. Nero had no desire of that wisdom and knowledge which would have qualified him to govern the Roman empire; but he had a strong *emulation* of excelling all the singers, musicians, and actors, and persons of that description, in the whole world. Many young men, even in the superior orders, to whom

the senate and the council-board may be considered as accessible, manifest no desire of that excellence of wisdom, and those endowments of appropriate knowledge and eloquence, which might enable them to be eminently useful to their country, and to mankind at large; but they vie with each other (or rather with coachmen), by their emulation of surpassing in driving four-in-hand! What is there so mean, so base, so vulgar, or even so wicked, in which some are not emulous of excelling, or in which some do not consume a large portion of their time and application? The "holy emulation" of a Christian, however, must be that of attaining real excellence in wisdom and holiness: even "the honest emulation" of the world, must be that of something estimable in the general opinion of mankind, or of professional eminence: but the mere desire of excelling others will readily draw men into competitions with wrestlers, racers, jockeys, buffoons, boxers, and such-like persons. As the desire of excelling opens a door to such evils as these; as even in schools it often is quite as much gratified in the sports of the boys, in their battles, or in their superior adroitness in imposing on their teacher, as in the exercises of the school; surely a Christian parent may be allowed to caution his son against it, and a Christian adviser his friend; and to endeavour to repress it, by pointing out the nobler object of real attainable excellence in those things by which God may be glorified and men profited, and which will ensure "the honour that cometh from God only."

2. THE DESIRE OF EXCELLENCE leads a man to select, as his patterns, the most perfect models which he can possibly find. These he loves and admires, imitates and emulates, yet does not expect to surpass. But the desire of excelling others is not thus restricted. The object at which the person influenced by it aims, is

to outstrip those within his own circle, whether more or less contracted: and this introduces the temptation of envying, and detracting from, those whom he cannot surpass, and despising those whom he can. It suffices to the school-boy, and to the candidate for academical honours, to stand at the top of the list of competitors; whether by means of his own actual proficiency, or their dulness and negligence, or even by insidious arts of attaining a station higher than what belongs in justice to him. But the eminence in actual knowledge and science which may be attained, and rendered exceedingly useful, is seldom thus earnestly sought. The proficiency in theological studies, which is essentially necessary to the able minister of Christ, is, it may be feared, but little pursued, even by those designed for the sacred service, during the term in which they eagerly run the race of honour and superiority in mathematical or classical learning. At the same time, in these eager competitions for academical distinctions, it will be hard indeed to avoid rejoicing in the falls and hindrances of rivals: and, as far as I have heard, observed, or experienced, the praises bestowed on competitors, in such circumstances, are very painful to the mind, and often considered as reflections on the person himself; exciting distaste, and tempting to detraction, discontent, and repinings.

3. He who seeks real excellence will, of course, employ no unfair means of attaining it, because that would defeat his end; but he who seeks to surpass others has not the same reason for scrupulousness, and must be in constant temptation to deviate from the rule of "doing to others as he would they should do unto him."

4. He who seeks real excellence will press forward, with his object full in view; and will not employ himself in looking back upon any, whom he may have outstripped in

his course: but this must form a considerable part of the care and employment of him who only seeks to surpass others; and this will greatly abate and interrupt his progress, and divide and weaken his earnestness as to the main object.—The Apostle has admirably stated this peculiarity of desiring *real*, and not *comparative*, excellence, in his account of his own experience:—"Brethren, I count not myself to have apprehended: but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13, 14). Had he only aimed at surpassing others, he might, probably, have sat down quietly, as the acknowledged victor in the Christian course.

5. He who seeks real excellence, in those things which are immediately connected with true religion, will almost exclusively imitate and emulate models which he never can expect to surpass.—The all-perfect God, the divine Saviour, the holy prophets and apostles, the primitive Christians, when "great grace was on them all;" and the most eminent saints, whose characters stand highest in Scripture, and in their most eminent graces; will be proposed to him as models for his imitation. And, however he might conclude, could he bring himself to make such comparisons *fairly* (which genuine humility will not allow a man to do in any ordinary case), that he had surpassed his fellow-Christians, his neighbours, or contemporaries; yet, perceiving how far he came short of these models—how far short of Paul; how unlike the Saviour; how far from that perfection of love, and zeal, and holiness, prescribed by the commandment, nay, attainable by sinners, through the grace of Christ, and actually attained by many—he would still say *plus ultra*, "press forward!" But the desire of surpassing others will

lead a man to be satisfied with measuring himself by lower standards of Christianity—such as may be found in a lukewarm age: and if he imagine that he excels these, he will congratulate himself, and be tempted to glory over others. But when we consider how decidedly and repeatedly all such *glorying* is discountenanced in Scripture, we shall be much afraid of a principle, which can hardly, in idea, be separated from it:—"They, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

In respect of living writers, some of whom have been mentioned in this argument, I shall leave them to defend, if they see good (which probably they will think needless), their own views and statements; but, as a writer in theology, I must say a few words, ere I conclude, in respect of the Baxters and others, who can say nothing for themselves.—I most humbly, and with shame, acknowledge, that I have never written a book, or done any thing else, in the cause of God, without feeling this desire of excelling others rising in my heart, (for it will work in men of slender genius, as well as in those of the brightest endowments): but from my inmost soul I disavow it, I abhor it; I deem my desire, in this respect, abominable in the sight of God. As to posthumous fame, it is so very a vanity, that I can hardly conceive of a true Christian deliberately allowing it. For, whether at death we go to heaven, or hell, or sink into nonentity, what can it avail us, whether men on earth admire or execrate us? But if we can do any thing while we live, from which others may derive profit after our decease, love to God and man should prompt us to do it, as the salvation of a soul a thousand miles off, or a hundred years hence, is, in itself, of equal importance as the salvation of a contemporary and neighbour. I can conceive, that any good man, however eminent, may

feel the desire of honour from man, and the reputation of excelling others; but I cannot believe that he can allow himself to be influenced by it. And should I be *forced by conscience* to admit, that what I have written, or preached, was attempted from a prevailing and allowed principle of emulation; the emulation of surpassing others; I should conclude, that, whatever benefits men might derive from my labours, I should, after "having preached to others, be myself a cast-away." Simplicity of intention, in aiming singly at glorifying God by doing good to man, and at his approbation alone, and that of others, even the wisest and best of men, no farther than it may be one way of the Lord's expressing his approbation, seems to me *essential* to the Christian's character, and to the labours of the approved minister and the writer in theology: and, though I have always found, and still do find, that I have not attained, yet this simplicity of intention ought to be sought by daily prayer, and by every possible means of attaining it. In respect of the labours of ministers, and of writers on theological subjects, the desire of that approbation which arises from genuine good derived by others from their labours, is the desire of the acceptance and approbation of God himself in one of the most evident ways in which we can in this life obtain it, and is merely a modification of the general holy emulation of that glory which cometh from God only: but the praise of surpassing other authors or preachers, even in accession to this, and much more when separate from it, is an unholy emulation, which I should think few approved characters ever allowed or acted on. He that speaketh of himself, "seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him." John vii. 18. In respect of the sacred writers, can any man suppose that Peter wrote his Epistles with a desire of excelling

his beloved brother Paul; or that Paul preached and wrote from the emulation of surpassing Peter, James, and John; and that the Holy Spirit of God inspired them, while influenced by this unholy emulation? St. Paul might sorely remind the Corinthians, that he was their spiritual father, to whom they ought to attend, in preference to their plausible but false teachers, without the

grovelling emulation of surpassing these false teachers, or the emulation of excelling any other persons.

But I did not purpose to notice the particular arguments of your correspondent; and having stated the outline of my views on this most important subject, I conclude my perhaps too copious a letter.

Your constant reader,

T. S.

REVIEW OF NEW PUBLICATIONS.

Remarks upon the systematical Classification of Manuscripts adopted by Griesbach in his Edition of the Greek Testament. By RICHARD LAURENCE, LL. D., Rector of Mersham and of Soene, in the County of Kent. Oxford, Parker; London, Rivingtons. 1814. 8vo. pp. 135.

WE embrace an early opportunity of calling the attention of our readers to the pamphlet which Dr. Laurence has lately published on the subject of Griesbach's systematical classification of MSS. in his late edition of the New Testament. We have no design of entering very deeply into a discussion of the various important questions connected with that classification; but we mean to detail the more striking features of the examination which Dr. Laurence has instituted, with the view of inducing such of our correspondents, as may be versed in this important but difficult branch of critical investigation, to favour the public with their sentiments on the whole question, which, we apprehend, is as yet very little understood. With the communications of our able but lamented correspondent, J. T. H., in our volumes for 1807 and 1809*, every biblical student,

among our readers is doubtless well acquainted. They did not, indeed, touch, except incidentally, on the principal points which employ the pen of Dr. Laurence; but they very fully detailed the controversies which had taken place concerning several important passages, at the same time that they contained a general and lucid exposition of much of that preparatory history of manuscripts, versions, and readings in the Fathers, which is essential to the forming of any correct judgment on such questions. The opinion, likewise, which they expressed on the authenticity of the disputed passages, was evidently the result of calm and patient inquiry, and cannot but have materially contributed to assist our readers in their critical studies of the Sacred Volume. To these valuable papers the present article is no otherwise allied, than as it relates to the foundation on which the reasoning employed in them rests, and may therefore be considered as a continuation of the same subject; with this important difference, however, that the papers of J. T. H. were the original productions of a ripe and well-furnished scholar, replete with new and weighty deter-

* On the Various Readings in the principal Passages of the New Testament which relate to the Doctrine of the Trinity; vol. for 1809, pp. 202, 269, and 341.

* See "the Question concerning the Authenticity of 1 John v. 7, briefly examined," vol. for 1807, pp. 217, 221, and 249. Also,

minations; whereas what we principally intend in this review, is to give a brief account of the labours of another, as detailed in a treatise already before the public.

The peculiar feature of Griesbach's plan, in deciding on the purity of the Greek text, consists in the arrangement of his MSS. under certain heads or classes. There are, indeed, other material divisions in his system, which Dr. Laurence will be found not to have overlooked; but the main point of all, is his plan of classification. Into the accuracy of this classification Dr. Laurence inquires; not with the design of invidiously lessening the reputation of a great name, but with the intention of cautioning the younger student from too confidently reposing on his authority, or concluding that his critical decisions have solidly determined all the points to which they have been applied. On the subject of the arrangement of MSS., Dr. Laurence does not argue against the general propriety of classifying them, if such a point be fairly attainable: on the contrary, he repeatedly acknowledges that it is a matter of high importance, and ardently to be desired: but then, he decidedly objects to the manner in which Griesbach has applied his own particular system, and shews that more than ordinary circumspection is requisite in the practical application of it.

The first objection which Dr. Laurence makes to Griesbach's manner of arguing is, that, after he had laid down in his hypothesis that there are five or six classes of MSS., and in many of these classes two or more families, he confined himself, in his edition of the Testament, to three classes only; viz. the Alexandrine, the Occidental, and the Byzantine; and then hastened on to his conclusions with the same confidence as if he had brought forward all the data which his own supposition required. This is much the same, Dr. Laurence observes, as if we were to suppose the

publication of six different editions of the same work, all frequently varying in their readings from each other, and that a copy had been taken from one of them, but from which of them we are ignorant; and then should content ourselves with comparing this copy with three of the editions, neglecting altogether a comparison with the others. This objection has the greater weight, as Griesbach himself more than tacitly confesses, that, though the only solid method of investigating readings is to ascertain all the classes of MSS., yet he has found the difficulty of accurately fixing the true number of them to be so great, and has been so impeded by a deficiency of materials, that he has been compelled to take another path, shorter and less troublesome indeed, but less safe and satisfactory. This is, then, the first thing to be observed. Griesbach admits that there exists more than three principal texts, perhaps five or six; yet three only are brought by him under consideration.

Dr. Laurence proceeds, in the next place, to state, with expressions of marked disapprobation, that Griesbach, having only established what is at the best a comparative or proximate affinity of his MSS. to one out of three texts, and having no sufficient data to determine precisely and definitively to which even of these three any particular MS. belonged, enumerates the readings of each MS. as evidences of the text to which he refers it, and employs these readings to supply the defect or augment the weight of more direct testimony. He thus assumes the proximate to be the real affinity; and from premises which would only warrant a probable inference, he draws an absolute conclusion. For if a given MS., as A, be considered, from the character of its various readings, as belonging to one out of the three texts admitted by Griesbach, surely it is no difficult matter to imagine that the same MS. might turn out to belong to quite a different

class, if the whole five or six texts, which are allowed to exist, were brought under consideration, instead of only three. So that, however harmless it might be to determine the proximate relation of a MS. to one out of three given texts, yet, the case assumes a totally different character, if this comparative alliance be considered as its absolute and real one, and conjectural probability be silently allowed to usurp the place of legitimate reasoning and solid proof. We now no longer tread on firm ground. If obstacles to a complete investigation exist, we may indeed lament them, but shall surely gain little by shutting our eyes from beholding their fair character and importance. Dr. Laurence is not here to be understood as expressing any sentiment concerning the hypothesis of the five or six classes in itself; he merely argues with Griesbach on his own admissions.

Dr. Laurence has, however, further observations to offer on our critic's manner of proceeding. Griesbach refers all MSS., Versions, and Fathers to the three texts which he calls Alexandrine, Western, and Byzantine. Under the Byzantine he ranks the received text, which he considers as the most recent and least valuable of the three. In deciding on the class of a MS., he is guided by its various readings or departures from the Byzantine text. These departures he compares with those of the Alexandrine and the Western; and in whichever of the two he finds the sum of the agreements to exceed the sum of the differences, to that he assigns the MS., pronouncing it to be either Alexandrine or Western accordingly. If the readings of the MS. are few, and not generally coincident with either the Alexandrine or Western text, he considers it as remaining with the Byzantine. The Alexandrine text he supposes to exist in the quotations of Origen. The Western he thinks he discovers in the Latin Version, and several Greek

MSS. evidently conformable to it. Under the Byzantine he classes the common Greek text, or that adopted by the *Elzevirs* in their edition of 1624, and now known by the name of the Received Text. This is a fundamental part of his system. But to this Dr. Laurence decidedly objects. He conceives that a prodigious error of reasoning infects the whole. Griesbach, he thinks, having first degraded the received text from its station as an authoritative standard, and having branded it as the most recent and inaccurate of the three classes, was certainly no longer entitled to retain it as the text to which he might refer all his various readings. Had he trodden the path of his predecessors, and allowed the credit of the received text as a common standard, the case would have been different: but the fundamental principle which stripped it of all its superiority, and even condemned it as inferior to every other, required him to bring it down at least to the same level with the Alexandrine and Western; and thus, having no text in his eye as authoritative, to form to himself a new standard text from the comparison of the readings of all his MSS. with all his classes. In other terms, Dr. Laurence maintains that Griesbach's hypothesis obviously demanded, that, in examining the readings of a MS. his object should have been, not the character of particular deviations from the Byzantine text, but the general coincidences of a MS. with any one of the three texts above the other two; and that this would have been effected by considering the separate sums of its agreements or disagreements with all the three texts, each contrasted with the other. To this objection it may indeed be replied, that the result would have been precisely the same if Griesbach had taken any other text, instead of the received one, as his standard. But Dr. L. silences this reply, by shewing, that such an alteration in the authoritative text would most essen-

tially have altered the whole process of classification. The Doctor makes the experiment by supposing the Alexandrine to be taken as a standard. The celebrated MS. marked A varies, by Griesbach's calculation, 170 times, in the Epistles of St. Paul, from the received text; of which 170 variations, 110 agree with the quotations of Origen, or the Alexandrine text, and 60 differ from it; accordingly it is classed with the Alexandrine text in the Epistles of St. Paul. But let now the Alexandrine text be the standard, instead of the Byzantine. From the Alexandrine text the MS. A differs 156 times; of which 156 variations, 96 agree with the Byzantine or received text, and 60 differ. A must therefore now be ranked, not as an Alexandrine, but as a Byzantine MS. In other words (for it is difficult to make statements of this nature sufficiently clear), if the received text be our standard, we find in A 170 variations; if the Alexandrine, 156: in the first case, of the 170 differences, the majority agree with the Alexandrine text and determine the MS. in question to belong to the Alexandrine class of MSS.; in the second case, of the 156 differences, the majority agree with the Byzantine text, and fix the MS. as one of the Byzantine class. The result differs, as might be expected, according to the standard of reference. Dr. L. proves the case to be similar with another celebrated MS. marked C. If the received text be the authority with which its readings are compared, it is an Alexandrine MS.; if the Alexandrine, however, be the standard text, it becomes a Byzantine. Let it not, further, be forgotten, that these very MSS. which we have called A and C, are no other than the celebrated Alexandrian and Ephrem MSS. which are considered by Griesbach as the principal and least adulterated MSS. of the Alexandrine class in the Epistles of St. Paul, and by the degree of conformity with which he regu-

lates the character of other MSS. To strengthen yet more this statement, Dr. Laurence adds, that Griesbach himself, apparently little satisfied with this part of his theory, suggests an additional mode of calculation in examining the Colbert MS. marked 17, which, though it makes no difference in the character of that particular MS., yet, if applied to A and C, would dismiss them both, on his own principles, from the Alexandrine class.

Nor is this all, formidable as the case already appears. Dr. Laurence has hitherto supposed his author to be correct in the number of various readings which he assigns. But the fact turns out to be, that very serious inaccuracies have escaped him. A circumstance on which Griesbach lays much stress, is the union of the Alexandrian and Ephrem MSS. (A and C) with Origen in seventy-five out of eighty-eight places, leaving only thirteen differences. These differences, however, Dr. Laurence, by a diligent investigation, finds to amount to the number of thirty. One or two other examples of surprising incorrectness are then produced in other parts of Griesbach's edition, which tend to prove that we must not place too much confidence in the supposed accuracy of his calculations. Dr. Laurence, on making these discoveries, determined himself to go through the tedious work of comparing the various readings of the MS. A with the text of Origen published in the second volume of the *Symbolæ Criticæ*. The result is, that, even referring to the received text as a standard, the agreements of the MS. A with Origen or the Alexandrine text are, not as Griesbach calculates, one hundred and ten, and the disagreements sixty; but the agreements one hundred and fifty-four, and the disagreements one hundred and forty; leaving little or no preponderance in favour of that class, the Alexandrine, to which Griesbach assigns it. But if the Alexandrine text be taken as the standard, the

stead of the received, the agreements of A with the received text will be found to be four hundred and forty-four, and its disagreements only one hundred and forty, leaving a balance of three hundred and four to determine the MS. to belong to the Byzantine class.

The case before us, therefore, so far as we have hitherto followed Dr. Laurence as our guide, appears to stand thus. Griesbach supposes the existence of five or six separate texts, but brings only three to a comparison. Having classed a MS. from these insufficient data, he next ventures on the bold step of using it as an exemplar of its class, and represents its readings, in the defect or to the augmentation of collateral testimony, as the readings of the text to which it is appropriated. Having gone thus far, he proceeds to condemn the received text as the worst of the three classes, and yet retains it as the standard to which he refers the readings of his MSS., in order to ascertain the class to which they belong. Add to which, the very elements of his comparisons are proved to be in no slight measure erroneous, through his inaccuracy in collating the various readings themselves. Surely these are important circumstances, which ought not to lie concealed in a controversial pamphlet, not likely from its very subject to excite much attention; but which ought to be brought fully before the public eye. How far they are well established, we do not ourselves venture to determine. If, however, it should appear, on a thorough examination of the subject, that the case, as Dr. Laurence states it, can be fairly made out, it must infallibly lessen the authority of the critic, however eminent, to whom it relates.

But though these are, perhaps, the most important of Dr. Laurence's statements, we have not yet seen all. Dr. Laurence, in order to strengthen his remarks, proceeds to illustrate what he considers a better mode of investigating the relative

class of a MS. He disclaims, in doing this, any attempt at a perfect and full inquiry, or any admission of the truth of Griesbach's hypothesis. He simply supposes, that he had to fix the proximate affinity of the MS. A to one out of the three texts which Griesbach has brought under consideration. In order to effect this, he compares it, not with any one text as a standard, but with all the three. The result of the examination is, that A must be assigned by a large majority to the Byzantine class. This plain and simple method of proceeding, Dr. Laurence can only imagine to have escaped the penetrating eye of Griesbach, by his being dazzled by the splendour of intricate and perplexed research, and being thus less aware of, or less disposed to examine, what lay immediately before him.

Dr. Laurence, in the next place, detects an inconsistency of Griesbach in his application of his own system. Griesbach had distinctly laid it down as a rule, that his Alexandrine text was to be found in the quotations of Origen. In the second volume, however, of his *Symbolæ Criticæ* he departs from this rule, and, abandoning Origen, takes A and C, the Alexandrian and Ephrem MSS., for his exemplar; and not only regulates by them the alliances of other MSS., but admits their testimony as Alexandrines in his calculation of probabilities, improbabilities, and certainties. Against the consequences of such a mode of propagating classes, as it were, from wildings, Dr. Laurence solemnly protests.

Nor is Dr. Laurence's earnestness on this topic without cause, for he goes on to shew, that although perhaps it may be thought that the assumption of any MS. as an exemplar of the class to which it is supposed to belong, can prove a circumstance of no great importance, yet, if this is done in the absence of more direct testimony, it may lead to the most hazardous

results. This the Doctor conceives to have been actually the case in Griesbach's treatment of the celebrated passage *, 1 Tim. iii. 16; in which he inserts, in his text of the New Testament, $\delta\varsigma$ for $\Sigma\epsilon\omicron\varsigma$. This is a passage of so much real moment, and displays so fully the dangerous innovations which Dr. Laurence imputes to the great critic, that we shall be excused if we give some account of it to our readers. It appears, then, by Griesbach's calculation, that there are sixty Greek MSS. which read the disputed verse. Of these sixty MSS., fifty-three confessedly read $\Sigma\epsilon\omicron\varsigma$. These fifty-three, indeed, Griesbach calls younger MSS., chiefly of the Byzantine class. Yet amongst them are found almost all of those which, in his preface to the second volume of his Testament, he describes as the most excellent MSS. of St. Paul's Epistles, viz. 47, 67, 80, 31, 37, 39, 46, 71, 74. With what colour of reason, then, is $\delta\varsigma$ adopted as the true reading? Because, says Griesbach, resorting to his hypothesis, the most ancient witnesses of all classes defend it, few as they are; whilst the common reading, $\Sigma\epsilon\omicron\varsigma$, was the original reading neither of the Alexandrine nor Western class, but only of MSS. of more modern date, belonging chiefly to the Byzantine text. Let us then see in what way $\delta\varsigma$ is proved to have this preponderating testimony. The MSS. which Griesbach represents as reading $\delta\varsigma$, are A, C, F, G, 17, and 73. Of these he reckons A, C, and 17, as more or less Alexandrine copies; F, and G, as ancient MSS. of the Western class. The Upsal MS. 73, is no where reckoned as Alexandrine, and its general readings Griesbach speaks of but slightly. If there should then arise any serious doubts as to the MSS. A, C, and 17, the whole of his argument derived from the testimony of the Alexandrine class of MSS. falls to the ground, and, of course, his assumption of the ma-

jority of texts in favour of $\delta\varsigma$. And what, then, are the MSS. known by the marks A and C? Are they not the self-same Alexandrian and Ephrem MSS., which Dr. Laurence has sufficiently proved to belong, not to the Alexandrine, but to the Byzantine class? If, then, we doubt of the testimony of the classification of A and C, what will become of the conclusion as to the preponderance of classes in favour of $\delta\varsigma$? For of the Colbert MS. 17, Griesbach thus speaks: "The MS. 17 very often joins itself to the Alexandrines in characteristic and other readings, though it sometimes inclines to other texts, chiefly to the Western, and at times, also, to the Byzantine. Wherefore, where it accords with the other Alexandrines, it is to be considered as an Alexandrine; but where it differs from them, its difference ought not to be opposed to the consent of the rest, but it is considered as having declined from the right way." The testimony of 17 is therefore neutralized. But this is not all. What if A and C are not only doubtful as to the class to which they belong, but are at least suspected as to the reading itself, which they are described as containing? Griesbach, it is true, now states that they read $\delta\varsigma$; but even he, in his *Symbolæ*, was willing to concede that the reading of A was to be considered as neuter, and that of C as only probable. In fact, almost every scholar is aware of the controversy on the reading of these two MSS.; and as to the Alexandrian, Dr. Laurence strongly inclines to the opinion, maintained on the direct assertion of Mill, that $\Sigma\epsilon\omicron\varsigma$ was the original reading. Suppose, then, the neutrality of A and C, and 17 is the only remaining witness to whom Griesbach appeals. And against this witness, dependent as it is allowed to be, there stands forth every other MS. of the Alexandrine class uniformly reading $\Sigma\epsilon\omicron\varsigma$. Of these, 6, 10, 23, 31, 37, 39, 46, 47, have each an affinity with 17; yet all these, together with every other

* See an able view of this question by our correspondent J. T. H.; *Christian Observer* for 1809, page 269.

of the Alexandrine class, read, with the Byzantine text, $\Sigma\epsilon\omicron\varsigma$. It is unnecessary to point out the consequence.

But then, what, it may be asked, is the testimony of the Fathers in corroboration of these respective readings? To the Byzantine and Western Fathers, Dr. Laurence replies, satisfactory references are made; but, in his appeal to the direct testimony of the Alexandrine, where his argument was most in need of support, Griesbach completely fails. Athanasius and others, he states, are silent. Clemens says, "O mystery! with us the angels saw Christ!" therefore, it is to be supposed that Clemens certainly did not read $\Sigma\epsilon\omicron\varsigma$! Not that it would have been conclusive had he read $\Sigma\epsilon\omicron\varsigma$, because Gregory Thaumaturgus, or rather Apollinaris, uses indeed $\Sigma\epsilon\omicron\varsigma$, but, notwithstanding, is represented as meaning $\chi\rho\iota\varsigma\omicron\varsigma$. Cyrill accordingly reads $\Sigma\epsilon\omicron\varsigma$, but it is maintained that the context requires a different word.—Surely this species of reasoning, to say the least of it, can never be admitted as decisive evidence of a reading attributable to the Alexandrine Fathers. No help can be derived, therefore, from this source. Let us go on to the Alexandrine Versions. To the admission of these, Dr. Laurence objects *in limine*; for, though certain versions have been classed as Alexandrine, Dr. L. considers that they have never been proved to be such. But allowing them to appear as witnesses, the Doctor contends that Griesbach's representation of their testimony is seriously inaccurate. Griesbach states, that, of the seven versions, three read $\omicron\varsigma$, and four $\delta\varsigma$ or δ . But Dr. Laurence maintains, that, of these seven versions, one may be deemed perhaps as dubious; three others, instead of necessarily reading $\omicron\varsigma$, probably read δ ; and the remaining three, instead of indifferently reading $\omicron\varsigma$ or δ , indisputably read δ .

What then, in a word, are the steps of Griesbach's proof? He pro-

nounces $\omicron\varsigma$ to be the genuine reading of 1 Tim. iii. 16, because six MSS. have, as he maintains, that reading, though fifty-three MSS. read $\Sigma\epsilon\omicron\varsigma$. In this he is principally influenced by the presumed authority of certain of those six MSS. He then determines the Western reading δ to be a corruption of $\omicron\varsigma$. Upon this he considers $\omicron\varsigma$ as common both to the Alexandrine and Western texts, and accordingly establishes a preponderance of classes against the Byzantine reading $\Sigma\epsilon\omicron\varsigma$. In this new reading, lastly, he is unsupported by the Fathers, and even, by his own account, only partially defended by the collateral testimony of Versions. Dr. Laurence accordingly conceives, that no case can place in a more conspicuous light the consequences deducible from Griesbach's theory of the classification and comparison of MSS.

Dr. Laurence further objects to Griesbach, that, notwithstanding the air of solid authority which the appeal to MSS. and the system of classification seem to carry with them, the whole is in fact made to act in subordination to conjectural criticism. Griesbach himself professes that the chief use of his classification is, that by the authority of it he may defend good readings, found only in a few MSS., against the almost innumerable crowd of more modern and common MSS. Thus, in some cases, new readings are inserted, as approving themselves to his judgment, on very slight external authority, whilst, in other cases, readings supported by far weightier testimony are at once dismissed from the text. It is important to understand this clearly: it is an objection, not so much against the particular parts of Griesbach's hypothesis, as to the general purposes for which he employs it; and Dr. Laurence appears strongly to suspect, that a temerity of critical innovation will be found to govern, in point of fact, many of Griesbach's more important decisions, however his whole consideration of them may seem governed

and protected by an appeal to the authority of MSS. If this suspicion should turn out to be well-founded, the consequences on Griesbach's general authority are obvious: because, if we are to regard his determinations as the fair result of direct and unbending testimony, they will assume a very superior degree of credibility, from that to which the same determinations can be entitled, if they rest chiefly on the application of conjectural criticism. On this point the statements of Dr. Laurence may be of no mean service. The minds of ordinary students are often dazzled by names and authorities. We hear so much of 500 MSS. collated, of new texts discovered, of scientific classifications, of an accurate investigation of the readings of each class, of the superior merit of the Alexandrine text, of the weight of the classes in opposition to that of the number of MSS., &c. that we are in some danger of overlooking the very material circumstance, that all this display of evidence is far from really deciding on the purity of a reading; and that a critical conjecture founded on the internal character of different readings, on the facility of this or that reading being generated from another, on the tendency of one reading to favour orthodoxy or the contrary, on the comparative brevity, obscurity, harshness, and emphasis of different readings, and on a vast variety of other topics, where all the literary and theological peculiarities of the critic will infallibly operate, is, after all, the rule by which the final sentence is passed*. Accordingly, it is not a little curious to observe the manner in which Griesbach determines the

internal marks of goodness in the three readings in 1 Tim. iii. 16, *ὁς*, *ὁ*, and *ὁ*. He states, 1st, That from each, a good sense, yes, the very same, can be elicited. 2d, That the reading *ὁς* is more difficult and unusual than the rest. 3d, That from the reading *ὁς* the origin of the other readings can be best explained. For *ὁς* might easily pass into *ὁ*, since the scribes could not be ignorant that the place was commonly understood of God the Word.—The extreme uncertainty of all this sort of reasoning, connected, as we find it to be, with a similar kind of conjecture employed in determining on doubtful readings in particular MSS., as well as in arranging and supporting the general plan of classification, seems strongly to have impressed the mind of Dr. Laurence, and to have made him justly anxious to call the attention of students to the progress of such a system, and to excite their caution in lending themselves too confidently to its decisions.

But we must not forget that Dr. Laurence has one more objection to urge against Griesbach's system of classification. He doubts whether there really exists any Alexandrine text, as distinguishable from the Byzantine and Western. If Dr. Laurence be correct in this sentiment, it will go, not merely, like his former objections, to sap the theory of Griesbach's system, but to overthrow it from its foundations. If out of three texts, to which all MSS. are referred, one entire one, and that the most ancient and valuable in the opinion of Griesbach, be proved to have no actual existence, we need not remark into what inevitable ruin the whole of his superstructure must fall. That there is a sufficiently marked difference between the Latin version and the received text, Dr. Laurence considers to be unquestionable; and that there are Greek MSS. generally coinciding with the Latin version, so as to afford a separate classification, he

* Two of the canons by which Griesbach forms his judgment on readings differing between themselves are these:—"A reading calculated more than others to nourish piety (especially monastic) is suspected." "Amongst various readings, that which beyond the rest manifestly favours the tenets of the Orthodox is deservedly suspected."—Vol. 2, New Test., p. iii.

readily grants; but that there exists an Alexandrine text, more valuable as well as more ancient than either the Byzantine or Western, has in his judgment never been proved. There is certainly no MS. to be referred to as containing any thing like a clear specimen of such a text. And what is the testimony of the Alexandrine fathers? Has it ever been shewn, that where they depart from the Byzantine text, they do not coincide with the Western? A collection of their characteristical readings is absolutely necessary as a preliminary to decision; and this has never been attempted. When Griesbach introduced a novel hypothesis as a rule of textual criticism, continues Dr. Laurence, he ought surely to have placed the accuracy of it in the clearest light, and not to have proceeded on a bare probability. The Alexandrine text constitutes the main pin, which holds together his complicated machinery. When, however, he undertakes to defend the existence of this text, how does he proceed? He appeals to the joint readings of A and C in conjunction with those of Origen. But when we remember, that the reality of an Alexandrine text is the point to be proved, and not to be presupposed, surely such a mode of argument is inadmissible. Griesbach, however, states that there are seventy-five (Dr. Laurence makes them only seventy-two) joint readings of A and C common to Origen; but of these there are not more than seven which do not agree with the Western text, as well as with A, C, and Origen: how then can such coincidences be employed to prove the separate existence of an Alexandrine text? But the quotations of Origen are considered by Griesbach as the best specimen of the Alexandrine class. Of the readings in Origen, there are two hundred and twenty-six which coincide with either Western or Alexandrine authority, or with both. But what, asks Dr. Laurence, is the testimony which they bear? Of these two

hundred and twenty-six readings, only eighteen are supported by Alexandrine authority alone (Clemens, Cyrill, &c.), whilst one hundred and eighteen rest on Western authority alone. The conclusion is inevitable. Supposing, as Griesbach does, the existence of an Alexandrian text, we might be sure that Origen would have associates in peculiar readings, in the Alexandrine fathers; but the fact is, he is not so supported: he has but eighteen readings distinguishable from the Western text in which he is joined by any Alexandrine father, so far as the matter is at present known. The respect paid to the Western text was always considerable, and there is no difficulty in supposing that it attracted every thing within its influence towards itself. That Origen should coincide with Western readings, is therefore perfectly natural. That he should depart eighteen times from this Western text, with which he usually accords, is, on the other hand, by no means remarkable: it is precisely the case with other writers confessedly belonging to the Western or Byzantine classes. Chrysostom himself sometimes departs from the received text, in conjunction with other Byzantine authorities; but will any one on that account maintain, that the writings of Chrysostom afford a new and distinct text? And if country is to be esteemed the criterion of classification, there seems to be no reason why Syria and Asia Minor should not have separate classes, as well as Byzantium, Rome, and Egypt. The conclusion which Dr. Laurence draws from these considerations is, that the existence of an Alexandrine text is at the best only problematical, and that the classification which rests on the assumption of that text, must be in the highest degree hazardous and unsatisfactory.

Such is the substance of what Dr. Laurence advances against the system adopted by the celebrated Griesbach. He is well aware of the high reputation of his author,

and that the side he takes is far from being popular among the scholars who have either been silenced by Griesbach's arguments, or led by his authority. Dr. Laurence has, however, not hesitated to bring forward his objections in a firm and manly manner. He treats his antagonist, throughout the pamphlet, with that marked respect which should always distinguish the controversies of literary men, especially on a sacred subject. He fairly states the grounds on which his own opinions rest: and his chief design will apparently be accomplished, if the minds of real scholars are led to greater circumspection in their reliance on Griesbach's decisions, and to a more jealous inquiry into the real weight of the hypothesis which he has formed.

The sum of Dr. Laurence's statement may be given in a few words. He protests, first, against the presumption of five or six classes, and the investigation of only three. He condemns, secondly, the considering of MSS. thus inadequately arranged, as exemplars of classes. He objects, thirdly, to Griesbach's retaining the received text as the standard of reference, after he had stripped it of its reputation. In the fourth place, he considers that very material inaccuracies infect his enumerations of readings. He points out, fifthly, a more satisfactory mode of ascertaining the class of a MS. than the one adopted by Griesbach. He detects, in the sixth place, an inconsistency in Griesbach in the application of his own system. Seventhly, he examines at length the celebrated question as to the reading of 1 Tim. iii. 16, in order to display all the consequences of Griesbach's hypothesis. This leads him, eighthly, to maintain that Griesbach's classification is principally made to subserve critical conjecture. Lastly, he undertakes to shew that the existence of an Alexandrine text has never yet been sufficiently established.

We do not mean to make any re-

marks of our own in concluding this article. Our object is to invite inquiry, and with that view we have given the substance of the most important results of Dr. Laurence's examination. Further than this it is not our purpose at present to proceed. We will, however, just state, as a gratifying circumstance, that, even if we were to allow to Griesbach every thing that he claims, the alterations in the received text would not extend to the materially weakening of any one point of doctrine or practice. One passage only, affecting the doctrine of the Trinity, has been expunged by him, and two others altered (1 John v. 7; 1 Tim. iii. 16; and Acts xx. 28); but all these had again and again been controverted, before the labours of Griesbach appeared. And if it be asked, what impression was made upon his own mind in consequence of his critical decisions on them, a better answer cannot be given than in the words of Griesbach himself, which occur in his preface to the Apostolical Writings, published in the year 1775:—"In order that I may do away, so far as I can, unjust suspicions, and take from malevolent men an occasion for calumny; first, I publicly profess and call God to witness (*publicè profiteor atque Deum testor*), that I do not at all doubt of the true Divinity of Jesus Christ. And, indeed, there are arguments and places of Scripture so numerous and clear, by which the true Deity of Christ is proved, that, for myself, I can scarcely understand how this doctrine can be called in question by any one who grants the Divine authority of the Scriptures and acknowledges just rules of interpretation. Especially that place, John i. 1, 2, 3, is so perspicuous, and above all objection, that neither by the daring efforts of interpreters, or of critics, can it ever be overturned or snatched from the defenders of the truth."

The hypothesis of Griesbach, therefore, in his own hands, has produced effects only to the compa-

relatively trifling extent mentioned above; "but," observes Dr. Laurence, "as it is extremely liable to be misconceived, as well as misapplied; is so intricate in its construction; is so difficult to be detailed with precision, or even to be made out in its subordinate arrangements, and is so readily convertible to party purposes; surely we should again and again contemplate it, and that in every possible point of view, before we consent to admit the conclusions which have been deduced from it into general currency."

A new Abridgment of Law's Serious Call to a devout and holy Life.
London: Hatchard. 1814.

It would be superfluous, at this period, to enter upon any long or elaborate discussion of the merits of Mr. Law's well-known and celebrated *Call to a Religious Life*. The experience of more than half a century has sufficiently decided this question, and assigned to that able and important work the tribute of applause to which it is justly entitled. We need scarcely observe, to those who are acquainted with our theological sentiments, that in thus recognising the general approbation which has been bestowed upon the "*Serious Call*," we are very far from asserting or admitting its claim to unqualified praise. That it is defective, and even erroneous, in the exhibition of evangelical truth, is, we conceive, unquestionable. But, though the observation by no means affords a sufficient apology for this grand imperfection, we have always thought, that the design of its devout and pious author (for such, amidst all his subsequent wanderings from the simplicity of scriptural truth, we cannot but esteem him,) appears clearly to have been, not so much to inculcate a system of Christian doctrines, as to demonstrate the folly, the sin, and the danger of a worldly life, and to display the superior wisdom, excel-

lence, and happiness of a life of piety and devotion. The leading object of such a work must obviously be of a practical nature; and though, in pursuing its attainment, we should certainly proceed in a more scriptural manner than we think has been adopted by Mr. Law, by laying the foundation of the intended superstructure in "repentance toward God and faith toward our Lord Jesus Christ," and by urging the renewal of the heart by Divine grace, as the spring of all true religion and all practical holiness; we cannot, at the same time, on account even of a considerable difference in what we conceive to be the right mode of proceeding, reject the "*Serious Call*," as a powerful, and we verily believe, in numberless instances, a successful, instrument of Christian conversion and edification. Testimonies to the value of this treatise may be derived from very opposite quarters. That of Dr. Johnson is well known, but will bear repeating. "When at Oxford," said this great man, "I took up Law's '*Serious Call to a Holy Life*,' expecting to find it a dull book (as such books generally are); and perhaps to laugh at it; but I found Law quite an *overmatch for me*; and *this was the first occasion of my thinking in earnest of religion*, after I became capable of rational inquiry." The same celebrated writer afterwards "much commended the '*Serious Call*' as the finest piece of hortatory theology in any language." The sceptical historian of the Roman Empire, though, unhappily for himself and for the world, he did not, like our great moralist, derive any personal benefit from Mr. Law's animated "*Call*," is scarcely less pointed in his commendation of its excellence. Of its conscientious and self-denying author he declared, from the testimony of his relative, in whose family Mr. Law lived and died, that "he had the reputation of a worthy and eminently pious man, who believed all that he professed, and practised all that he en-

joined; and of his work, as his 'own deliberate' opinion, however it might have failed in its influence upon himself; that it is "a powerful book of devotion, which, if there existed a spark of piety in the reader's mind, will soon kindle it to a flame*." An admirable female writer, whose name has frequently graced our pages, and the correctness of whose judgment is equal to the elegance of her taste and the brilliancy of her imagination, has, in one of her most valuable works, given a sketch of Mr. Law's merits, which exactly coincides with our own sentiments. "If I might presume," observes this distinguished author, "to recommend a book which of all others exposes the insignificance, vanity, littleness, and emptiness of the world, I should not hesitate to name Mr. Law's 'Serious Call to a devout and holy Life.' Few writers, except Pascal, have directed so much acuteness of reasoning, and so much pointed wit, to this object. He not only makes the reader afraid of a worldly life, on account of its sinfulness, but ashamed of it on account of its folly. To a fashionable woman immersed in the vanities of life, or to a busy man overwhelmed with its cares, I know no book so applicable, or likely to exhibit with equal force the vanity of the shadows they are pursuing†." We have omitted, in the preceding extract, the remarks of this acute and truly Christian writer on the doctrinal unsoundness of Mr. Law, and the caution with which she recommends the perusal of his works, because we have already referred to this point, and are intending to notice it again, in the words of Mrs. H. More, before we close this article. We proceed, at present, to observe, that while the "Serious Call" has passed through various editions, and been very widely circulated, the length of the original work, and its

consequent want of adaptation to some purposes of dispersion, early suggested the utility of an abridgment. Two attempts of this kind have been accordingly published; one of them by the celebrated Mr. John Wesley.

The design, however, of these publications, was rather to diminish the bulk of the original treatise, than to remove objections to its general reception, and to render it better adapted to general utility. An opportunity was, therefore, still left for such an abridgment as that which has been the occasion of the preceding observations. The Editor of this "New Abridgment" of Mr. Law's work has, in a short advertisement, explained the intention with which it is presented to the public. He states, what has certainly been often felt by those who, admiring the general excellence of the "Serious Call," have been desirous of recommending it in quarters where its powerful representations were much needed, that the severity and minuteness of some of Mr. Law's practical directions—referring more particularly, we presume, to the frequent returns of his hours of prayer, and the occasional rigour, not to say impracticability, of some of his requisitions—form a serious obstacle to the introduction of the work among the higher and middle classes of society, for whose benefit it is almost exclusively calculated, and especially amongst the young. To remove this obstruction to the utility of the "Serious Call," by simply omitting what is unnecessarily strict, singular, and forbidding, from the air of monastic austerity which is apparent in its original form, without diminishing aught of the sterling value of the book, has been the design of the present Editor. Some redundancies, both in the discussion and illustration of the various topics of which it treats, have, with much propriety and judgment, been retrenched; but the substance of the work, "the wit and the wisdom," with which it

* See Boswell's *Life of Johnson*, and *Others' Memoirs* by Lord Sheffield.

† See Mrs. H. More's *Christianity*, on the table of Contents; vol. ii. p. 207.

abounds; have been carefully preserved; and it is now presented to the public divested of that aversive and repelling aspect which has frequently deterred the young, the dissipated, and the worldly, from the perusal of a book peculiarly calculated to convince them of their follies and their dangers, and to point out to them "a more excellent way." Something more, perhaps, though we are fully aware of the difficulty and delicacy of the undertaking, might still have been done towards expunging or softening those expressions of a self-righteous and self-dependant tendency, which so frequently occur in the "Serious Call;" but, even in this respect, much has been effected by the present editor. We have no hesitation, therefore, in saying, that he is entitled to our cordial thanks for his unassuming but highly useful labour, and in warmly recommending his Abridgment to the notice of our readers. Before we dismiss the subject, we cannot, however, but recur to the qualified approbation with which we have felt it to be our duty to speak of Mr. Law's work. We perfectly agree with the elegant writer whom we have last quoted upon this point*, that though "few men, perhaps, have had a deeper insight into the human heart, or have more skillfully probed its corruptions, yet, on points of doctrine, his views do not seem to be just; so that a general perusal of his works would neither be profitable nor intelligible." "Even in the 'Serious Call,'" continues Mrs. More, "Law is not a safe guide to evangelical light." "As the mortified apostle of the holy and self-denying Baptist, preaching repentance, because the kingdom of heaven is at hand, Mr. Law has no superior. As a preacher of salvation on scriptural grounds, I would follow other guides†."—Fully concurring, as

we do, in these sentiments, it may, perhaps, be asked, why we are at the same time recommending a work thus confessedly defective? We have already partly replied to this question; and we would only add, that, after all the deductions which the love of scriptural truth compels us to make from the merits of the "Serious Call," it must still be admitted to rank very high, as a disavowal from a worldly and an exhortation to a religious life. Still we would persuade the careless, the idle, the busy, and the gay, to read with attention the "New Abridgment" of this able work, trusting that, under the Divine blessing, a deep and salutary impression may be made upon their minds;—and still would we exhort, even the Christian who possesses more correct views of doctrinal truths than Mr. Law will afford him, to compare his dispositions and conduct with the high and holy standard which he exhibits; and to endeavour, under the influence of the more evangelical motives and assistances which he may happily possess, to exemplify the spirit of fervent and unwearied devotion; the consecration of time, talents, fortune, to the service of God; the profound humility; the universal love; the entire resignation to the Divine will; which are so admirably portrayed, and so powerfully enforced, in the "Serious Call to a devout and holy Life."

The Velvet Cushion. London: Cadell and Davies. 1814. pp. 185.

THE vicar of a parish in Westmoreland, who, during an incumbency of five-and-thirty years, had become familiar with the form and appearance of his pulpit cushion, was not a little surprised one day by a sudden change in its dimensions. He reasoned and moralised upon the subject to little effect. He knew that it was a cushion of ancient times, and he had inquired for its degree of veneration which even the

* Mrs. H. More, *ut supra*.

† The writings, for instance, of the excellent Author herself, or the admirable

• *Practical View* of Mr. Wilberforce.

wrecks of antiquity do not always inspire. Its history he believed to be interesting; and he often longed for the narrative which a traveller of so many ages, and of such chequered experience, if possessed of reason and of speech, could not fail to impart. But to what cause was he to attribute this remarkable enlargement?—There lived in the parsonage a venerable old lady, who had given her hand to the vicar some fifty years before, and who was with him gradually descending to the house appointed for all living. With her he was accustomed to share every anxiety, and to partake in every object of satisfaction. The mysteries of housewifery were as familiar to this ancient lady, as to the wife of Dr. Primrose; and to her, therefore, the good old vicar determined to confide his cushion and his cares. The most obvious mode, as it occurred to them both, of ascertaining the cause of the phenomenon which now excited their surprise, was to open the seams of the cushion, and examine the interior. They proceeded with all due solemnity to the task, and were delighted to find, under the velvet, a large roll of paper, entitled, “My own History.” Our good ecclesiastic did not happen to recollect that velvet cushions seldom write a detail of their adventures: *that* was the cushion, and *this* was the history of it. The vicar and his wife had been too long influenced, by a similar spirit, with feelings too intimately blended and combined, not to be carried away by the same illusion: so another candle was lighted, the sofa was wheeled nearer the fire, and they listened with reverence to the tale of other times.

It was in the days of the bloody Queen Mary that the cushion first professes to have seen the light;—a gay and gaudy article, as splendid as gold and tassels could make it. Its first elevation was to the pulpit of a great church in the metropolis, where it soon became initiated in all the mummeries and superstitions of

the Roman Catholic worship: On the accession of Elizabeth, the abominations of popery gave way to the doctrines of the Reformers; and the hero of our tale, although deprived of a little idle and superfluous ornament, was permitted to retain his place. But a dark and tempestuous season was approaching: in the reign of Charles the First, the church was visited one morning by a party of outrageous Roundheads, who broke down the rails of the altar, stole the plate, dashed the Prayer-book out of the window, and mutilated the person of the narrator. During a long and disastrous period, the cushion was doomed to submit to the hard blows of puritanical fists; but the restoration of the monarchy put an end to its torment. The unbending roughness and vulgarity of puritanical manners, were succeeded by a system of order, and elegance, and refinement: new cushions were demanded by the advocates of that new and courtly religion, which followed the re-establishment of the throne; and the vicar’s favourite was degraded from his pre-eminence as the seat of the priesthood, and contemptuously transferred as a perquisite to the pew-opener.

By a very natural transition, it soon passed into a pawnbroker’s shop; and, after some hazard of translation to a synagogue of the Jews, and some danger of becoming a pillow to a dowager’s lap-dog, it emerged once again into the throne of instruction, ~~—the~~ pulpit of a dissenting congregation. The elders were just then sitting in judgment upon their minister: a schism and a new chapel were the result, but the velvet ornament remained with the more ancient fraternity. The dissenters grew rich, and the cushion was thought to grow shabby: the opinion of the vestry was taken, and it was again discarded to seek its fortunes in the world.

After some adventures of little account, it fell into the hands of an old lady-devotes, who bears the

name of *Vetusta*. The death of this lady transferred it to her niece Selina; an amiable and accomplished young person, of quick sensibility, but of melancholy and erroneous views. Its next mistress was an Antinomian house-keeper, who seems to have divided her affections between the high doctrines of the conventicle and the delights of her brandy-bottle. Through what channels of migration it afterwards passed, we are not informed; but in the middle of the eighteenth century it appeared in a Methodist pulpit. On the institution of a new vicar, the Methodists all repaired to the church; the chapel was closed, and the cushion once more committed to the pawnbroker. The churchwardens of a parish in Westmoreland discovered it in its degradation; and esteeming it worthy of a place in *their* church, torn and tarnished as it was, they bore it off into the North, and planted it on that last stage of its elevation, where our vicar, when presented to the living, had the pleasure to find it.

Such is the outline of its adventures; and so wide and varied is the field over which this velvet traveller claims the privilege of remark, and the right of recording its opinions. The part which it sustained in the several stages of its progress, although silent, was not inattentive; and if the vicar and his wife were sometimes startled at the freedom of its observations, and sometimes doubted the accuracy of its intelligence, the interest which they felt in the narrative proves their high conviction of its integrity. To *them*, it was a sufficient recommendation that its views were loyal and orthodox; that it was liberal without indifference; and that its devoted attachment to the Church of England was unmingled with intolerance. To *us* it comes also recommended, by a cheerful air and lively observation: and had it possessed the power of speech in any degree equal to its power of composition, we are

persuaded that most of the congregations among whom it resided would have derived benefit by converting the preacher into the cushion, and the cushion into the preacher.

But it is time that our readers should become more directly acquainted with the manner and sentiments of the work. We shall therefore pursue the narrative, as it bears upon the principal characters and religious parties which are here introduced.

The subject of the story appears first as the cushion of a Roman Catholic church: and what was the impression?

"When I looked around on the edifice into which I was introduced, I was amazed and delighted. The vast Gothic arches, the solemn light, the general air, of majesty—all inspired the most lofty ideas of the Being to whom the temple was dedicated. And here, sir, as I am likely to say, a few hard things of Popery presently, I wish, by way of set-off, to remind you good Protestants, that you owe to Popery almost every thing that deserves to be called by the name of a church. Popery is the religion of cathedrals—Protestantism of houses—Dissentarianism of barns. I have heard you, sir, who ought, I am sure, to read nothing in vain, read very emphatically a brief for the repair of a church originally built by Papists—which even with the odd sixpence slipped in by yourself for the reputation of the parish, did not collect above nine-pence. I have sometimes thought that if Protestantism had been the first faith of the country, and the present niggardly spirit as to public edifices had prevailed, you must all have been field preachers for want of a church to preach in. But to return; sir. I soon discovered, that, after admiring the magnificence of Popery, my topics of admiration were soon exhausted. I no sooner heard parts of the Bible, than I began to compare them with what I saw and heard around me. And I need not tell you, sir, that the Bible and Popery do not very strictly harmonize. I saw an endless round of childish ceremonies—water said to cleanse from sin—unction that at once prepared the sinner for heaven—relics of the cross, which, put together, were twice as big as the cross itself could have been—figures of saints to which prayers were offered, said to have fallen from heaven, but

carved, as I heard the clerk say, about fifty years since, out of the semina of an old pew—larger said to open their eyes, to cure diseases, to send victory, and so on— all of which I, who was in the secret, knew to have been created by a neighbouring joiner. But all this, though bad enough, was not the worst. I saw the Priest hold up a piece of bread which he affirmed to be Christ, and all the people fell down and worshipped it. As to much that I heard, I have thought it an implicit duty to forget it as soon as possible. Exceptions indeed, there were. But, in general, I heard little but certain maxims and histories, of no utility or use, which they called traditions. Sometimes these were exchanged for fabulous histories of the very saints I have mentioned as manufactured by a neighbouring joiner. Sometimes also I heard of the duty of penance, of worshipping the Virgin, of burning and pinching men into orthodoxy, of confession to the Priest. As to this last duty, I observed, that one half of it was most rigidly performed, namely, that in which the confessorist was to give an account of his own excellencies. I heard much also of absolution; and especially remember the man who bought at a high price from the Pope's nuncio absolution for three months in advance, from whatever sin he might commit; and, in virtue of this licence, before the expiration of the patent, sold this very nuncio of all he had pilfered by the sale of this and many other absolutions. I heard occasionally also from a neighbouring court, what was still more terrible—the crackling of faggots, and the groans of heretical victims." pp. 17—20.

The character of Mary is treated with tenderness: she was a woman and a queen; her advisers were bigoted, and the times were violent. Of Elizabeth our author has little to record: the personal character of that queen ought always to be distinguished from the public blessings of her government: however high, and even despotic, were her notions of authority, the work of Reformation was on the whole moderate and judicious.

"The holy water, and tapers, and oil, all vanished; and, never hearing any thing of them in the Bible, I was glad they were gone. I was pleased, however, to see that there was no impatience to get rid of old things, if either good in themselves, or if a good reason could be found for keeping

them. Some of the stony, indeed, was removed from the church, and I myself was even stripped of some neck jewellery originally worked into my earnest—but, I declare, that I think we both looked the better for it. I observed, also, that the little confession boxes were nailed up, which, by the bye, deprived me of a source of daily amusement, and of much information given by confessorists about the faults of their neighbours.—In the Library, though many alterations were made, the same dislike of unnecessary change was observable. They passed no longer, indeed, either to the Virgins, or to the saints. But they seemed rejoiced to continue the worship of God himself in the language of their fathers. Prayers, you know, sir, many of them inherited from almost the first Christians, could not spoil merely by passing through the hands of the Pope.—But I was chiefly struck with the change in the doctrine of the preachers." pp. 30—32.

"The divines of those days," continued the manuscript, "differed considerably from some good men now. And, if you will not think me tedious, I will state the nature of this difference. Your ancestors then, sir, dwelt more on those important doctrines in which all agreed, and less on those minor points on which some of them differed.—They preached less controversially. They took for granted that the principles of the Bible would be the principles of their hearers. They rather asserted the doctrines than defended them; and employed themselves chiefly in showing what sort of men these doctrines ought to make. Those Homilies, sir, of which I have heard you read some to your flock, are an excellent sample of the divinity of the day, of their kind. When I hear them I almost fancy some of my first friends risen from their graves again. There may be less head in them than in the mere systematic divinity of your day; but there is more heart, more of the careless beauty of Scripture, more of 'brave neglect' which characterises the noble enthusiasm of saints and martyrs." pp. 33, 34.

The gradual rise of puritanical principles lead to certain observations upon the character of Charles the First, which would hardly be tolerated by the unqualified admirers of that prince, and which the vicar himself, with all his love for the narrator, is not very willing to admit. It is, however, but too probable, that the King and some of his Pro-

lates (especially *Land*) leaned with undue partiality to the ceremonies, if not to the principles, of Popery; and the new lights were not unskilled how to turn that circumstance to their own advantage. We have evidence in their writings, that some of the men who distinguished themselves as ecclesiastics in the days of Cromwell, were giants in theological learning. There is an emotion in their devotional compositions, and a force and weight in their illustrations of Scripture, of which no man will speak with disrespect, but those who are without any knowledge of the subject: but all were not of this class.

"The first of the race were considerably the best. They were men who had little, perhaps, to condemn in them, except a superstitious alarm at Popery. Their doctrines were in general pure,—their practice correct; and some of them were not merely among the best Christians, but the finest gentlemen of the day. Afterwards, when religion became a step to court favour,—when the motto of the day was the "praise of God in our mouth, and a two-edged sword in our hand,"—when insurrection against established authority was placed among the virtues,—when learning was considered as a dead weight round the neck of religion, and no man was deemed fit to mount a pulpit who could not first make one,—when the fine arts, and all other sources of harmless refreshment were proscribed,—then, indeed, those apostles of this new system, who gained the names of Puritans, deserved it, to say the least, as little as any of their contemporaries. The Royalists, though many of them without religion, generally retained the form. Many of the Puritans had neither form nor religion." pp. 43, 44.

"I made one constant remark—that a fast day was generally succeeded by some new crime against Church or King. If I heard a fast sermon on Wednesday, I expected to hear the pen-openers talk of an execution on Thursday." p. 45.

Cromwell is no favourite with the writer of these memoirs; and our loyal cushion is delighted with the return of Charles the Second: but it gives a lamentable account of the condition of the Church in that disastrous and profligate reign.

"At length, however, the Restoration, with some other good things, brought back written sermons. The character of the new sermons, however, I confess, did not please me. The resolution apparently taken by the Royalists was, first, to do all that the Republicans had left undone; and, secondly, to leave undone all they had done. Now, if no particle of truth had mixed with the Puritan errors, this rule would have been wise. But as their system included a remarkable mixture of truth and error, nothing could be more mischievous." p. 57.

"Henceforward, sir, we heard little more of Christ, and faith, and conversion; for which words were substituted Socrates, reason, and moderation; as if truth and revelation were opposed to good sense and sobriety. I am persuaded, a good Heathen coming to church, might, except indeed on the festivals, have often concluded himself in his own temple. This doctrine was out of fashion with the nation, and good words unpalatable to the king." p. 58, 59.

Having had occasion to observe, in more than one instance, the disposition of congregations to tyrannise over their ministers, where the power is vested in the people, we were not much surprised at the meeting of the elders, when our cushion entered within the walls of a dissenting chapel. Their object was the removal of their pastor; and that not because he had delivered false doctrine, or was notorious for irregular manners, or of set purpose violated any principle of Scripture or common sense: "he was charged with preaching a written sermon—with wishing for a service on Christmas-day—with prefacing a sermon with the Lord's Prayer—with suggesting the propriety of kneeling in prayer." His offences, in fact, arose from his servile condition: the congregation assembled, not so much to receive instruction, as to exercise authority; not to hear with meekness the word of God, but to criticise the conduct of their humble teacher. The evils of such a system are multifarious; and without, by any means, intending to insinuate that this is a just picture of every dissenting congregation, we incline to believe that they are frequently felt. "The fear of man

bringeth a snare;" and in no case is that fear so much to be deprecated, as in the instance of him who stands forth to proclaim the message of Jehovah: it is of infinite importance that he, at least, shall be influenced by no other fear than the fear of God. A principal security for sound doctrine and faithful admonition, possessed by the Church of England, arises from the independence of her priesthood. A clergyman, who is inducted into a living, has little temptation to prophesy smooth things, or to consult the vitiated taste of men that love not the truth: he is at liberty to think and reason; to enforce the plain doctrines of revelation, without any undue reverence for human systems; to adopt every mode of illustration, which his reading or reflection can supply; and to call no man master, however dogmatical his claims, and however mighty his influence.

We are aware, that the paramount authority possessed by the elders in dissenting congregations is meant to operate favourably upon the character of the minister; and we acknowledge it to be impossible for any national establishment to guard effectually against the admission of improper persons within her pale: but this is an *incidental* evil: the fault of the system to which we have just adverted is *not* incidental. It is true, that the privilege of maltreating a pious minister will not often be exercised by a pious congregation; but the general manners and principles of the world are not formed by the pure and simple precepts of the Gospel, and piety itself will sometimes take counsel from prejudice and misconception.

The chapel, it seems, had been built, when the duties of the parish were neglected by the clergyman.

"The people who, however wanting in religion themselves, quickly perceive any deficiency in their clergy, soon quitted the Church. And as the dissenting minister preached orthodox doctrines in a spiritual and zealous manner—as moreover for a time, the service was gilded and rendered palat-

able, by the introduction of a large proportion of the Church prayers—the wandering flock sought food in these foreign pastures. And, in the first instance, they seemed to gain by the exchange. Many of the ignorant were taught, many of the profligate reclaimed—and many of the miserable comforted. During this period, the mass of the congregation were poor. Soon, however, some of the poor becoming rich, obtained an ascendancy in the congregation, and finding one an orthodox, and others a practical religion troublesome to them—ejected, first one minister, and then another, as contending parties prevailed; oscillating for a long time between a fiery Antinomian and a frozen Socinian. For a long time the struggle between flame and frost was doubtful; but, at length, as the weight of influence lay on the side of the Socinians, heterodoxy prevailed. One consequence of this was, that the piety and morals of the pulpit both declined. The next was, that the congregation declined as fast as the doctrine. Socinianism thinned it like the plague. And at last, except that I, and an old man and woman who were stone deaf, remained, the words "My brethren," were absolutely superfluous." pp. 77—79.

The value of the Articles and Liturgy of the Church of England, in preserving purity of doctrine, is generally acknowledged; but we think that the cushion deals out rather hard measure to the dissenters, in affirming that a dissenting society, when fallen into erroneous opinions, never recovers itself. It has happened, and will not unfrequently happen, that a growing population, enlightened perhaps by some neighbouring minister, or partly changed by the continued flux of people, will elect into the vacant place of a man of doubtful principles, a minister decisively orthodox. A dissenting society is not a stable and definite thing: it changes with circumstances; and, however likely it may be to degenerate, sometimes it certainly improves.

The attachment of the Velvet Cushion to our national Church, is evinced on every occasion which seems to call for the avowal. But this attachment, as we have already hinted, is neither blind nor bigoted: it is founded on reasons not easily to

be overthrown, and is associated with a disposition ready to commend what is good among Christians of all denominations. In the description of the Methodists, p. 124, &c. there is a candid admission of the general purity of their doctrines, as taught by their founder, and of the mighty effects produced by their exertions. The commendation, however, is not unmixed; and we are inclined to suspect that the friends of Methodism will conceive themselves entitled to complain. Is it a fact, that "one of the most common topics of pulpit railery and amusement was," after a period, "the universal profligacy of the clergy?" (p. 126.) We hope and trust that this charge is expressed in terms too general. That some of the preachers may have disgraced themselves by flippant and frivolous remarks, tending to degrade the character of the clergy, is far from improbable; but it is difficult to conceive that these ministers, as a body, could have indulged in a spirit so obviously unchristian. With respect to the introduction of uneducated men into their pulpits, whether this practice be right or wrong, it was in a measure coeval with the date of the sect. "Respect for the Church" did not generally cease with this invasion of her prerogative; neither did "a desire to excite, to inflame, to harrow up, to revolutionize" (p. 126), "combine itself" in any great degree "with the desire to convince." Our objection to these and similar observations lies not against their justice in particular cases, but against the manner in which they are introduced as descriptive of the Methodist system. Let them be qualified and guarded, and we shall have little to object.

The good Vicar expresses himself much dissatisfied, and not without cause, at the excitement and noise, and agitations, which have so often attracted attention in the meetings of the Methodists; but is he quite correct in supposing that the frequent change of their ministers

teaches the people to suspect and undervalue their own resident clergyman? Is it not the fact, that in most of our country villages, where the doctrines of the Church are heard within her walls, the pious old Methodists are among the most constant and decorous attendants? The venerable man thinks that there was a time,

"When a good clergyman was regarded as the general father of his flock—when all their wants, wishes, fears, hopes, doubts and plans were laid before him—when the sheep followed his voice, and the voice of a stranger would they not follow—when, if he kept to his Bible, they would cleave to him." pp. 129, 130.

In what degree that feeling has been weakened, we presume not to decide, but we could point out many clergymen to whom, even in the midst of conflicting opinions, their people still look up with filial and affectionate regard; and if the Methodist teachers be so impolitic as to disseminate slander instead of Christian truth, we have no question that the mischief intended against others will rebound upon themselves.

Among the characters which occupy a prominent place in this volume, are *Vetusta* and *Selina*, whose names have already been mentioned, and two predecessors of our Vicar in his Westmoreland living. They are drawn with the hand of a master, and may justly be considered, although not entirely free from exception, as comprising the most interesting and instructive lessons of the work.

Vetusta was a woman of strong passions, who, as life advanced, passed from dissipation to books, and from books to religion. Her spirits were to be stimulated. "She read, talked, and prayed, all that she might feel: and so that she felt, cared little for the effect of her devotions upon her life and temper." p. 90. Her death-bed was clouded with despondency, and she trembled in her last moments at the prospect of a future state. To the

character of Vetusta, as here drawn, we have, however, this to object, that it represents an individual rather than a class: she is really of no class. Persons of her description in general do not pursue strong passions, but rather general happiness, through a variety of means; and some, failing in the attempt, at last turn devotees. Their pleasures, and beauty, and health, have left them, and then they seek comfort in religious exercises or austerities. It is the weakness of nature, not the pursuit of strong sensation.

Her niece, Selina, was of a mild and gentle spirit; but four years of gloomy admonitions from Vetusta had inspired her with dark and melancholy views of religion. She was taught to look upon the Supreme Being rather as a tyrant to be appeased, than as a God to be worshipped and a Father to be loved: all the terrors of revelation she pointed to herself, all its promises to others: and at nineteen was committed to the grave, the victim of a neglected education and a spurious faith.

The remaining characters of Munster and Berkely are descriptive of two persons very different both in their principles and their end.

"Munster, for so I will call him, was a spoiled child. He lost his father early; and his mother, captivated by the strength of his attachment, which naturally centered all in her, requited it by anticipating all his whims, and indulging all his caprices and ill temper. In consequence, he became peevish, headstrong, and passionate. Now and then, indeed, some better qualities seemed, as it were, to flash in his character. But the gleam was only for a moment, and seemed to leave a deeper gloom behind. His feelings were quick—his spirits variable. He loved and hated, worked and idled, laughed and cried, all in a moment, and always in excess.

"When sent to school, he was chiefly distinguished by quarrelling with the larger half of his school-fellows, and forming the rest into a party against them, of which his vehemence rather than his talents or industry, made him the leader. And, the habits of school, he carried to college, where he

was chiefly known as a person whom no one liked, and whom every one feared. These numerous defects were, however, brightened by one more promising quality. He had acquired under the eye of his mother, who, though a weak, was really a pious woman, a certain awe of gross sin. The effect of this, however, was, not to correct his trifles, but to reduce it to a sort of alternation of sin and sorrows. Such a life could make no man happy; and, especially one who had few friends to cheer him, little rest even for dissipation, and that kind of bilious habit which is apt to divide the life of its victim between anger and melancholy. In such a state, therefore, he was not likely to remain long. And accordingly, on a sudden, he proclaimed himself a converted character. He forsook at once, not only his vices, but his college occupations—not only his profane, but his moral companions. His acquaintance looked on with astonishment. The good trembled when they saw such hands laid on the ark of God. The bad scoffed to find religion with such a champion. But Munster went on his way, heedless both of the one, and of the other. He soon entered the Church, and became the curate of this very parish. And here, I shall endeavour to describe him, first, as a minister; and next, as the father of a family.

"His doctrines were, in the main, those of the Scriptures, and of the Reformers. But then he held and taught them less practically than either. His grand maxim, for instance, was, "preach of faith, and works will follow"—whereas, the Bible and the Church evidently deem the same attention due to both—concluding, that a man is just as likely to act as to think wrong." p. 189.

"Neither did the spirit of moderation in these high authorities satisfy him. Sometimes he so magnified a truth, as to strain it to the dimensions of error. Sometimes he seemed to reduce the whole of religion to a single doctrine. In short, as some men possess the art of giving error the air of truth, so he gave truth the complexion and the nature of error. Few men had a better creed; and few put a worse interpretation to it.

"But, however defective his opinions might be, his life was far worse. Although ardent in the pulpit, and in the discharge of most other public duties, his zeal did not extend to the more retired duties of his office. He rarely, for instance, sought out in the remote corners of his parish those

lambs of his flock, who either had not yet found the heavenly pastures, or had, unhappily, wandered from them. These quiet labours, which no eye sees, and no voice applauds but that of God, had no charms for him. To be heard, to be felt, to be admired, in the great congregation, was all he loved." pp. 142, 143.

In his family, he is represented as unamiable, and even austere. His wife sunk under the pressure of a troubled mind. His son went to sea, and was not less remarkable for his profligate habits than his father had long been for his excesses in doctrine. The daughter, having in early life imbibed little respect for the judgment of a parent whose opinions she perceived to be frequently erroneous, experienced the usual misery of an elopement and a clandestine marriage:—after the lapse of twelve months, she returned, *deserted*, to her father's house. But his understanding was now in ruins: she found him pale and emaciated, and irrecoverably insane. The lapse of a few weeks put a period to his sufferings; but it was her melancholy fate to pass twenty long years, the remainder of her wretched life, in a neighbouring mad-house.

Of the manner in which this story is detailed we must certainly speak in terms of warm commendation: but, however faulty might be the doctrines, and however defective the character, of Munster, we are not convinced that they were likely to issue in madness. We esteem this conclusion of the tale not to be warranted by his previous situation, nor to be exactly consistent with the general spirit and tendency of the work. The insufficiency of his religious profession was obvious, without this awful illustration of it; and every moral and religious purpose would have been effectually answered by a catastrophe of a different sort. The instruction would have been equally valuable, had he abandoned his principles, or acknowledged his errors on a death-bed, or expired without a sign.

CHRIST. OBSERV. No. 153.

We turn with pleasure from this melancholy scene to the character of Berkely.

Berkely is described as sharing in some qualities which belonged to each of his parents: he displayed, at intervals, the cheerfulness of one and the depression of the other; inheriting, at the same time, the most exalted piety from both. With him, filial affection was not merely a feeling; but a principle; and he delighted to represent God in the light of a father. Hence, even in the darkest of the Divine dispensations, he was ever ready to discover some ray of compassion, which bespoke a parental hand. On subjects of mysterious import he looked with reverence and awe; and never was there a mind less prone to controversial disputation.

"In the pulpit, accordingly, he was remarkable for speaking, not in the language of the contending parties, but in that of God. I have heard him say, that in reviewing his own ministry, almost the only fact on which his eye rested with satisfaction, was the not being able to charge himself with having voluntarily employed a single text for a purpose not designed by its great Author.

"But, not only did he largely use the language of the Bible—he felt it his duty as far as possible, to imitate the style of reasoning employed in it, and especially in the ministry of Christ. Like him, he endeavoured to seize upon passing events or objects to illustrate his meaning—like him, to vary his subject with his audience—like him, to be simple, grave, spiritual, touching, tender. He used to say, "I think the language of Christ is often much mistaken. Some conceive themselves his imitators, when they confine themselves to the practical parts of religion; forgetting that every fundamental doctrine of religion is strongly urged by Christ, and that its more sublime and mysterious points,—the union of God with man, the influence of the Spirit, the precise nature of the final judgment and happiness of man, are treated by him with a boldness and fulness, which would amount to impiety in any other teacher." Others again conceive that they imitate him in acts of rashness and enthusiasm—forgetting that he rigidly conformed to existing rites—that he continued to worship even in those cor-

rupt Jewish synagogues he was about to abolish—that he did not even enter upon his ministry till he was thirty years of age. Now, both these errors Berkely avoided. He taught the truth, but taught it calmly. He touched the harp of the prophet, but not with that unholy vehemence which snaps its cords.

“In general, his manner in the pulpit was rather mild and paternal than energetic. But there were times, and those not a few, when a new spirit seemed to animate him. His favourite theme was the happiness of the saints in glory; and he really spoke of heaven as though he had been there. I have now his figure before me, as he rose up to address his congregation the first time after the death of his father.—No event had touched him at a more vital point. But, although as he mounted the pulpit, a sort of cheerless cloud hung upon his brow, in a short time a ray from heaven seemed to disperse it. He was not afraid to touch the chord which might be expected to awaken all the anguish of his soul.—Others wept—but he was calm. He spoke of death, but it was of the death of the righteous, and of the blessedness which follows it. Such was the impression of the scene, that as his hearers watched his glowing eye, his grey hair, his peaceful smile, his uplifted hand, his lighted countenance—and saw him, as it were, launch into other worlds, and bring back their spoils to enrich himself in this—withdrawing the veil from the sanctuary—speaking of things to come as present, they looked at him almost as they would, at St. John rising from the dead, to add another scene to his celestial visions.” pp. 171—173.

“I had thoughts, sir, of shewing you this reverend man in the circle of his family. But the fact is, that his parish was only his larger family, and his family his smaller parish. Those who had seen him in the one, could determine what his conduct would be in the other. It was the same flower transplanted to a somewhat different soil. Not, indeed, that he was among those who thought that the domestic should be sacrificed to the public duties of a clergyman. On the contrary, he felt that his first duties were at home; that this was the little garden which his God expected him, first, to rescue, and sence in from the waste. “That love,” he said, “which pretends equally to embrace all mankind, with no peculiar affection for our own family, is a circumference without a center—or no love at all.” But from the general harmony of his conduct, abroad and at home, it would, as I

said, be mere repetition to describe his conduct in his own house. Here, therefore, sir, I stop, only stating to you one circumstance, that his monument is that white old stone on the right side of the altar. A hundred times have I seen the poor and the miserable steal up to that spot, merely to lay their hand upon the stone, as though they fancied virtue would come out of it, or as though it could be to them what the man it covered, had formerly been—a sort of guardian angel—a comforter—a friend. And such is the forbearance and compassion with which the heavenly “Comforter” views such acts of affectionate and chastised superstition, that I scarcely ever saw one of these pilgrims who did not retire with a happier countenance than he went. Others, I have seen, both in prosperous and adverse circumstances, approach the stone merely to inscribe some memorial upon it—some testimony, prompted by a full heart, to him who had taught them to bear the one with patience, and to enjoy the other with moderation. These inscriptions possibly even now remain; and, perhaps, you may feel disposed to decypher them.” pp. 177—179.

Whether it be, that the picture of this good man presents us with features peculiarly engaging, or that we love to dwell upon it from its more than fancied resemblance to one, whose memory still lives in the hearts of many as well as in our own, we are not very anxious to determine. The same spirit and disposition may, doubtless, be found in the retreats of Westmoreland, and in the vicinity of the metropolis: and it is hard to conceive, that a clergyman like Berkely can be committed to the grave without exciting, in many breasts, those mingled sentiments of reverence and love which filled the hearts of our venerable pair. They hastened to the tomb, and found on it some rude but cordial expressions of the people’s love: they determined to be buried in the sepulchre where that man of God was buried; and their desire was fulfilled. “They were lovely and pleasant in their lives, and in their deaths they were not divided.”

After so copious an account of this little volume, it seems unnecessary

sary to enter into any minute detail of its merits or defects. It is evidently the production of a man of observation and genius: it is full of lively remark, and displays a brilliant imagination: its sentiments are moderate; and its general tendency is to excite the temperate and well-balanced feelings of the soul. We are convinced that the author's object is to do good; and we have little doubt that this end will be attained.

The defects which we have had occasion to notice, will probably be obvious to the writer at first sight, on the perusal of his work in print. Garrulity is the privilege of age, and perhaps it was necessary to relieve the narrative of the *Cushion* by incidental conversations: but some of these conversations will admit of abridgment; and the good old lady of the vicarage might part with a few of her conceits without detriment to the tale. It is not absolutely necessary that the vicar's wife should be garrulous, nor the vicar take snuff. We could point, also, to certain sentences in the work, which seem to have been constructed without a sufficient regard to refined and delicate expression: and we know not whether the *Cushion* might not be made to deliver its record by some artifices more elegant and amusing than that of a manuscript—of a manuscript too, which no imagination can ascribe to the velvet,

Quodcumque ostendis mihi sic incredulus
odi—

and which the writer himself is fain to attribute "to a thin, queer, ill-looking, dirty, retired sort of man in the next village." In order to enter heartily into the story, we must indulge the idea, that the narrative presents a correct statement of scenes which the cushion witnessed, and of reflections which a thinking cushion would be likely to form; but this charm is in a great measure dissolved, when we discover, after

all, that the manuscript has no better authority than that of the aforesaid thin and ill-looking person, to whom vulgar fame assigned one of the kindred occupations of a conjuror or an author.

There is also something very artificial in the plan of the work; inasmuch as the cushion holds forth upon doctrinal and half-metaphysical, as well as on all manner of historical topics; and moreover talks seriously and devotionally for our direct edification, just as if it had itself a soul, and almost even a commission to go forth and preach the Gospel. We may, perhaps, appear to be fastidious; but it is a fastidiousness which has regard, not to a mere point of taste in composition, but also to seriousness and simplicity in religion. We cannot forget, when we read of Selina's being led to the "Comforter," to that Spirit who, with his holy fire, "dries up the tears of the miserable" (p. 105), that so says *the Cushion*;—that we are learning the most awful truths, and acquainting ourselves with the things of the Spirit, through the supposed pen of a writing cushion. There is also something not a little amusing in the gravity with which the good vicar and his wife go reading on, and profiting by what they read, without at all concerning themselves to know whether the *Cushion* did really write its own history or not. They seem to us, indeed, to think that the *Cushion* did write it. We would also submit to the Author's reflection, an idea, which has often entered our minds as we perused his work: he appears to state some things loosely, and other things too strongly. Several of his remarks, with which we cannot exactly concur, are not wholly destitute of foundation; but they are sometimes urged in far too sweeping and comprehensive a manner. These, and such-like defects, however, are probably to be attributed to hastiness of composition: the work, indeed, shews many marks of haste in its com-

position, and also in its typography : most of the objections will doubtless be removed in another edition.

These observations are offered in the spirit of candour : and we shall

be happy if they tend, in any degree, to improve the intrinsic value of a work which, we trust, is likely to obtain many readers, and will seldom be read without advantage.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

5c. 4c.

GREAT BRITAIN.

PREPARING for publication:—A work on the Trinity, on a new Plan, by the Rev. James Kidd, Professor of Oriental languages at Aberdeen;—A Volume of Sermons, by the late Rev. S. Palmer, of Hackney;—A new edition of the works of Roger Ascham, Preceptor to Queen Elizabeth;—(By subscription) the Holy Bible, according to the Authorized Version, with a new Translation, and the original Hebrew and Greek Texts, accompanied by copious Notes, by Mr. John Bellamy, Author of the History of all Religions;—A new edition of the Bible, with the latest Collations, Notes, &c. in 3 vols. 4to. by the Rev. C. Wellbeloved, York.

In the press:—A treatise on finding the Latitude and Longitude, translated from the French of de Rosset, by Mr. Myers, of the Royal Academy, Woolwich;—Dr. Spurzheim's Anatomical and Physiological Examination of the Brain, as indicative of the Faculties of the Mind;—An Account of the Expedition employed on the Conquest of Java, with maps, views, &c.;—Picturesque Representations, with Descriptions, of the Dress and Manners of Russia, Austria, China, England, and Turkey, in 5 vols. royal 8vo.;—Illustrations of Lord Byron's works;—The East-India Gazetteer, in one vol. 8vo.;—The History of Persia, from the earliest Ages to 1810, by Sir John Malcolm, in 2 vols. 4to, with engravings;—A new Dictionary of all Religions, comprising the substance of Hanniah Adams's View of Religions, &c. revised and corrected to the present time; to which will be prefixed Mr. Fuller's Essay on Truth; in one vol. 12mo.

At Oxford, the Chancellor's prizes were distributed as follows, viz.—*The Latin Verse*, Germanicus Cæsar Varo Legionibusque supremis solvit, to Mr. W. A. Hammond, of Christ church;—*The English Essay*, a comparative Estimate of English Literature in the 17th and 18th Centuries, to Mr. B. Burden, of Oriel;—*The Latin Essay*, de Ephorum

apud Lacedæmonios Magistratu, to Mr. R. D. Hampden, of Oriel. Sir Roger Newdigate's prize for English Verse, Niobe, was assigned to J. L. Adolphus, of St. John's.

Anthony Carlisle, Esq. has communicated to the Royal Society an account of the family of Zerah Colburn, a native of Vermont, in North America; a youth lately exhibited in London for his extraordinary arithmetical powers; by which it appears, that they have in general supernumerary fingers and toes. This boy himself has a supernumerary finger and toe completely formed, having three perfect phalanges, with the ordinary joints, and well shaped nails. His father, Abiah Colburn, has also five fingers and a thumb on each hand, and six toes on each foot. His family consists of six sons and two daughters. Four of these sons have this peculiarity. The two daughters, and the fourth and eighth son, have it not. This peculiarity appears to have been derived from the mother of Abiah Colburn, Abigail Green, who inherited it from her mother, — Kendall. This — Kendall had eleven children, all of whom were marked by this peculiarity.

A method has been discovered by Smithson Tennant, Esq.; whereby double the quantity of fresh water hitherto obtained may be raised from salt water in a ship's kettle by distillation.

Parliament has purchased Mr. Townley's collection of antiquities for the British Museum for 8,200l.

As Members of Parliament are frequently put to heavy expense in the postage of letters, which are inadvertently above weight, or over the daily number allowed by their privilege; it should be observed, that no letter to or from a Member of Parliament is free of postage unless it be under one ounce weight. And as the daily number is limited, which Members can send or receive free of postage, persons having several letters to send to a Member, whose correspondence is extensive, should be careful not to send them all by the same post.

FRANCE.

M. Double has obtained the prize offered for the best dissertation on the croup. In catarrhal croup he recommends repeated emetics, particularly ipecacuanha. Stimulant liniments and blisters to the neck and other parts, dry cupping, irritating enemata, he also found useful. Calomel he thinks too slow, and bleeding injurious. In inflammatory croup, emetics do no good: bleeding must be used, with refrigerants, as nixæ and acid simple oxymel, gentle laxatives, and ergollient poultices and fomentations to the throat. In nervous croup, the whole class of antispasmodics may be usefully applied, as assafoetida, musk, camphor, opium, ether, &c. Vapour medicated with ether may be inhaled, and the feet bathed in water with mustard added to it.

A Committee of the Philomathic Society of Paris have made a Report on the new operations on the eye, and the new instruments invented by Sir W. Adams, highly honourable to him.

Didot is to print the Charlemagne of Lucien Bonaparte. It is dedicated to the Pope.

ITALY.

The excavations at Pompeii are continued. Three magnificent tombs have been discovered, adorned with sculpture, and a hall, supposed to have been the court of justice, with a triple row of columns. Bronze stoves of a beautiful form have also been found, and a small bronze gladiator in the attitude of supplicating life from the spectators.

GREECE.

The Greeks of the island of Chios have lately established in the capital of their island an extensive public library. In respect to the means of public instruction, the island of Chios has lately exerted itself to render them effective.

RUSSIA.

Professors of the Russian language have been appointed throughout Finland, with a view to promulgate the knowledge of that language generally. All persons intended for public employments must acquire the Russian language.

An "Imperial Library" has been formed at St Petersburg, containing more than 300,000 volumes, in every branch of science, and in all languages, ancient and modern, with many valuable manuscripts. The library formerly belonging to the Republic of Poland has been transferred thither.

CAPPADOCIA.

During about fifteen years Caesarea has been the seat of a considerable Greek College, in which are taught Philosophy, History, Geography, ancient Greek, modern Greek, French, &c. It is known that the Christians of Cappadocia, after having lost their native language (which was Greek), sunk into barbarism, and that during many ages they spoke Turkish only. But since the accession of the present Archbishop, he has engaged the Christians of his diocese to establish Greek schools in almost every district, and every town, particularly in Caesarea. Modern Greek is becoming the prevailing language.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A new and enlarged Edition, being the third, of a Theological Treatise, entitled, "A New Way of deciding Old Controversies," by Haseanistes.

Psalms and Hymns, as adapted to his Sacred Melodies; by W. Gardiner. 18mo. 2s. 6d.

Sermon preached in the Abbey Church, Bath, at the Archdeacon's Visitation; by the Rev. H. Marriott. 1s. 6d.

Practical Sermons for every Sunday in the Year, Vol. II. 12mo. 5s. 6d.

Discourses on the principal Points of the Socinian Controversy; by Ralph Wardlaw. 8vo. 10s. 6d.

Short Discourses on the Lord's Prayer, chiefly designed for the use of Country Villages; by Isaac Mann; with a recommendatory Preface by the Rev. John Sawcett,

of Hedden Bridge, and Rev. W. Steadman, of Bradford. 2s. 6d.

Commentaries on the Laws of Moses; by the late Sir John David Michaelis, K. P. S. F.R.S. Translated from the German by the Rev. Alex. Smith, D.D. 4 vols. 8vo. 2l. 8s.

Sermons on the Duties of Man, and on other Subjects; by the Rev. Robt. Steevens. 8vo. 12s.

Easy and Practical Explanation of the Church Catechism; by the Rev. H. Marriott. 8d. or 7s. 6d. per dozen.

An Attempt to trace Divine Providence in the late extraordinary Events which have led to the Peace of Europe; in a Discourse delivered in Cherry street Chapel, Birmingham, June 5, 1814; by David McNeill. 1s.

A Sermon preached in the Church of Barton under Needwood, July 7, 1814, being the Day appointed for a General

Thanksgiving on the Restoration of Peace; by the Rev. T. Gisborne, M.A. 1s.

MISCELLANIES.

Apparitions, or the Mystery of Ghosts, Hobgoblins, and Haunted Houses, developed; by Jos. Taylor. 12mo. 5s.

Elements of Agricultural Chemistry, in a Course of Lectures for the Board of Agriculture; by Sir Humphrey Davy. 2d edition, in 8vo. 18s.

An Introduction to the Study of Bibliography; comprising a general View of the different Subjects connected with Bibliography, as well as some Account of the most celebrated Public Libraries, ancient and modern; by Thomas Hartwell Horne. Illustrated by numerous Engravings on Wood, &c. 3 vols. 8vo. 11. 8s.

The Tutor's Key to the ten sets of Questions contained in the series of Elementary Books on the Interrogative System of Education. 5s. bound.

Manual of Latin Grammar; by John Pye Smith, D.D. 12mo. 2s. 6d.

An Historical View of the Philippine Islands, their Discovery, Population, Language, Government, Manners, Customs, Productions, and Commerce, from the Spanish of Martinez de Zuniga, with a Map of the Islands; translated by John Mavor, Esq. 2 vols. 8vo. 11. 1s.

The Traveller in Africa; containing some Account of the Antiquities, Natural Curiosities, and Inhabitants; by Priscilla Wakefield. 12mo. 5s. 6d.

Tracts, Historical and Statistical, on India: also an Account of Sumatra; by Dr. Heyne, with Maps and Plates. 4to. 21. 2s.

A Gazeer of France; by E. Planta, Esq. with a Map. 4s.

A Narrative of the late Revolution in Holland; by G. W. Chad. 8vo. 9s. 6d.

An Essay towards attaining a true Idea of the Character and Reign of King Charles I. and the Causes of the Civil War; extracted from, and delivered in the very Words of some of the most authentic and celebrated Historians, viz. Clarendon, Whitelock, Burnet, Coke, Echard, Rapin, Tindal, Neal, &c.; by the Rev. M. Townsend. 3s. 6d.

Campaign in Germany and France; by John Philippi, Esq. 2 vols. 8vo. 11. 1s.

A New and Correct Chart of the Coasts of Spain and Portugal; on two sheets of extra double elephant. 8s. 6d. lined.

A New and Correct Chart of the North Coast of Spain, from the Entrance of the River Adour to Cape Finisterre and Corcubion; including, also, particular Plans, on an enlarged Scale, and embellished with numerous Views; by Don Vincente Tosino. 10s. 6d. on two sheets.

The London Dispensatory; by Anthony Todd Thomson. 8vo. 16s.

An Essay on Geniis, or the Philosophy of Literature; by John Duncan. 8vo. 7s. 6d.

Animated Nature, or Elements of the Natural History of Animals: Illustrated by short Histories and Anecdotes; by the Rev. W. Bingley, A.M. 12mo. 6s.

New and correct Tide Tables at all the Sea Ports in Europe; by Alexander Ingram. 12mo.

Experiments and Observations on the Atomic Theory and Electrical Phenomena; by Wm. Higgins, Esq. F.R.S. and M.R.I.A. 8vo. 6s.

The Excursion, being a Portion of the Recluse, a Poem; by W. Wordsworth. 4to. 21. 2s.

The Olive Branch, a Poem; by M. Crawford. 8vo. 4s. 6d.

The Mount of Olives, or the Resurrection and Ascension; a Poem, in Continuation of Calvary; by Mrs. Dixon. Foolscap 8vo. 4s.

The Cloud Messenger of Calidasa; translated by H. H. Wilson, Esq. of Calcutta. 8vo. 7s.

Poems and Translation; by the Rev. J. Bull, M.A. Cr. 8vo. 7s.

Lara and Jacqueline. Foolscap. 8vo. 7s. 6d.

Selections from the Popular Poetry of the Hindoos, arranged and translated by Thomas Duer Broughon, Esq.; with an Introductory Preface on the Literature and Poetry of the Hindoos. Foolscap 8vo. 7s. 6d.

An Essay on improving the Condition of the Poor; including an Attempt to answer the important Question, "How men of landed property may most effectually contribute towards the general improvement of the lower classes of society on their estates, without diminishing the value of their own property?" With Hints on the means of employing those who are now discharged from his Majesty's service; by Thos. Myers, A.M. of the Royal Military Academy, Woolwich.

Remarks on Madame de Staël's Work on Germany, in four Letters to Sir James Mackintosh. 8vo. 6s.

The Substance of the Speech of the Rev. Thomas Gisborne, M.A. at a General Meeting of the County of Stafford, respecting the Abolition of the Slave Trade. 1s.

England's Triumph; being an Account of the Rejoicings, &c. which have lately taken place in London and elsewhere. 8vo. 7s.

A Treatise on the Wealth, Power, and Resources of the British Empire, in every Quarter of the World, exhibiting the Population and Value of the landed and other Property in the United Kingdom, and the Colonies and Dependencies of the Crown: illustrated by copious statistical Tables, constructed on a new Plan, and exhibiting a collected view of the different subjects, discussed in this work; by P. Colquhoun, LL.D. Royal 4to. 21. 2s.

History of the Town and Port of Dover, and of Dover Castle; by the Rev. John Lyen. Vol. II. 4to. 11. 41s. 6d.

The History and Antiquities of the

County of Surrey; begun by the late Rev. Owen Manning, S.T.B. &c. enlarged and continued to the year 1814, by William Bray, of Shire, Esq.; illustrated by a Map of the County, and 37 Engravings. Vol. III. folio, 5l. 5s.—royal paper, 8l. 8s.

A New Picture of Paris; or the Stranger's Guide to the French Metropolis; by Edward Planta, Esq. With Maps, Plans, and Views. 18mo. 6s. 6d. bound.

Travels in various Parts of Europe, Asia,

and Africa; by Edward Daniel Clarke, LL.D. Professor of Mineralogy in the University of Cambridge; illustrated by numerous Engravings. Vol. III. 4to. 4l. 14s. 6d. boards.

A Tour through the Island of Elba; by Sir Richard Colt Hoare, Bart. Illustrated by Views of the most interesting Scenery, drawn from Nature, by Sir Richard Colt Hoare, Bart. and John Smith. Royal 4to. 2l. 2s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

THE Annual Report of the Committee of this Society, made to the General Meeting on the 3d May 1814, has been but very recently published. This accounts for our not having sooner noticed it.

The Report is preceded by a Sermon, which was preached before the Society on that day, by the Hon. and Very Rev. the Dean of Wells, from Psalm lxxviii. 48, 49. In this devout and eloquent discourse, the preacher applies his subject to the illustration of the peculiar and extraordinary circumstances of our late national deliverance, and of the obligations of duty and gratitude thence arising to exert ourselves with redoubled zeal in propagating the Gospel in Heathen lands. It contains many fervent prayers, and many powerful appeals on behalf of the great objects of the Society, and we recommend its perusal to all who desire the edification of their own minds, or the strengthening of their own zeal in the cause of Missions. The following passage, in which the late Ruler of France is introduced, produced a striking effect on the audience: it was delivered with much appropriate feeling:—

“We all recollect him, only eighteen months since, marching at the head of the largest, the best appointed, best disciplined army that ever desolated the world, and holding three parts of Europe in his chain.

“We all recollect our own burdens, griefs, and apprehensions. We have as it were present before us those winters of scarcity, which he was permitted to aggravate by impairing our commerce, the sinew of our strength—the flail and the loom failing together; poverty and idleness threatening to overcome the faith and patience of our people at home, and a yearly increase of difficulty in maintaining our struggle abroad.

“Such was the man, and such the effects

of his violence—but mark the end, We are delivered. His mighty host mouldered away; and melted, like dew before the rising sun: another started up, and another too, and shared the same fate. Enemies often conquered before, seasons often before favourable, friends for a long time faithful, all contended against him, and all succeeded. Even ‘the stars in their courses fought against Sisera.’ His sceptre of power crumbled into dust; and, as the pressure of fear was taken away, the natural hatred of his people arose. He is dethroned and banished. He flies, not as a general, but a captive, with no troops, but a guard to prevent his escape, and with no remnant of a kingdom, but a rocky island, an extended prison.—May the God of mercy reach him there, ere it be too late, and wake him, even him, who has been so long a ready and well-fitted instrument of his vengeance, even yet a willing monument of his grace!

“And with his fall all our other calamities are apparently about to cease. Plenty, the product of the last extraordinary harvest,—prosperity, the fruit of reviving commerce,—and peace, the necessary effect of a just war brought to a decisive close,—have already dawned; and seem prepared, in happy union, again to possess and cheer our land. But if, then, after this extraordinary deliverance, we have not to cry—‘Where is the fury of the oppressor?’ surely we have reason to exclaim, Where is the power and person of the Deliverer? If the hand of God was ever manifest to mortal eye in the events of this world; if the veil, which conceals his direct interposition from our sight, was ever in a degree withdrawn; it has been during the course of this astonishing change.”

The following sentiments are highly worthy of the rank and office of the preacher. May they prevail more and more!—

Among the different communions of Christians, union of spirit should surely prevail, as to this grand and common object; but union of operation, in general, cannot. Perhaps, indeed, the very contention and rivalry of love, under Christian principles, may produce, on the whole, results the most rapid and complete.

But should not the lead be taken by our Church? Should not she outstrip all her competitors in this race of Christian loving-kindness? A Church, Apostolical in her Constitution, Scriptural in her Services, Evangelical in her Doctrines—will she not be foremost in this work of an 'Evangelist, this Scriptural Duty, this closest imitation of the Apostolical Pattern? And, while other communions assist around, as Priests in their respective functions, will she not, in her office of High Priest, present this oblation of gratitude to her God and Saviour, her Lord and King? Having thus proved herself, like the ark of God, a token for good and a seal of deliverance to our country, might she not hope ever to be preserved amidst the waves of this troublesome world, and to remain a secure asylum, and an inexhaustible treasury of genuine religion; an abundant depositary, from whence should proceed to distant climes the doves of peace, the spiritual husbandmen, to break up the fallow ground, and rear the hitherto worthless or barren plants, and to fit them through grace to bear fruit a hundred fold in the paradise of God?

"Should we be answered, 'Already we have two societies connected with the Church, which have long sent forth religious instructors into foreign and heathen countries'—we reply: God be thanked for their past exertions! God be with them in future! We would not interfere with their interests. We would hail them as elder brethren; as fore-runners; as examples. We would accept Schwartz as our father, in spirit; and 'be followers of him as he followed Christ.' But we are not contending in a race where all may run, but only one receive the prize. There are many crowns, and only too few candidates."

The Report commences with a view of the augmentation of the resources and influence of the Society, which had happily taken place in the preceding year. The interest excited in the public mind by the discussions which had arisen respecting Christianity in India, and the part taken in those discussions by the Society, had led numbers of Churchmen to enroll themselves in the list of its supporters. Large collections

had also been made at various times, for the various parts of the Kingdom, particularly two for the county of Norfolk, under the presidency of the Bishop of Norwich; and a third for that of Leicester, under the presidency of the Earl of Ferrers. The contributions of the Bristol Society for the first year amounted to £2,300; and at the first anniversary in March, about 800*l.* had been collected. By means of a Branch Association in that city, the younger members of the Institution had collected upwards of 500*l.*

"The second," says the Bristol Report, "which has hitherto attended the exertions of this Association, evinces, that an interest in the forlorn state of the heathen world, and a desire to send the knowledge of Christ crucified among them, are felt by the bulk of the people. The reception which your Committee have met with among the poor in general, many of whom, while they freely gave their valuable mite, regretted their inability to subscribe more largely; and frequently alleviated their labours and renewed their vigour in the glorious cause in which they have engaged."

The borough of Southwark had in a few months raised and paid to the Society the sum of 400*l.*; and one hundred and thirty other places are enumerated, where collections had been made or Associations formed; besides about seventeen churches in London. The ladies had been particularly active in forming Associations for the purpose of aiding the Society's funds, and children and servants pressed forward to take their share in this work of charity. What follows on this subject deserves to be extracted entire.

"Indeed the zeal with which young persons of both sexes, and the labouring orders of society, have enlisted themselves in the cause of Missions, has greatly encouraged and animated your Committee. The Working Class attending Divine Worship at St Mary's Chapel in Birmingham, have transmitted to your Committee 5*l.* as their first year's contributions. A poor woman, with modesty and diffidence, put a twenty-shilling note into the hands of your Secretary; but declined, though urged, to give her residence or her name. 'I have' very little; but that I can give."

"Your Committee cannot but dwell with pleasure on this encouraging topic. For, indispensable as the augmentation of the Society's funds is to the extension of its foreign exertions, yet the interest which is excited in the cause of another and a higher order. The

and condition of the heathen world is well known: the painful state of our sixty or seventy millions of fellow-subjects begins to be understood: the obligation under which we lie of imparting to them, and to all men, the inestimable treasures of the Gospel is felt on all sides: the honour of our Divine Saviour is seen to be involved in the winning of souls for Him from the empire of sin. Three topics animate more than they ever did the public ministrations of our church: they are carried home with us to our families; they enter into the daily prayers which we offer with them to the Father of Mercies; and we bear them on our hearts in our secret approaches to his throne. The more competent feel constrained to give of their abundance; the superfluous ornament is sacrificed: the convenience, not indispensable, is surrendered: the guinea is given where none was given before; and it is doubled where but one was before bestowed.

"And are not the most salutary effects on our children to be looked for from these their exertions? 'Their susceptible minds,' as an eloquent advocate of the Society has urged, 'will be soon awakened; their tendencies to selfishness will be corrected; the value of religion will become palpable: an adequate motive is presented for their laying by a portion of their little income; the best feelings of their simple minds receive a right impulse; and an opening is made, under the blessing of God, for those principles of piety, which may be their guard and their ornament through their future lives.'

"And while our servants are eager to assist in this great cause, who will decline their proffered aid? At Bristol a servant was observed to put into the plate what must have been the tithe of her yearly wages; and a labouring boy at Ipswich begged the person who provided his food not to purchase any meat for a week, as he was determined to give the value of his meat to help the poor African children!

"Prudence and caution should, indeed, always be observed in soliciting or accepting such aims: yet he must be dead to the best feelings and interests of these classes of society, who will not gladly embrace every proper occasion of associating them with himself, according to their means, in the exercise of the noblest charities of the heart of man. 'It is more blessed to give than to receive.' Let him, therefore, who has no support but from his own honest industry, labour, working with his hands the thing which is good, that he may have to give to him that needeth.'

CHRIST. OBSERV. No. 133.

"The poor indeed, propitiously called, who are themselves the objects of charitable assistance, ought never to be solicited to contribute; but there is a 'numerous and important body of persons,' as has been well observed, 'who cannot indeed subscribe their guinea a year, but who are as able as they are willing to take some share, proportioned to their means, in the holy efforts of Christian love. There is no reason why the humbler orders of society should not partake in our labours, and share our triumph. We have no right to monopolize the commerce of benevolence. There may be as much real charity in the breast of the labourer, as of the scholar or merchant, to which justice has hitherto never been done. By inviting them, therefore, to subscribe their smaller sums, you present to them a noble stimulus for their endeavours; you promote a higher tone of general morals; you raise them to a participation in all the good that is now on foot in the nation; you find a suitable object for the activity of their minds; whilst, at the same time, you are so far from injuring them by allowing them to make those voluntary contributions, that you induce a habit of economy, which, so far as they are concerned, is of itself a handmaid to almost every other virtue.'

"These are the indications of a deep interest in the success of Missions which revive the spirits of your Committee and strengthen their confidence in God. As the time appointed in His infinite wisdom for gladdening the nations with his Divine Word approaches, we may expect to see the corresponding openings of his providence; and these will be met by the willing hearts and liberal hands of his faithful servants.

"The progress of the Society has been unusually rapid: it has been like the sudden start of youth into manhood. Its average income for the preceding thirteen years since its formation, did not reach £,000. per annum; that of its thirteenth year was little more than \$000.; but the income of its fourteenth year is between 11,000. and 12,000."

(To be continued.)

CAPE OF GOOD HOPE.

A half-yearly Report of the transactions for the half year preceding the first of January last, of the Bible and School Commission, at the Cape of Good Hope—of which his Excellency the Governor and Commander-in-Chief is patron; and his Honour the Lieutenant-Governor, president—has recently reached us.

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The Committee observe, that if this report should be found to contain very few interesting details, nor give account of any great progress in the work, in which they are engaged, it ought to be considered that the operations of the Board have only just commenced;—that the objects requiring attention were manifold;—that the funds, though the contributions in the end have proved liberal, were collected gradually;—that the correspondence with Europe is very slow, and impeded at present;—and that, therefore, it has been impossible to effect much in so short a time, and with these difficulties before them.

The receipts during the last year had amounted to near \$3,000 rix dollars.

The endeavours of the Commission had been chiefly directed towards the establishing of a Free School in Long-street, Cape Town, upon the new plan of education. The school was then educating 87 boys and 65 girls, making together 152 children; besides 22 grown-up persons and apprentices, who attend the school in the evening. The Committee lament that a considerable proportion of these children did not belong to those classes, for whose more immediate benefit the Free School was founded: measures had, however, been taken to ascertain the number, and ensure the attendance of the real poor, who had neglected, till now, to avail themselves of the opportunity given them. The establishment of a similar school, at Simon's Town, was in contemplation. A teacher, well acquainted with the Lancasterian mode of education, was hourly expected from England; application to this effect having been made by his Excellency the Governor to the Colonial Agent in London in August last. Besides this, several schoolmasters from the country districts had attended the Free School in Cape Town, and had thus had an opportunity given them of becoming acquainted with the new mode of teaching. Indeed, many of the masters had already introduced the leading peculiarities of this system into their schools, and the accounts which had been received from the country, concurred in stating the most favourable and encouraging results.

As to the distribution of Bibles, the Commission had been much limited in their exertions from want of books; though they had not failed to avail themselves of every opportunity for the purchase of small quantities of English and Dutch Bibles and Testaments, and of Dutch and English school-

books. They had been assisted by the Government Printing-press, in procuring a supply of English and Dutch alphabets, spelling-books, and reading lessons.

The Committee regret, that they had not had the means of satisfying all the demands for Bibles, Testaments, and school-books, made by the respective ministers and schoolmasters in the country districts, but flatter themselves that they should soon be enabled to do so, a large supply having been written for to their agent in England. From the great and increasing prevalence of Mahometanism, especially among the lower orders in Cape Town, the Committee think themselves called upon to make every effort towards the dispersion and comprehension of the Scriptures among this class of the population.

The Report thus concludes:—

"When the Commission call to mind the great and almost incredible success attending the new mode of education, they see it coupled with the most promising and extensive advantages. Surrounded by nations yet in darkness, they would offer to them the blessed Gospel of salvation. The new mode of education, manual, expeditious, and full of life, seems, of all other means, most likely to fix the mind, and interest the feelings, of an active yet uncivilized people. Of this the Committee are fully aware; nor will they leave the interesting subject much longer a question.

"By means of teachers educated on the new system, and subject to the control of the Bible and School Commission, they are encouraged to think that they may thus be able to extend the knowledge of Christianity, of civilized language, and of useful arts, to the different and unenlightened tribes of Southern Africa. The Committee cannot but feel persuaded, that the most promising and effectual method of converting a barbarous people to true religion, is by imparting to their minds a love, and a susceptibility, of knowledge, and by transforming their arrogant, plundering habits into those of order, honesty, and industry.

"Extending thus their views, the Commission do not, however, overlook the more immediate, and the more imperative duty of affording education and dispersing the Scriptures to the Colony in particular. What they have already done in this respect is now submitted to the judgment of the public;—what they will do hereafter is left to the candid to determine."

been determined and decided upon to be carried out in the future.

VIEW OF PUBLIC AFFAIRS.

FRENCH SLAVE TRADE.

THE passing month has in some degree developed the plans and intentions of the French with respect to the African Slave Trade, and the Island of Hayti.

On the 29th of August, a circular letter, issued from the Administration of the Customs, informing the French merchants that the Slave Trade is now re-established in all its ancient privileges, and may be carried on from such ports as have a public bonding warehouse. The merchants are allowed to export all the foreign merchandize required for this trade, as well as the articles of interior growth or fabric, including arms and ammunition, free from duty. This exemption is extended to the provisions required both for the crew and the slaves. The merchants must enter into a bond to employ the whole of their lading in the purchase of Negroes: they must prove the extent of their importations into the French colonies, by specified certificates; and the number imported must be at least equal in value to the goods exported. The trade in Blacks (*la traite des Noirs*), and likewise the trade of the French colonies, is permitted to be carried on only in French ships. And the Negroes may be imported not only into Martinique and Guadeloupe, but into all the other French colonies of which the Government shall have recovered possession.

The first thing which strikes us with dismay in this ordinance, is, that it contains no limitation whatever respecting the parts of the African coast to which these expeditions of blood and carnage are to be directed. We are the more disappointed and alarmed at this omission, because the public had been assured by Lord Castlereagh, standing in his place in the House of Commons, that the French Govern-

ment had pledged itself to prohibit the Slave Trade to all parts of the African coast where we could show that that trade had been effectually suppressed. But in this ordinance we cannot discover the most distant hint of any such prohibition, although both Governments must be aware, that, to comply with the spirit of the pledge given to Lord Castlereagh, the French Slave Trade should have been authoritatively restricted to the southward of the Equator, and the whole coast to the northward of that line should have been exempted from its ravages. Now, however, the French Slave Trade has been allowed to commence, without any reference to that engagement on the subject of its limitation, which, it was hoped, would have turned aside the overflow of misery and devastation from that part of the coast at least where some progress had been made in rectifying the former disorders. To that very part it is, as the most contiguous and convenient, that the trade will doubtless be now directed. And not only has no restriction been imposed on the French merchant in this respect, but an order, we have reason to believe, has already been delivered by our Government to the Count de la Chastres, the French Ambassador, for the immediate transfer to France of Senegal, Goree, and their dependencies. What, then, have we to expect, but that the next accounts which are received from Africa will announce the re-appearance of slave ships at Senegal, at Goree, in the Gambia, in the Sierra Leone, and along the whole space of intermediate coast; and that all the melancholy predictions contained in our Number for June last, will be fully realised, if not surpassed? We know, from the very best authority, that as early as the beginning of July the Moors on the banks of the Senegal

were exulting in the prospect of the renewal of their ancient atrocities; and that not only there, but along the whole line of the Windward Coast, the chiefs and Black traders, who had begun to reconcile themselves to the new and better order of things which had been established there, were eagerly listening for the first rumour of the revival of the French Slave Trade to abandon their peaceful employments, and to commence in Africa the preliminary work of pillage and death. We cannot but think that it would have been well if our Government, not only had refused to surrender her African settlements to France, but had interfered to prevent the sailing of a single slave ship from her ports, until her engagement respecting the limitation of the trade had been carried into effect. For, even supposing that this point should hereafter be effected, still how are we to repair the mischief and the misery even of the next six months of unrestrained Slave Trade on the northern coast of Africa? The agriculture, the fair and legitimate commerce which had been created, completely paralysed;—every benevolent institution overthrown;—the conductors of those very institutions, perhaps, seduced into the ranks of the slave traders, and perhaps contriving how to make the objects of their former care its first victims;—the general security destroyed;—the fair face of the country deformed by conflagration;—contention, and profligacy, and pillage, every where prevailing;—and all our opening prospects of good quenched in the blood and desolation of Africa!—We sicken at the anticipation! Would to God it were but one of those day-dreams of horror which a vivid imagination may create! No! No! These are, on the contrary, dreadful realities. They are not the colouring of a heated fancy, but the sober description of the matter of fact; the unvarnished statement

of the necessary adjuncts of this accursed traffic; what has been, what will and must be, while this wide-wasting calamity is permitted to pursue its unrestricted course.

But we must turn to St. Domingo, the colony, avowedly, with a view to which the Slave Trade has been revived by France.—A petition had been presented to the Chamber of Deputies, by the former colonists of St. Domingo, calling its attention to the state of that island. The petition was referred to a Committee, the chairman of which reported to the House, on the 16th instast, the result of their deliberations. The chairman was General Desfourneaux, who had formerly served in St. Domingo, and who, it is said, had been named the new Governor and Commander-in-chief of the colony by M. Malouet, the late Minister of the Colonies, whose death was announced about a fortnight ago. The reporter begins with a most unfair and exaggerated statement of the commercial advantages which had accrued to France from the possession of St. Domingo, and which are displayed in such a manner as to excite the cupidity of all classes of the community. *We*, in this country, know, by dear-bought experience, the real value of West-Indian property, the cost to the country at which it is defended, and its general unproductiveness, not only to the planter, but to the merchant who may be so imprudent as to become his creditor.—The reporter next proceeds to examine the means of re-establishing the colony of St. Domingo. There has as yet, he observes, been no authentic information obtained by Government respecting the dispositions of the chiefs who divide this colony between them; but he knows Christophe and Pignon well enough to believe that they would be eager to acknowledge the sovereignty of the King. In that case, the King should be entreated to grant to them, and to various other Negro chiefs, other

he names, all the marks of honour and all the pecuniary advantages which befit their situation and that of the colony. As this hope, however, may by possibility be disappointed, the Chamber ought, with a view to all events, to pray his Majesty to send a sufficient amount both of land and sea forces to occupy the colony, and to hoist there the white flag as the signal of a general amnesty. Taught by the experience of past failures, such an expedition could not now fail to be crowned with success. And if even the most tranquillizing assurances were received respecting the intentions of the chiefs, it would still be necessary to transport thither, along with the colonists, a sufficient force to put them in possession of their estates, and to secure them in it. The reporter confidently promised a happy result from the proposed expedition, whether it were necessary to use force, or the proprietors were reinstated with the general consent of the population. To ensure this success, however, several things were necessary.

"The Government must commence its operations by entering frankly, and in good faith, on the great question of the condition of the Blacks (*"Il faut aborder franchement et loyalement la grande question de l'état des Noirs."*) It must make to the Blacks all the concessions which the progress of civilization in Europe, combined with the well-being of the colony, will require. The Blacks must be made to feel, that France requires from them regular and assiduous labour, confined to the plantations to which they belong, without wandering or disorder: a labour, however, which shall be paid for, and which shall be accompanied by liberal treatment. The colonists must return to their country, with the desire to draw thence an income, by making them productive; and to compensate their labourers with humanity and kindness. The position of the colonists had

stated, that delay would new difficulties; and required, for the re-estate their estates, fresh funds, could not obtain without concessions which should satisfy existing claims on their part of the persons who make them the necessary. The reporter observed these statements had appeared in the Committee to be founded. With a view to obviate delay, and to take advantage of the most healthy season, he stated that the expedition for the beginning of November the colony, torn by intestine war, was rapidly verging to anarchy, and, under the influence of a found and secret policy, approaching the end made it by the commercial rivalry nation, France could not remain inactive. He therefore proposed to the Chamber, to pray the Emperor to present to them laws for the prior regulation of St. Domingo, well with a view to the tranquillity there, as to those hereafter be introduced in the civil and political of all colours, possessed in the colony; and for the order in which the the colonists should be enforced repayment. He proposed, that his Majesty also be entreated to take necessary measures for sending colonists to St. Domingo, then such sea and land should be required to be issued to the effect. After this exposé, on naturally be anxious to authentic information present state and future of Hayti, especially to be the hinge on which trading speculations of turn. The re-possession of this island for its favourite objects with and in the expectation that, they have been

plunge anew into all the horrors of the African Slave Trade. They have incurred the disgrace and the guilt, however, of recommencing this criminal traffic for the sake of an object which we do not scruple to pronounce to be unattainable: Hayti, or the French part of St. Domingo, is occupied by the African slaves, or their descendants, who formerly killed its soil, under the impulse of the lash, for French masters; but who, since the year 1791, have been emancipated from bondage, and are now the proprietors of that very soil formerly watered with their blood and tears. Their number is estimated at about 600,000, consisting entirely of Blacks and People of Colour. Since the death of Dessalines, in 1806, they have been unhappily divided into two rival states, one under Christophe, occupying chiefly the northern, and the other under Petion, occupying chiefly the southern part of the island. The capital of the former is Cape Henry, formerly Cape François, and of the latter Port-au-Prince. For several years a sanguinary war was carried on between these rival parties, in which Christophe had perhaps the advantage; but still their forces proved to be on the whole so nearly balanced, that there was little prospect that in any short time one should be able finally to prevail over the other. In this case, too, it must have been obvious to both parties, that the continuance of the war would in the end have enfeebled them so much, as to make them an easy prey to their former oppressors. A Haytian author, the secretary of Christophe, who has published a History of recent events in that island, makes this observation with much feeling: "Ici nous," he observes, "la réflexion la plus triste pour humanité. Nous savons que nos dissensions font la joie des amis de l'esclavage; que nos tyrans communs en veulent à nos jours; qu'ils ne calculent pas moins qu'une annihilation totale de la population d'Hayti, qu'ils voudraient pour eux-mêmes."

placer par des nouveaux malheureux transportées des contrées Africaines. Nous connaissons toute la profondeur de leur sceleratesse, et nous nous empressons, à l'envi, de les servir efficacement, en nous entre-détruisant nous mêmes. O délire des passions! O inconcevable fatalité! Où n'emportez vous pas les hommes qui écoutent les factices illusions de l'ambition? Ne craignons nous pas que nos ennemis ne nous appliquent justement ces vers :

Et prodigues d'un sang qu'ils devroient
ménager,
Prennent, en s'immolant, le soin de nous
venger."

In consequence, probably, of this conviction, strongly felt on both sides, hostilities have of late been suspended, as if by mutual consent; and although there has been no formal armistice, perfect tranquillity has reigned throughout the island. The French newspapers, indeed, have industriously circulated reports of recent battles between the rival chiefs, but they are utterly without foundation. At the beginning of August last, the date of the latest accounts, no action, nor any hostile movement, had taken place for near three years.

Under these circumstances, both Christophe and Petion appear to have applied themselves with great assiduity to the improvement of the population under their government; to the encouragement of industry and good morals and the increase of knowledge among them, and to the preparation of adequate means of defence against any attempts the French may make on their liberty and independence. We could produce many proofs of the rapid progress which has been made in these objects. One of the most striking we have met with, is contained in a small book, of 120 octavo pages, printed at Cape Henry a few months ago, which has just reached us. The typography is highly respectable. It is entitled "*Affirmatif Royal d'Hayti pour l'Année 1814.*"

From this we learn, that Christophe on the 26th of March, 1811, assumed the title of king, and has since surrounded himself with all the usual appendages of royalty. But perhaps we can in no other way give our readers so complete an idea of the state of order and civilization which prevails in Hayti, as by laying before them an analysis of this work.

It commences with a calendar for the year, containing all the usual information which calendars are intended to give, and, among the rest, the *Sainte-Days* of the Romish calendar. We have also the Festivals of the Patron-Saints of the 54 parishes into which Christophe's dominions are divided, as well as the National Festivals, of which there are seven, viz. the Festivals of Independence; of the Foundation of the Monarchy; of the Coronation of the King and Queen; of the Birth-days of the King, Queen, and Prince Royal; and of Agriculture.

The calendar is followed by a very brief sketch of the kingdom of Hayti. The principles of the feudal government, we are told, are unknown; but titles of hereditary nobility, and the royal and military order of St. Henry, are the recompences destined for those who devote their lives to the public service, or who shed their blood for their king and country. A great Council of State, and a Privy Council composed of the great dignitaries and other officers of the kingdom, consult on such matters as the king submits to them. The business of the state is conducted by four Ministers, viz. of War and the Marine, of the Finances, of Foreign Affairs, and of Justice; and a Secretary of State. The *etite* of the army, equipped with the utmost care, forms the Royal Guards. The army itself is insured to war, and well disciplined: its battalions are always complete; its officers of tried valour and skill; and the military employment is that which is the most highly honoured in Hayti: it is the great object of the ambition of parents for their children. "The legislation consists of a code of laws, simple, clear, precise, and adapted to the manners, usages, and character of the people." "An agricultural code, a thing unattempted among other nations, which it has occupied the main solicitude of the king to regulate the reciprocal duties of proprietors, tenants, and cultivators; the police of the plantations; the culture and preparation of the different products of the soil; and, in short, the whole rural economy of

Hayti. The principles of this code are laid in justice, equity, and humanity. The labourers have been restored to the rank of *Freemen*. Industry is encouraged, as the parent of virtue; and idleness repressed by law, as the source of vice. In short, the traces of the former odious system have vanished for ever from the soil of Hayti." The Government does all in its power to encourage agriculture, as the grand source of prosperity. But, besides this, various manufactures have been established, with a fair prospect of success. Great attention is paid to morals and manners. Marriage is honoured, protected, and encouraged: no Haytian who is unmarried can fill any place of distinction. Divorce is not permitted. The Catholic religion has resumed its splendor: the hierarchy consists of an archbishop, three bishops, and a curé in each parish. Great encouragement is held out to foreign merchants to settle in Hayti: the king is ready even to assist them with capital, and many have already received important aid from him. "This is, perhaps, in the present day, the only government, which, in consequence of the strict order introduced into the finances, not only owes nothing, but, on the contrary, is a creditor for immense sums."

We now come to the "*Livre Rouge*," the "*Court Calendar*," of Hayti.

The first chapter is entitled "the Royal Family," and gives the usual particulars respecting Sa Majesté Henri Roi d'Hayti et Sa Majesté Marie-Louise Reine d'Hayti; their children, of whom there are four, two sons and two daughters; and the princes of the blood.

The second chapter contains the names and titles of the great officers of state. We give a specimen:—

"Son Altesse Royale Monseigneur le Prince Noële, Colonel General des Gardes Haytiennes."

"Sa Grace Monseigneur le Duc de Plaisance, Grand Marechal d'Hayti."

"Son Excellence Monseigneur le Comte de Limonade, Ministre des Affaires Etrangères et Secrétaire d'Etat."

"Son Excellence et Reverendissime Monseigneur l'Archevêque, Duc de Pains, Grand Aumônier du Roi."

"M. le Baron de Sicaud, Grand Maître des Cerémonies."

The third chapter contains a list of the nobility, comprising, besides the princes of the blood, of three "*Princes du Royaume*," eight dukes, twenty counts, thirty-seven barons, and eleven "*chevaliers*."

The fourth chapter gives us the Household Establishment of the king, queen, prince-royal, and princesses royal, and the king's household troops. We observe here an enumeration of no less than nine royal palaces and eight royal châteaux. One of the palaces is called "Le Palais de Sans-Souci," and one of the châteaux, "Le Château des Délices de la Reine." We find the usual number of chamberlains, "écuyers," secretaries, librarians, pages, "grands veneurs," "aides des cérémonies," governors of palaces, physicians, surgeons, "v. dames du palais," &c. &c. The "Ministre Militaire du Roi" commands of the "Etat Major General," a corps of horse artillery, two companies of body guards, three squadrons of light horse, and a regiment of grenadier infantry, consisting of five battalions.

The fifth chapter contains a list of the grand council of state and the privy council. The grand council of state forms also the high court of justice for the trial of royal or noble delinquents, and of public functionaries charged with malversation in office. To it is also committed the trial of treasonable attempts or conspiracies; and it forms, moreover, a court of appeal from the inferior tribunals.

The sixth chapter contains an account of the royal and military order of St. Henry. The order is endowed with an annual income of 300,000 livres.

The seventh chapter contains a detail of the different departments of the state, the secretary of state's office, the chancery, the department of war and marine, that of the finances and the interior, that of justice, and that of grand admiral.

The eighth chapter is entitled "The Clergy." Here we are told that the Roman Catholic religion is the only one recognised and publicly exercised at Hayti. The Archbishop (who was consecrated by the Archbishop of Palermo) has a chapter, a seminary, and a college, attached to his metropolitan see, which are all well endowed. He has also three archiepiscopal palaces assigned to him. The bishops have each a chapter and a seminary, endowed with considerable revenues. "The royal and parochial church of Sans-Souci," we are told, "is a majestic structure, erected by the king, and stands a monument of his royal munificence and piety." The parochial duties are stated to require a numerous clergy, but Hayti "stands in need of evangelical labourers." Encouragement is held out to pious priests to repair thither. The

Pope has been supplicated to confirm these ecclesiastical appointments.

The ninth chapter is entitled the "Military Organisation of the Kingdom," and occupies fifty-seven pages. It contains a list both of the army and navy; the army consisting of fifty battalions of different arms, and the navy of two rear-admirals, two "chefs de division," two "capitaines des vaisseaux," four "capitaines des frégates," &c.

The tenth chapter gives a list of the intendants and officers of the finances, customs, &c.; of the surveyors of gardens, waters, forests, buildings; of the directors of the mint; superintendents of weights and measures, &c.

The eleventh chapter contains the "Organisation Judiciaire;" a list of the "Cour Souveraine," and the barristers and solicitors of the superior courts; of the judges and officers of the courts of admiralty, and parochial jurisdictions; and of the notaries, scribes, and auctioneers.

The twelfth chapter details the regulations of the post-office.

The thirteenth chapter is entitled "Instruction publique." There is a royal military school established at Cape Henry, the professors of which are paid by the Government. They teach reading, grammar, geography, history, military tactics, mathematics, drawing maps, fortifications, &c.; and the pupils are trained to all kinds of military exercises. In every town or village of the kingdom there is established a school, where are taught the French and Latin languages, geography, history, mathematics, drawing, and "les arts d'agrément." The King gives to each grammar for a school-house, rewards the most zealous teachers, and gives annual prizes to the most distinguished scholars.

The fourteenth chapter is entitled "Les Beaux Arts," and contains a list of the Royal Academy of Music, and of the "peintres du Roi."

The fifteenth chapter gives a list of the performers at the "Théâtre Royal," and the sixteenth, a list of the persons who have charge of the royal breeding studs, and flocks of sheep.

The whole closes with an account of the "Etiquette of the Court"—the ceremony of presentations and audiences; of levee days, which are fixed for every Thursday, at ten in the morning; and of drawing-room days, which are fixed at five in the afternoon of the same day. Petitions may be presented to the King, to which an answer will be

1814.] *View of Hayti, &c.*—
given on the following Thursday. One of
the rules is this, "La bienveillance ne permet
pas que l'on salue personne devant leurs
Majestés."

This long sketch refers, it is true, ex-
clusively to that part of St. Domingo
which is under the government of
Christophe; but we are assured,
that the organization of that part
which is under Petion, though dif-
ferently and somewhat more mo-
destly constructed, is not less com-
plete. Petion bears the title of Presi-
dent, and shares his power with a
popular assembly. No titles of nobili-
ty have been adopted by him. There
exist, however, the same gradations
of military rank, the same distribu-
tion of administrative offices, the
same care in keeping up and dis-
ciplining a military force, and the
same solicitude on the grand subject
of public instruction. It is to be
doubted whether Hayti, if a few
years of peace were granted to her,
would not possess the most-generally-
instructed population on the face of
the globe.

Will any man believe, that such a
people as this are either to be re-
joiced or forced into the wearing
again of the French yoke? But we
are not left to our own conjectures
or inferences on this point. Gene-
ral Desfourneaux, indeed, complains
of a want of precise information,
and pleases himself and the Cham-
ber of Deputies with we know not
what absurd and unfounded hope,
that not only will the good and loyal
chiefs do homage to France, but
that the intelligent, the wealthy, the
valiant population of St. Domingo,
(the swords still in their hands
with which they asserted their in-
dependence in the hearts' blood of
one of the most numerous and best
appointed armies which ever in any
period of the world crossed the At-
lantic,) will permit a French force
to prescribe to them the hours and
conditions of labour, and to reinstate
the planter and his cart-whip in
their former plenitude of abused
power;—that they will relinquish, at
the bidding of these intruders, pro-
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erties at least as fairly acquired as
those bought in France at the na-
tional sales and confirmed to the pur-
chasers by the new constitution;—
that they will exchange the ease,
the comforts, the luxuries, of their
present situation—the pride, and
pomp, and circumstance of their
military array—for the tender mer-
cies, already too well known, of
French planters, attorneys, mana-
gers, overseers, and drivers. But,
we repeat, we are no longer left to
conjecture on this point. We have
seen and read the original dispatch,
of which the following is an extract:
a dispatch, which would reflect credit
on the bureau of any minister of state
in Europe. It is from Le Comte de
Limonade, the secretary of state and
minister for foreign affairs of Chris-
tophe (we beg his pardon, Henry I.)
to M. Peltier in London; and is
dated from the palace of Sans-Souci,
the 10th June, 1814.—

"Sir,—Your dispatches of the
21st of March, 5th of April last, and
their duplicates, reached me by the
English brig Vigilant, Captain Flap-
nagan, which entered the port of
Cape Henry on the 19th of May,
and by the Bedford, Captain Stuck-
field, and the Smolenak, Captain
Jowsey, which entered yesterday,
bringing me your Ambigues, Ga-
zettes, and other papers, &c.

"I have laid these dispatches
before the King, who heard them
read with all the attention which
they merit.

"The details which you give us
of the great events that have taken
place in Europe, and particularly in
France, has afforded the King much
satisfaction. The King, who had
attentively observed the train of
events which took place after the
retreat of Napoleon from Moscow,
and successively those of Germany,
had concluded that Napoleon, with-
out the entire support of the French
people, by a levy en masse, could
never make head against his nume-
rous enemies, who were so much
the more formidable, because they
were instructed by experience; be-

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cause they had long standing quarrels to revenge; because the safety and the honour of their thrones were at stake; because they felt the necessity of uniting, to form a mass of active force which nothing could withstand. His Majesty, calculating the immense losses sustained by the French, and the new sacrifices which it would have been necessary to make, foresaw that if Napoleon was not seconded by the people, he would inevitably sink. His Majesty thought, besides, that if Napoleon fell, he would not fail to bury himself under the ruins; but his Majesty could never have divined that he would have closed his career in a manner so little worthy of a soldier. His Majesty's prognostics have been partly verified in the subjugation of the implacable enemy of the world; but the repose of the world will never be secure while Napoleon lives.

"In the return to philanthropic principles, which the Governments of Europe appear desirous of adopting, his Majesty perceives new means of security to his kingdom. His Majesty, however, since the expulsion of the satellites of Napoleon from the soil of Hayti, has never ceased preparing himself for war, and for the most obstinate resistance, in the event of an invasion of his kingdom. His preparations have been still farther augmented by the complete organization of his troops, the provisioning of his fortresses, and other means of defence; which have been recently taken since the first overtures for peace between Napoleon and England through the mediation of Austria, which we learned here from the newspapers; and especially in consequence of the various notices and valuable information which you have given us, and which have enabled his Majesty to take all suitable measures.

"If, on the one hand, the policy of his Majesty has led him to measures of prudence required by his safety, he has not, on the other, neglected to cause cultivation to flourish, as you will be convinced by the enor-

mous quantity of colonial produce which issues from the ports of his kingdom.

"You must have seen, from various acts of his Majesty's Government, since his accession to the throne, that his Majesty has never confounded the French people with the Governments which oppressed them. To peaceable merchants he has always offered security, protection, and commerce, at the same time that he was determined to repel every kind of enemy who should attempt to reduce us to slavery.

"You may declare, sir, as you are now authorized to do, that his Majesty will with pleasure receive the vessels of French merchants which shall be legally cleared out for the ports of Hayti; they shall be protected and treated like the subjects of other friendly powers who trade peaceably with Hayti, provided they punctually conform to the laws of the kingdom. You may give this assurance to the French merchants, and even publish it in your journals.

"A new order of things arises: his Majesty embraces the consoling hope of finding a just and philanthropic government, which, convinced that force is powerless to reduce us to subjection, will not forget, among our claims, that of having combated its most implacable enemy from the commencement of his reign to his fall, and never having listened to any of those proposals which his agents from all countries have made us. His Majesty flatters himself that he will find humane sentiments in a Sovereign instructed by misfortune.

"In our state of uncertainty as to the measures of the new Sovereign of France, with regard to us, we cannot take any direct course of step, as you invited us, until we are positively informed as to his intentions. It is for you, sir, who with unbounded attachment and fidelity have constantly defended the interests of the too-long-unfortunate Monarch whom you serve; it is

for you, who are much attached to the cause of King Henry, and who possess information respecting this country, to prepare the channels by which the two Powers may come to an understanding for their mutual interest, and the benefit of their respective subjects. When this is done, you need not doubt that his Majesty will listen to such just and reasonable proposals as may be made to him, and will hasten to appoint an accredited representative, to stipulate for his interests, and those of his kingdom.

“(Signed) DE LIMONADE.”

The feelings entertained in the south of St. Domingo are not less unequivocal than in the north: witness the following letter from an English merchant of Port-au-Prince, the capital of Petion's government, dated 1st of August, 1814.

“The present is to give you some idea of our situation and prospects since the late great change of affairs on the continent. I really anticipate with feelings of horror, the scenes of bloodshed and massacre that must take place in this island, in the event of the French attacking it. The people of this island, according to their present feeling, could not bear with patience any proposal from France inconsistent with principles of independence. I have been on intimate terms with President Petion for years, and can assure you, a more virtuous and amiable man I never knew. He is the idol of the people, and their confidence in him is unbounded: but even he would be removed from power, were he supposed capable of a wish to transfer this colony to France. Our information leads us to expect an attack about December. It has been officially notified by Government, that on the first appearance of the enemy, fire will be communicated to all the buildings in the cities, and every thing destroyed. With this information we have the consoling promise, that whenever the enemy is driven out, and the finances put

in order, we shall all be paid our debts and losses.

“It is, indeed, a sight that makes humanity shudder, to see the preparations making for the destruction of the cities, and every thing in them, not portable, to the mountains. The arsenals are filled with torches ready to be lighted. If a suggestion is whispered at the Government-house, questioning the policy, the reply is, ‘Look at Moscow;’ adding, ‘that had Moscow not been destroyed, Napoleon would still remain the despot of Europe.’

“I confess the reasoning appears sound. For my own part, I hope I shall so far close my affairs, that I shall not be an eye-witness to the tragical scenes that must take place here. The two parties, those of Petion and Christophe, can bring into the field upwards of 80,000 fighting men, in the event of a French invasion; and the soldiers are inured to fatigue and danger. In truth, I have witnessed, in the siege of this city, acts of bravery in whole regiments, that would do honour to the finest troops in Europe. All their forts and strong places in the mountains are filling with cured provisions of the country, and ammunition. Such is the present state of Hayti, and such the preparations making for human destruction, and all under the administration of an enlightened, virtuous man. My soul sinks within me when I contemplate it. The idea of destroying so many human beings, is ‘neither charitable in conception, nor is it easy in execution.’ A few months will decide, whether the finest country in the Western World is to become a dreary desert, or a flourishing state.”

Is it possible that the king of France, himself just escaped from exile, should give his fiat to an attempt to restore slavery in St. Domingo, with the prospect of all the blood and misery which such an attempt must occasion? We fear it is. The colonial party are so powerful at Court, and in the House of Peers, that he

will probably think himself obliged to yield to their representations. He ought, however, to know, what are the real views of the men to whom he thus commits himself. Letters have been received in town, from many of the St. Domingo colonists who reside in Jamaica and in the United States, which admit that preparations for a vigorous defence were making in all parts of St. Domingo; that 40,000 men were already under arms; that in the north and in the south there was the same activity, the same determination to wage a war of unsparing, un pitying destruction, in defence of their freedom. But what is the language of these colonists on the occasion? One says, "Let them defend themselves: so much the better: then we shall have the pretence we seek for burning them like rats in their traps!" "Only be quick," another writes, "with bloodhounds, chasseurs, and supplies." "Let us carry away (il faut deporter)," says a third, "the whole of the population. The merchants of Nantes, in spite of the perfidious English, will soon furnish 500,000 Blacks to replace them." What madness and bloodthirstiness have we here united! Are these the men into whose hands Louis the Desired is about to commit his fame and the fortunes of his too-late-recovered throne? We pity him, that he is obliged by them to make a St. Domingo war a matter of question: we shall pity him still more, if he should think himself obliged to decide that question in opposition to all the charities of his own benevolent heart, and, we would add, against his own interests and those of France.

We rejoiced to perceive, by one of the minor Paris papers, that when Gen. Desfourneaux recommended "celerity" in fitting out an expedition for St. Domingo, murmurs of disapprobation arose among the Deputies. We hope that this is an earnest of such a vigorous opposition to the measure, as may

arrest the tide of blood, until the people of France shall be somewhat more enlightened respecting the ruinous, hopeless, and cruel conflict in which a few desperate adventurers would embark them. This hope is encouraged by the appearance of a publication on St. Domingo, by a Colonel Malenfant, who formerly resided for many years in that island. Making allowance for some dozen pages of invective against England, which might have been requisite as a passport through the censor's office, it contains much valuable information, and much sound counsel on the subject. In the statement of facts, there is a remarkable coincidence between him and the eloquent author of the Crisis of the Sugar Colonies, the Opportunity, and the Life of Toussaint Louverture. We shall probably recur to this important work in our next Number: in the mean time we must content ourselves with a single extract:—

"It was always my opinion," says this writer, "that we ought not to attempt to recover St. Domingo by force of arms. I stated this in a memorial which I presented to General Leclerc just before he sailed. He paid no attention to what I wrote. He despised my advice. What was the result? He perished, with his whole army; and the colony, which, until then, had been preserved by Toussaint, was lost to France." He adds, that a new attempt of the same kind would only meet with more certain ruin, "because the Blacks are better armed, more habituated to war, more strongly fortified, more ably commanded, than they were at that epoch;" and, what is most material, "their hearts are ulcerated with the recollection of the cruelties which were then practised towards them, by *Noyades* *d la Carrier*, and even by casting them to dogs to be devoured alive." "Horrible as is this last assertion," observes an able writer in the Times newspaper of the 24th inst., "it unfortunately rests on too strong evidence to be doubted; and, con-

sequently, in every French soldier, that may land on their coasts, the Haytians will think they see a monster prepared to treat them with similar enormity. It is in vain that M. Desfourneaux builds hopes on the divisions which exist among them. Every account, which we have received, agrees in stating, that the arrival of a French army would be a signal for the closest union between Christophe and Petion; that they have both adopted the same resolution, to burn the sea-coast towns, and retire to the fortified passes in the interior; and that they have unanimously sworn a *guerre à mort* to any invaders that shall touch their soil. Fortunately, the letter from the Haytian Secretary of State leaves open a path for amicable accommodation, which may eventually be far more beneficial to France than even the wildest dreams of the most infuriated colonists. Let us trust that this opening will be laid hold of; that instead of the land and sea forces, which M. Desfourneaux so blindly asks for, nothing but commercial undertakings, and friendly overtures, will be thought of; and that thus, at the approaching Congress, the great stumbling-block to an immediate and universal abolition of the Slave Trade will be removed."

This last suggestion reminds us to state, that, in our communications with persons lately arrived from St. Domingo, we have been most forcibly struck with hearing, that the circumstance which appeared to produce an instantaneous, concurrent, and unqualified determination, from one end of St. Domingo to the other, to resist French aggression in whatever form it should approach the shores of that island, whether in the shape of peaceful negotiation or of armed force, was the revival of the French Slave Trade. That very article, which the infatuated colonists dreamt was to restore St. Domingo to France, has probably sealed the deed of its everlasting separation. "France," say the Haytians, "revives the slave trade, avowedly with a view

to St. Domingo. She has resisted all the solicitations of England to abolish it. It has even been declared by the English Minister, that so immovably did she cling to this trade, that, with the sword at her throat, she would have renewed her desperate war rather than relinquish it. What, then, have we to hope from her professions, or her promises? Her measures, whatever she may pretend, have evidently this object, the re-establishment of slavery in St. Domingo. Why else bring slaves from Africa? Is it in the superabundance of her philanthropy to make them sharers in our freedom; or is it in the blindness of her cupidity to make us sharers of their stripes and chains? No! no! This concludes the discussion. Nothing now remains for us but independence or death." What a different impression would have been made on the Haytians, had France nobly renounced the African slave trade! Thus does profligacy, in this as in many other instances, bring with it its own immediate punishment.

We rejoice to see this great cause taken up by two advocates, who appear to have fathomed its depths, and to be fully equal to its conduct. The one (who has been already quoted) is a writer in the *Times*, who, during the last two or three weeks, has signalized himself by the accuracy of his information on this subject, and the rectitude and elevation of his general views. The other is M. Peltier, who, in his last number of *L'Ambigu* (No. 413)—a periodical work in French edited by him, and widely circulated both in England and on the Continent—has treated the whole question with unusual talent and intelligence. We strongly recommend his work to our readers, and, by way of supporting that recommendation, we shall give an extract from the close of the extended discussions in that number on St. Domingo and the Slave Trade. He addresses the following wise and salutary counsel to the planters of that island.

"If you must have estates between the Tropics, why do you not go yourselves, why do you not send your gentle overseers, to cultivate sugar, coffee, and cotton on the banks of the Senegal, in that settlement which the generosity of England has gratuitously restored to you? There you will only be twenty days' sail from the mother country. You will there have ten times the extent of territory to cultivate, which you could have at St. Domingo, and probably of a superior quality. You will there obtain in abundance industrious Blacks, who for moderate wages will cultivate your estates, without bringing ruin on the merchants of Nantes;

and the advances which Government would have to make, for the formation and complete establishment of such a colony, would not amount to half of what you would make it sacrifice uselessly, in order to place you in a capacity even to exercise your perfidy and vengeance. In the mean time, Nantes, Bourdeaux, and Marseilles would be gaining, by their peaceful commerce with Hayti, the means of making you those advances, for the restoration of your ruined fortunes, which they are unable now to make; and the produce of Senegal and that of Hayti would arrive together in the ports of France, without having cost one tear to humanity."

MISCELLANEOUS INTELLIGENCE.

Our report of public affairs for this month must now be very brief, so many of our pages having been devoted to the interesting subject of the French Slave Trade.

1. Parliament has been summoned to meet on the 8th of November. This circumstance has tended greatly to depress the funds; as the want of money is supposed to be the cause of this early summons. Omnium has reached a discount of 7 per cent.

2. Some severe battles have been fought on the borders of Canada; all of them, however, before any of the reinforcements from France had reached the scene of action. In one of these battles, our troops, after a long and sanguinary conflict, were victorious against superior numbers, and the American army was driven beyond the frontier. We have since failed in an attack on Fort Exile, by which we incurred considerable loss. A British force of 12,000 men had arrived at Quebec, from Europe. A large armament had assembled in the Chesapeake, and it was expected would lose no time in proceeding to Washington. The negotiations appear still to be proceeding with the American Commissioners at Ghent.

3. Monte Video has surrendered to the popular army; so that there is not now, in the province of Buenos Ayres, a single post held by the Royalists.

4. The war between Norway and the Allies has been happily closed, by an armistice, which promises to issue in the peaceful union of that country with Sweden,

5. The Pope appears to be busily employed in reviving the different orders and papal institutions which had been overthrown by the revolutionary torrent. He has issued a Bull, restoring the Jesuits to all their former privileges, and calling on all Catholic princes to protect and encourage them. He has, besides, taken measures for restoring the orders of regular clergy.—In France also, at least in the heads of her government, there are strong symptoms of reviving superstition; which, considering the state of public opinion in that country, is not particularly well adapted to give stability to the throne. What will the wits there say, and what can any rational man say, to the solemn consecration of the kingdom of France to the Virgin Mary?

6. The government of France is benevolently turning its attention to the reform of its prison system. We should have rejoiced more in this indication of philanthropy, had it not been unhappily contemporaneous with the ordinance reviving the Slave Trade, and with the proposition for turning St. Domingo into one vast charnel-house.

7. Just as this sheet was going to press, intelligence was received of the capture of Washington, the capital of America, and the destruction of all the national property in that city, after a brilliant victory obtained by 1500 British over 9000 Americans strongly posted.—Madison and his Ministers were spectators of the conflict.

OBITUARY.

REV. DR. BRUNMARK.

It has pleased God to remove suddenly from this life the Rev. Dr. Brunmark (a name well known in this country), in the midst of his successful exertions in the cause of the Bible both in England and in Sweden. He had not only extended the sphere of the Stockholm Bible Society, but had formed similar Bible Societies nearly throughout all the dioceses and provinces of Sweden, his native country; and had obtained for these societies the patronage of his Majesty the King of Sweden, of the Crown Prince, and of the principal heads of the Swedish National Church.

While eagerly pressing on towards the summit of his prayers and wishes, "that the Bible Institution in Sweden should furnish every man and woman with the *holy Scriptures*," he was too regardless of his health. He was engaged in these pursuits, when, travelling in the night from Stockholm to Upsala, the latter part of July last, he caught a violent cold and fever. He completed, however, his work at Upsala, and then hurried off to Yttermora, in Dalecarlia, where his venerable mother, and his beloved wife and children, were then upon a visit to his brother, the Rev. Mr. Brunmark, rector of that place. His fever increased to an alarming height; but still he persevered in his labours till the 31st of July, when, having been put to bed at 11 o'clock at night, this valuable servant of God expired in peace at half past five o'clock the following morning, the 1st of August, while his afflicted wife was standing by his bed-side, anxiously watching the alarming progress of the fever, now aided by gout in the stomach.

He has left a widow and three young children, daughters, who must now, unless effectually assisted, want even the common necessities of life. From his scanty income

as chaplain to the Swedish embassy in London, and minister of the Swedish church, he could not have made any future provision for his family; but he had for some time entertained a prospect of promotion; and the King of Sweden had actually appointed him to one of the largest livings in that country; but death has cancelled this preferment, and, with it, the widow's hope of daily bread for herself and children.

It is the testimony of several highly respectable gentlemen*, who knew the man well, that he gave himself up, without reserve, to the cause of God, and to the poor. He visited the poor of every country, in their cellars, their garrets, and when in prison. He had, for many years past, a levee of poor people, at his house in Wellclose Square, three times a week; and seldom less than from twenty to thirty attended; into whose cases he inquired, and would give them the best advice, if he could not always relieve them; whenever it was necessary, would visit them at their own habitations, sharing his own small income with the most necessitous; and was often the unwearied almoner of other benevolent persons. A letter received from his widow, states him to have been always a very great proficient in the art of foregoing most of his comforts, so that he could make out the sum he wanted for some distressed family, persons in

* These gentlemen, who are, Sir Digby Mackworth, J. Butterworth, W. Burls, J. W. Freshfield, J. Hughes, C. F. A. Steinkopf, A. Clarke, J. Poynder, S. Mills, J. Pitt, J. Reynier, E. N. Thornton, and G. Wolff, have opened a subscription for the relief of the widow and family of this benevolent man, and have undertaken to apply properly such sums as may be entrusted to them. These gentlemen have already subscribed one hundred and ten guineas among themselves. Subscriptions are received by Down and Co.; Hankey and Co.; and Hoares, Fleet Street.

prison, &c.; and that, during the last month of his life, his compassions had been unusually awake. "He seemed afraid to have one shilling by him, that he thought might be well laid out for some poor person. He was like one fearing to lose a day's interest if he kept back the mite that ought to be cast into the treasury of the temple. He was a man in ten thousand, as the poor man's friend. But he is now with God."

The Rev. Mr. Steinkopff, in writing to a friend respecting the death of Dr. Brunnmark, has thus expressed himself:—"Is it indeed true, that our estimable and beloved friend Brunnmark is no more! That indefatigable friend of God and man, whom we both had the happiness to know, to love, and to witness his zeal for the glory of God, and the propagation of his truth; his kindness to the poor, and laborious exertions for them; his truly pastoral love to his countrymen; his enlarged benevolence; his modest and unassuming manners; the sacrifice of personal convenience, comfort, and ease, which he was constantly making. He lived for God and his fellow-creatures, and he died in the service of that blessed Redeemer, in imitation of whose example he went about doing good."

"Our Bible Society, as well as other Christian and benevolent institutions, have sustained by his death a loss which can scarcely be repaired. And how mysterious, that he should die at the very moment

in which his prospects were brightest in every respect; when he found himself honoured with the most distinguished approbation by his king and country, and presented with a living so likely to improve his reduced economical affairs! But the Lord's will be done. As for himself, he has entered into the joy of his Lord: as for his family, the Lord will surely provide."

Clas Grill, Esq., the Swedish consul, and another Swedish gentleman, Mr. Sandmark, write in the same strain to C. Sundius, Esq.:—"Our mutual and highly respected friend, the late Rev. Dr. Brunnmark, was a member of the British and Foreign Bible Society; and, as you also know, Foreign Secretary, *pro tempore*, during the absence on the continent of the Rev. Mr. Steinkopff: and it may almost be said that his valuable life fell a sacrifice to his determined zeal of carrying into effect the noble views of that Society."

On this circumstance they found a hope, that many friends of that Institution will, as well out of friendship and just regard for Dr. Brunnmark, as from Christian benevolence, "stand up as protectors and advocates of the widow, the *destitute widow*, and the *three infant daughters*, of our late honoured and beloved pastor and friend. He has scarcely left one shilling's worth of what is valued on this side the grave, except the well-deserved name of 'the Good Samaritan,'—the Friend of God and the poor."

ANSWERS TO CORRESPONDENTS.

No Literary Intelligence can be inserted, which does not reach the Editor by the 20th of the month, at the latest.

THOMAS SCOTT; J. N. C.; P. M. P.; R. B. P.; *Æquus*; C. R.; and D. W. will be inserted.

P. C. F.; T. B.; C. O.; G. B.; and T. J. have been received.

The Obituary of Dr. Laue, has been excluded only by the length of the article on the French Slave Trade.

A CONSTANT READER has judged rightly as to the book on Education.

The Newspaper mentioned in a letter from York of the 19th of August, has never reached us: we should otherwise have been glad to avail ourselves of our respected Correspondent's hint.

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OCTOBER, 1814.

[No. 10. Vol. XIII.]

RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(Continued from p. 556.)

THE account for 1781 mentions the death of one of the Missionaries at Madras, Mr. Hutteman; and that fifty converts had been added to the Danish church at Tranquebar.

The account for 1783 records the death of another Madras Missionary, Mr. Breithaupt. Mr. Swartz's congregation at Trichinapoly had received an addition of upwards of one hundred; most of whom, he feared, had been compelled by famine to come to him. He had, nevertheless, given them the necessary instruction, and procured them some provisions. The teaching of them was attended with much difficulty, on account of the decrease of their mental as well as bodily powers from the famine; but he did not think it would have been consistent with the will of God not to have received them. The famine had been so severe, that a vigorous and strong man was hardly to be found. Hyder Ally had carried off many thousands of the inhabitants; besides which, many thousands died of want; so that it was not surprising to find, not only empty houses, but desolated villages.

In the account of 1784, it appears, that in Bengal Mr. Kiernander had baptised seventeen adult persons of different casts. The Rev. Mr. Hulse, chaplain of Sir Eyre Coote, the commander-in-chief, had given five hundred rupees to the Mission; Mr. Kiernander himself, one thousand; and his son, three thousand.

Mr. Swartz had daily conversed with the inhabitants, who had flocked in great numbers into the fort at

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Trichinapoly, to escape the unrelenting cruelty of Hyder Ally, in the hope of turning them from their idols to the living God. Only seventy-eight heathens and thirty-five papists had been received into the congregation, although they generally owned the superior excellence of Christianity.

The attention of the Society was directed at this time, to the wretched condition of the half-cast children in British India; and with a view to provide Christian instruction for some of them, they appropriated 50*l.* a-year for the support of a teacher, and proposed to receive contributions for this particular object.

In the account of 1785, is inserted the translation of a Malabar tract, extensively circulated by the Missionaries at Madras, with a view "to make heathens, or other people in the dark, sensible of their bad way, and to lay before them the principles of the Christian and true religion, and the glorious Gospel of Jesus Christ." The tract, which was written by Mr. Fabricius, is excellent; and it is published by the Society, as a specimen "of the mode of address used by the Society's Missionaries, to the heathen." We can only transcribe a part of it.

"What we have to say to you, is this. You know that there is one Supreme Being, the Lord of the whole universe; yet you name the names of many other gods and goddesses, and instead of worshipping him, or of seeking means to know him, you bow down to them, and worship them. But you ought well to consider whether what you do is right, and whether it will make you lucky or unlucky; and whether

there are any such gods and goddesses existing; or whether it is but a false imagination of yours, and a delusion of the devil, the author of all deceits and lies, whereby he leads people in the way to hell:—you ought to consider all this, because, if in so important a matter you are deceived, what will be the consequence?”

“When men, not respecting the most high and gracious God, from whom alone they have their being and subsistence, turn to other gods; and go after them, do they not commit thereby the greatest injustice and treachery?—Remember, with fear, what God will do to such, hereafter, on the great day of judgment.—Because, if the crime which a man committeth against another man, who is his fellow-creature, is punished, how much severer will the treachery against God be punished!—You are very cautious and circumspect that you suffer no loss in your temporal trade and estate, but why are you so entirely careless in the matter of the highest importance? The loss which by your idolatry you will suffer, is not the loss of worldly goods or substance, but the loss and destruction of your own selves, and everlasting anguish and torment in the other world. Be therefore prudent, turn to God, and seek his mercy; because, after death, no one will be born again into this world, as you perhaps, like many of your nation, think. The only time for your reconciliation with God, is this your present life.”

“Sin having blinded and intoxicated men’s minds, they have left the Lord, who made them; and instead of worshipping him, they have begun to worship sun, moon, stars, birds, beasts, &c. creatures, and to bow down to images of gold and brass, wood and stone, made by themselves. And, as holiness of life, commanded by God, doth not please their sinful and corrupt nature, their fancy makes them think that there are such wicked and law-

civious deities, as their wanton poets have painted to them in their fables, and as do agree with their vicious temper. But such deities have never existed; and how can such, whose lewdness and wickedness exceed that of lewd and wicked men, be gods to govern and judge the world? Can a shameless and scandalous man upon earth, be thought a proper person to govern one town only? Or will the inhabitants of a town suffer one to live amongst them, who is manifestly guilty of such infamous actions as your books relate of your gods?—See how great is the deceit by which the devil seeks to lead you to hell. Can there be any sin greater than that of worshipping infamous beings and devils, instead of the holy and righteous God, who hath made us, and who is our only Lord and Benefactor? Doth not your conscience tell you that the worshipping of such gods, and the bowing down to idols, which never see, nor hear, nor speak, nor move, is unbecoming men of sense?

“A beast knows its owner, by whom it is fed; but if a man knows not the Lord, by whom he is daily maintained, nor gives ear to that word by which God hath revealed himself to mankind, nor calls on him by prayers, but goes after a vain thing that gives him nothing, and calls it God, he is certainly the most deceived and unlucky man. But so long as you remain such heathens, the devil governs and deludes you, and makes you believe the greatest untruths.”

“Where are now those gods which they worshipped so long a time, and with so great a superstition in Greece and Rome? After the Gospel of the Lord Jesus Christ, the Saviour of mankind, whom God sent from heaven, was preached and published, all the worship paid with so great a pomp, in the said countries, to those gods and goddesses, is so entirely gone and vanished, that even their names are no more mentioned there. And where is now, in all the other Christian countries,

the worship paid there, in old times, of paganism, to so many different gods? If they had been gods, how could their service and worship vanish away? But as all these things were nothing but fables and vanity, nothing of them has remained. It being then certain enough that they were not gods, would it not be a want of sense to think that your Siven, Vishno, Brumah, Putliar, Amney, and others, who are worshipped in this country, are gods and goddesses?

“But now, dear friends, hear what we have further to say to you. The Eternal and Almighty God, your Lord and Maker, from whom you, as lost children, so long a time have gone astray, calls you still with great mercy to him again, saying, “Return, ye degenerate children, I am the Lord your God. Oh! have no other gods besides me: why do you like the way that leads to pain and destruction? Return to me, and I will change your corrupt nature by my Divine Spirit, the Holy Ghost.” Oh! be obedient to this Divine call, dear friends, because though, according to Divine justice, you have deserved, by your sins, eternal damnation, and none of you can, by any means make an atonement for it, there is, by God’s mercy, and by his mercy alone, a perfect good way, which God himself, by his goodness, hath made, and by which you can be cleansed from your sins, and not only escape the deserved punishments, but also become God’s beloved children.

“Oh! hear then, with all attention, the glad tidings of so glorious and happy a redemption, effected for you, and for all mankind. There is a Saviour who taketh away the sin, and removeth all the unhappiness and curse produced by it. He is the Son of God, and of the same immense and divine essence with God; but has been mercifully granted to be our Mediator between God and us. He came down from heaven, assumed human nature upon earth, and, bearing the name of Jesus

Christ, took upon himself the guilt and punishment of the sins of the world; and in order to redeem us, he himself innocently suffered on our account the pains and death of a malefactor, and sacrificing himself to God, satisfied for us to his justice, and arising again from the dead on the third day by his Divine power, ascended again into heaven, commanding this Gospel of the redemption of mankind to be preached to all nations.

“Whosoever now renounces the devil and his works, the wicked way of the world, and the uncleanness of sin, and believing in this merciful Saviour, the Lord Jesus Christ, turns to God, and is baptised with water, in the name of the Father, and of the Son, and of the Holy Ghost, the only true God in three persons, and yields himself up to him as an obedient child, his sins are forgiven, and he is made a child of God, and an heir of eternal bliss in heaven.”

When we consider, that this tract has been circulating throughout the southern peninsula of Hindostan for nearly thirty years, without having excited the smallest dissatisfaction among the natives, or having attracted the slightest animadversion from the vigilant police which subsists under the British Government, we have an additional reason for doubting the correctness of their views who would persuade us that nothing but insurrection and massacre, and the overthrow of British supremacy, can follow the interference, even in the way of argument or exhortation, with the native superstitions. If this tract, so long known and so long unnoticed;—known, through the medium of the Society’s Reports, to the first characters in the kingdom, and to many of the Directors and Proprietors of the East-India Company, without having drawn forth one word of censure;—if this tract were compared with those which, a few years back, seemed to the Bengal Government to be pregnant with disorder and

bloodshed, and which furnished, in 1813, such fruitful topics of declamation to some of our Anglo-Indian orators, it would be found to be not less reprehensible than these, on any of the grounds on which their sentence of reprobation was pronounced, if we except, perhaps, the ground of bad taste.

From the letters of Mr. Swartz, it appears, that at this period he had frequent communications with Mr. John Sullivan, then the Resident at Tanjore, and now, we believe, a member of the Board of Control, on the best means of promoting "the welfare of the inhabitants in their spiritual and temporal concerns;" and at the suggestion of that gentleman, he instituted several new schools, in which the natives, especially the principal natives, might learn the English language, and have "the salutary doctrines of the Gospel instilled into their minds." Mr. Sullivan addressed himself to the King of Tanjore on this subject, and the king not only consented to the establishment of such a school, in or near his fort, but promised to pay forty pagodas (16*l.* sterling) each month for its support.

We hear in this year, for the first time, of young Mr. Kolhoff, the same who still supplies the place of Swartz in India, and who then watched over the congregations at Tanjore, while Mr. Swartz was itinerating at a distance. At Ramanaburam, Mr. Swartz succeeded in instituting one of the schools recommended by Mr. Sullivan, to which the reigning prince of the province and his minister sent their children; and there also he preached the Gospel to all descriptions of persons. From the reigning prince he received a very kind reception.

The Report of the Society refers to a letter from one of their members, in which is the following passage:—"I have the pleasure to mention, that Mr. Swartz, the Missionary at Trichinapoly, has been the happy instrument, under God, of making many, both of the mili-

tary and of the natives, converts to true Christianity, not merely as an established mode of worship, but in the genuine spirit of the Gospel of Christ, not only to bear the sign of the cross in baptism, but really to take it up, and become true followers of their crucified Lord."

The number received into the Tanjore congregations, during the year, was one hundred and thirty-six; of whom, forty-six were adult heathens, sixteen adult papists, and the rest children.

(*To be continued.*)

To the Editor of the Christian Observer.

THE letter of your correspondent, FUTURUS, (No. for August, p. 438), must commend itself to the good sense and piety of all your readers. The very important question which he proposes cannot possibly, I think, be left in better hands than his own. There is, however, a subject somewhat connected with a right view of the Moral Law, to which I conceive the attention of your readers may be advantageously drawn; I mean, a high and disproportionate kind of doctrinal sentiment, sometimes to be met with, which appears to me to err, not so much by any broad and positive departure from essential truth, as by a partial and intemperate exhibition of it. It wants the holy meekness, the just proportion, the wise use which the Scriptures uniformly inculcate, and in union with which the doctrines of the Gospel ought ever to be exhibited. I would willingly avoid the use of obnoxious terms; but I hardly know how better to describe by a single expression, the system of opinions I have in view, than by calling it, a *crude Calvinistic theology*. It cannot be considered as either enthusiastic or antinomian, in the stronger sense of those words, but it partakes, I fear, not inconsiderably of both these evils. It is sometimes found to be adopted by persons, I most sincerely believe, of fervent and exemplary piety—men whom we cannot but

love, and whom we should strive to imitate; but it more commonly infects the minds of the young, the ardent, and the inexperienced; honest perhaps in the main, but greedy of novelty, rash in decision, and eager in maintaining what they have once asserted. It is indeed the deep conviction that all error is unholy, and will surely, though perhaps inassessably, operate to the injury of the Christian's faith, and obedience, and joy, that has determined me to address you on the subject. I will not, however, dissemble the difficulty I feel in attempting it. To expose the faults of persons whom I believe for the most part to be truly pious, is dangerous to one's own mind. It is not easy to do it in the spirit of meekness. It is not easy wholly to avoid the errors which lie on the opposite side. It is not easy so to conduct yourself, that others may acknowledge and feel, that your motives are really upright. It is not easy to preserve your intentions uncontaminated with what is wrong. I think there is scarcely a worse temper of mind than that which can dwell with pleasure on the infirmities and mistakes of our brethren. At the same time we are, surely, permitted to state with modesty and firmness, what we conceive to be a departure from the simplicity of Christ; especially where such a statement may be the means at once of vindicating the truth of God from the misrepresentation of adversaries, and of guarding the young Christian from adopting views, which, however plausible they may appear, will infallibly lead him from the purity and humility of the faith of Christ.

The sentiments which I am about to detail, I impute to no individual, nor any number of individuals, in their full extent. A tendency to them in very different degrees, may possibly exist, where the consequences of the whole system are little suspected. I merely state what I conceive to be plain and palpable errors. Those who are

candid enough to read my statements with attention, and compare them with the Holy Scriptures, though they should differ with me in judgment in some particulars, will yet, I should hope, receive them with the same spirit of affection in which they are offered, and fervently implore the grace and teaching of the Holy Spirit, on their re-consideration of the points to which they relate. On the system itself, I must beg leave to speak strongly and decidedly. A regard to truth will not allow me to palliate here. I really believe, that no one thing is more calculated to check the reviving piety of our days, and to provoke the Almighty to withdraw from us the light of his countenance, than the high and unmeasured doctrinal sentiments to which I allude; and the spirit and conduct with which they are too generally combined. Such sentiments and views, "will eat as doth a canker." And it is the duty of every sober-minded Christian to enter his protest against the adoption and propagation of them.

The chief errors of this crude system, appear to me to be these. 1. A disproportionate statement of the doctrines of election, predestination, and the decrees of God. 2. The inculcation of the atonement and righteousness of Christ, to the exclusion of almost every other topic. 3. The omitting directly to address the ungodly, and to call them to faith and repentance. 4. An excessive endeavour to produce comfort in the minds of those who are considered as sincere Christians. 5. A merely slight and general explication of the duties of obedience. 6. An unscriptural and highly dangerous view of the doctrine of final perseverance. 7. An unsound and fanciful method of interpreting the Holy Scriptures. 8. A censorious and positive temper in pressing their sentiments on others, and in condemning those who decline to receive them.

1. The first point, then, is a dis-

proportionate statement of the doctrines of election, predestination, and the decrees of God.—To the cautious and scriptural statement of these mysterious truths, I make no objection. I endeavour to do this myself on all occasions which appear to me suitable. I am persuaded they tend greatly to promote, as our Seventeenth Article expresses it, our joy, and love, and thankfulness, and obedience. But I can conceive few things more dangerous than the excessive and somewhat irreverent manner in which they are occasionally treated. I have sometimes heard language on these awful subjects, not only divested of all that deep humility which should mark every statement relating to them, but accompanied with a positiveness, and what appeared to me arrogance, which really made me tremble. In the holy Scriptures I see these doctrines stated occasionally only and briefly, to churches established in the faith, as the Ephesian, Colossian, and Thessalonian, or in the due and natural course of an argumentative exposition of the truth, as in the Epistle to the Romans. And I observe, that such doctrine is in every case brought forward, not in an abstract metaphysical way, but for some directly holy purpose. The general course of scriptural instruction does not proceed on the basis of these awful and mysterious truths, but on the plain and intelligible ground of God's revealed will to man, as a fallen indeed, but rational and accountable, creature. I apprehend, that for one verse referring to the secret decrees of God, there are an hundred which stand on the broad foundation of man's responsibility and duty. When, therefore, I listen to serious or conversations which perpetually insist on these points, familiarly adopt terms of very dubious meaning, and proceed throughout, not on the revealed will of God, but on his inscrutable purposes, I must be permitted to consider such a course as a deflection from the right way, as at vari-

ance with the example, and opposed to the simplicity, of the unerring oracles of truth; and I must beg leave to inform all who may be but superficially acquainted with these subjects, that the great body of pious ministers and Christians in the Church, and I believe also among the Dissenters, do most decidedly disapprove of such an injudicious mode of instruction, and are desirous of doing all they properly can to discountenance it, both by the declaration of their sentiments, and by their own practice.

2. The second topic is, *the imputation of the doctrines of the atonement and righteousness of Christ, to the exclusion of almost every other topic.*—To “know nothing but Jesus Christ and him crucified,” was the apostle's determination, as it must be ours. But the apostle's own conduct unquestionably shews that he comprehended in that brief definition a vast variety of topics subservient to his main design. And I conceive, we very inadequately fulfil the purport of the apostle's expression, if we content ourselves with a perpetual display of one or two points in the comprehensive doctrine of the Cross, to the neglect or exclusion of those numerous introductory or subordinate truths which are absolutely necessary to a just exposition, a clear understanding, and a profitable application of the whole subject. I know I ought to speak with caution, with peculiar caution, on this branch of our inquiry. The distinguishing character of our ministry, should be the doctrine of “reconciliation.” No other points should be so introduced, as to afford room to any considerate hearer to complain; that “Christ crucified” is not the prominent figure on the canvas. But I cannot for a moment doubt that it is our bounden duty to insist, also, on all these other scriptural truths which are necessary, in order to prepare the heart for receiving aright the doctrine of “Christ crucified,” and which serve to trace that doctrine out into its consequences, and

to guard it against abuse and misapprehension. I must believe, while I have the Bible before me, that the being and attributes of God; the evidences of Christianity; the reasonableness and responsibility of man; the spirituality and obligation of the holy law of God, its awful sanction and eternal authority; the offices of conscience; the doctrine of repentance and conversion to God; the influences of the Holy Spirit; the necessity of regeneration; the effects of faith in purifying the heart and overcoming the world; the properties of gratitude, love, joy, and peace; the nature of prayer and communion with God; together with a variety of similar points, are essential, though subordinate, parts of that pregnant expression, "Jesus Christ and him crucified;" and are, like the shades or the grouping of the figures in a painting, absolutely necessary to the illustration of the main subject of the piece. In fact, it has often appeared to me (for I cannot be silent where I conceive truth to be concerned), that a perpetual and somewhat wearisome repetition of a few topics, conveyed chiefly in certain current, but not very perspicuous, phrases, is a very inadequate way of giving instruction even on the exclusive points which are thus insisted on. The method pursued in the apostolic writings, is that to which I would ever adhere. There I observe simplicity and grandeur united in exhibiting the doctrine of a Saviour. There I see no unmeaning repetitions, no declamatory efforts; but the great and mysterious subject is unfolded in all its bearings; is accompanied with pressing exhortations to obedience; is relieved by all those numerous topics with which it stands connected; is placed in its just light, and guarded against the misapprehensions of the ignorant and licentious. When I compare with this method, the jejune theology of which I now complain, I do not for an instant doubt which is best calculated to

inform the understanding, and to sway the heart.

3. A further branch of this system, is, *the omitting directly to address the unconverted, and to call them to repentance and faith.*—I am aware, that some excellent persons would be unwilling to admit the truth of this observation. They imagine that they do preach to the impenitent. But in what way? Do they fully set before them the offers of mercy in Christ Jesus, and urge them by every argument to accept of those offers? Do they explain the nature, and press upon them the duty, of true repentance? Do they address men as reasonable creatures, with the same earnestness and importunity on the subject of religion, as they would on any point which affected their temporal interests? Do they employ the doctrine of the fall of man, and of his consequent inability to do any thing spiritually good, as the means of exciting him to pray to God for those sacred influences of his Spirit by which alone he can be enabled sincerely to repent and believe the Gospel? Do they display to their hearers the willingness of God to bestow his Holy Spirit on them that ask him, as an inducement to enter seriously on the work of religion? Do they unfold the holy law of God, for the purpose of leading them to form just views of their own character, and of their need of repentance and faith? Do they thus "commend themselves to every man's conscience in the sight of God?" I fear, that by the persons who have imbibed the general views I am now considering, few, if any, of these points are attended to, except in a very slight and cursory manner; and that they not only in practice omit all direct addresses to the ungodly, but in theory condemn such exhortations as unscriptural. They are, without doubt, glad that the unconverted should hear their sermons on the grace and love of Christ; they judge it expedient to denounce upon

them the awful sentence of the violated law; they will offer up sincere and fervent prayers for their salvation; but they do not, at least they do not frequently and fully, entreat men, with St. Paul, "to be reconciled to God;" they do not directly exhort men, as St. Peter did Simon Magus, to "repent of their wickedness;" they do not in their Master's name "command" men to "repent, and turn to God, and do works meet for repentance;" they do not ~~say~~ ^{urge} men to "strive to enter in at the strait gate;" they do not say, "Awake, thou that sleepest, and arise from the dead." I cannot imagine a more material defect than this, in the discharge of the high office of "the ministry of reconciliation;" — a ministry which has for its design, its principal design, to treat with rebel man, with a view to his return to God in Christ Jesus. I consider this as a most important, and ~~even~~ ^{an} vital question. If this fatal misapprehension should unhappily spread, the effects will soon become too visible in the state of our families, and our parishes. Surely, if there be any one point, which more clearly than another may be inferred from the obvious and uniform tenor of holy Scripture, it is this; that man, though a fallen creature, is to be addressed directly and importunately on all the high duties of religion. The whole Bible is hortatory. And those who so expound the truths which relate to the inability of man, and the power of Divine grace, as to lead them to relax in their efforts to pursue and alarm impenitent sinners, and to entreat and urge them to fly for refuge to the hope of mercy in Christ Jesus, appear to me greatly to misunderstand the whole subject. How such ministers can flatter themselves that they shall escape the doom of the unfaithful watchman, (Ezek. xxxiii. 7—9), I know not.

4. The fourth particular I mentioned was, *an excessive endeavour to produce comfort in the minds of*

those who are considered as sincere Christians.—That consolation is a most important part of the effect which Christian doctrine ought to produce, I most readily admit. The character of our Lord was eminent for tenderness. ... The spirit of St. Paul was as compassionate as it was elevated. The Comforter, is the distinguishing name of the blessed Spirit of God. But I object to the theology which I am now reviewing, that it aims to administer comfort in what appears to me an unsafe and unscriptural manner. Its tendency is, to make joy and confidence the almost exclusive test of a right state of mind. It proposes topics of consolation far too indiscriminately, and often to many, very many persons, who are least of all entitled to consolation. It appears to forget, that there are occasions when contrition and sorrow should penetrate the heart. The consequence is, that that species of instruction which would lead to a careful scrutiny of the heart and life, is almost entirely overlooked, and the whole system seems framed for producing ease of mind at almost any rate. A cautious train of scriptural evidence with respect to our state and character, is but little inculcated, and the perpetual endeavour seems to be to excite joy, by excluding topics of anxiety, and by violently urging on the attention, the promises and privileges of true Christians. This method, I cannot consider as either wise or necessary. Comfort thus injudiciously administered, is like a cordial, which may for a time exhilarate the spirits, but which infallibly injures the general habit, and prepares the way for proportionate depression. True and abiding peace is of another character, more slow in its growth, indeed, but more valuable in its properties, and more holy in its effects. It is like health in the natural body, which may be considered, as the effect which arises from every part of the frame regularly discharging its proper func-

tions, and not as the disorderly and sinful produce of a stimulating application. If, indeed, all those to whom sources of consolation are thus perpetually proposed were humble, watchful, and obedient believers in the Son of God, my present objection would have less weight; but when we recollect that these consolatory topics are most eagerly received by the young, the worldly-minded, the inconstant, the disobedient, the presumptuous, I may leave it to your reflecting readers to judge of the mischief which must follow. I have been much grieved to hear the language which private Christians as well as ministers occasionally use, in their endeavours to comfort those whom they admit to have committed great sins. But I will not trust myself to speak on this subject. I hope I may have mistaken their meaning.

I shall have said enough on this branch of my inquiry, if I am distinctly understood to object, not to topics of consolation when soberly treated, nor even to strenuous and animated endeavours to cheer the fainting Christian, when circumstances appear to require them, but to the perpetual and indiscriminate effort to produce consolation, and confidence, and joy in almost every variety of character and situation.

5. I come now to the fifth point which I have laid down—a *merely slight and general explication of the duties of obedience*.—Those whose minds are tinged with the errors I have detailed, uniformly fail here. I do not charge them with *directly* denying the obligation of the moral law on Christians as a rule of life. I do not charge them with *intentionally* separating the holiness of the Gospel from its privileges. I believe they are free from these serious imputations. I know, in many cases, that an eminently holy sympathy is propagated by their instructions both in public and private. They feel the purifying tendency of the doctrines they love in their own hearts, and wish to promote that

tendency on the hearts of others. The defect in their system appears to me to be this, that they do not follow the Scripture into the details of Christian duties. They are satisfied with general and very partial views of sanctification. They do not insist on the regulation of the temper, and the government of the passions. They do not descend, with the Apostle, to the special duties of every relation of life, and enforce on the husband and wife, the father and child, the master and servant, the governor and subject, the appropriate injunctions of the sacred Scriptures. The practical part of the Bible is a field which they do not cultivate. The consequence is, that the understandings of many Christians are not adequately informed on these subjects, nor their consciences directed. I need not say what must, in spite of the best principles and feelings, be the effects on their tempers and lives. It has always appeared to me, that if a minister is to amplify the doctrinal parts of the word of God, he is likewise to unfold the practical: that if he bestow five or six sermons on each of the three first chapters of the Epistle to the Ephesians, he should bestow as many on each of the three last: that if it be God's appointed means of producing faith and love to expound the one, it is equally his appointed means of producing holy obedience to enforce the other. I am aware that it is far more difficult to compose a sermon on a particular topic of duty, sincerity for instance, or the forgiveness of injuries, than on the general doctrines of the grace of God; nor am I ignorant, that such discourses would be considered by the disciples of the school on which I am now animadverting, as dry and legal; but surely, these considerations should have no weight with any one, who remembers aright, that, "if he yet pleases men, he is not the servant of Christ." The case is, in my view, so perfectly plain, that it is unnecessary to say another word upon it.

6. I pass on to the next point on which I am to touch—an *unscriptural and highly dangerous view of the doctrine of final perseverance*.—This language is strong, but I think not stronger than the occasion requires. The doctrine of final perseverance I am inclined to believe, not because I find it very broadly laid down in the holy Scriptures, but because I am of opinion that it may be fairly deduced from the declarations and promises of the Gospel; from the tenor of the covenant of grace; from the examples of the saints in holy writ; and from the whole scheme and bearing of Divine truth. I know, Mr. Editor, that you profess to stand on neutral ground on this and one or two other topics on which I have expressed my sentiments in this paper; and I trust, any language I may use will not be considered as at all entrenching on the general principles of your work. I must be permitted, then, to concede to the persons whose system I am now considering, the truth of this doctrine. But is it, therefore, to be perpetually and rashly propounded? Is it to be abstractedly and coldly assumed as an axiom? Is it to be stripped of all the circumstances in which it is clothed in the holy Scriptures, and taken out, naked and unguarded, to be exposed to the gaze of every beholder? Is there any one doctrine of the Bible which may not become suspicious and even dangerous, if it be separated from all the other doctrines with which it stands connected? I must confess, that I think immense mischief will be done, if the crude and intemperate views of this doctrine, which I know are taken by some very pious persons, should unhappily gain ground. To hear such unwarranted and unqualified declarations as these: "One spark of grace can never be lost;" "if we once believe, we are safe for eternity;" "God may leave his people to fall foully," (I use the terms I have myself heard adopted), "but not finally;" "however far you

may depart from God, you will be brought back again;" is something more than indefensible: it is, in my judgment, perfectly frightful. Such statements appear entirely to overlook the important consideration, that even supposing each of them to be in itself true, their just use is connected with the previous question, whether we are really believers in Christ; and that this previous question involves an investigation of our whole character and conduct. What then can be more pernicious than a perpetual detail of propositions, easily remembered and greedily retained, which are dependent for their truth on many most important and difficult antecedent inquiries; especially if, whilst these apothegms are familiarly, and even sometimes, as I think, flippantly uttered, much of the cautionary and alarming language of Scripture is either wholly omitted, or feebly enforced? Surely, a scriptural view of this doctrine must be consistent with all the other parts of the Sacred Volume from which it is deduced. Surely every warning, every threatening, all the exhortations to watchfulness, all the denunciations on those who draw back unto perdition, all the dangers from the world and the flesh, all the details of the Christian conflict, all the fearful examples of those who have departed from the faith, are as much to find a place in our instructions, as those particular promises on which the hope of our perseverance rests. Without this, it is easy to see that the complexion of the doctrine, as it stands in the holy Scripture, may be totally different from what it is as exhibited by its interpreter. This will appear in a stronger light if we consider that it is by salutary fear, holy self-distrust, eager vigilance, continual self-examination, and by the influence of all those principles which are calculated to move a creature like man in a state of probation, that it pleases God to accomplish his own purposes in the salvation of his faithful people. To omit, therefore,

the means, whilst we hurry on to the end, is, as I conceive, a presumptuous tempting of God. It is proceeding on the fatal mistake of first taking for granted what the secret will of God is, and then acting on that assumption to the neglect, at least to the comparative neglect, of those means by which alone God brings man to final salvation. The scriptural method appears to me to be, to encourage, as occasion may require, the humble and diligent Christian in his conflict by the cheering promises of God; to animate him to persevering efforts by the hope of protection and deliverance; and to fill his mind with admiring gratitude and fervent devotedness, by elevated views of the condescension and faithfulness of his Redeemer in the covenant of grace. There are some judicious remarks on this subject, in Mr. Simeon's preface to his "Helps to Composition;" to which I refer your readers, whilst I proceed to consider,

7. The seventh error which I have stated as attaching to this system—*an unsound and fanciful method of interpreting the holy Scriptures.* I am very far from intending by this the occasional mistakes which the most studious and humble Christian may commit, but that systematic mode of exposition which characterises the ministry of those who adopt the sentiments I have been considering, and which appears to me to proceed from a disregard of the just rules of interpretation, a shrinking from diligent study, a passion for new or strange glosses, and an eagerness to engage every passage which is capable of subserving this purpose, in the support of some favourable sentiment. Thus, in various degrees, and, I firmly believe, undesignedly as to many truly pious persons, the whole Scripture is made to yield to the rude hand of the expositor, instead of being taken in its obvious meaning, considered in connection with its several parts, and allowed to instruct him authoritatively in the truths of the Gospel.

This error lies at the foundation of all the peculiar views of the divines who are now under our consideration, and either occasions or confirms their chief departures from the simplicity of the faith. In this way, the typical parts of the Old Testament are not explained as the Apostle has given us the example, in their grand and leading features, but pursued out to the most minute and dubious ramifications. The historical writings, instead of being expounded for the purposes which their obvious meaning would point out, are wrested to a fanciful system of metaphorical accommodation. The Book of Psalms in like manner, is considered, however violently, to be descriptive in all its parts, of the person and work of the Saviour. The parables of our Lord in the New Testament are likewise not permitted to convey the simple and beautiful instruction, which the explications of our Lord himself, or the circumstances in which they were delivered, usually furnish, but are compelled to yield to a new and unnatural process. Nor is this all: idiomatic language is sometimes utterly disregarded. The distinction between expressions found in a calm narrative, and a rapturous strain of poetry, is overlooked. A similarity in the mere sound of words is caught at: an incidental allusion in a sentence is dwelt on, to the neglect of the main subject. The evident tone and spirit of different passages is but slightly considered. Plain portions of Scripture are seldom selected as texts, at least are not so often taken, as those which afford room for a fanciful discussion. In a word, where this part of the system has been fully imbibed, which I sincerely believe is in very few cases, it is perfectly astonishing to observe the wild and unfounded expositions of holy writ which have been seriously contended for. I am not here objecting to a just exposition of the types and prophecies of the Old Testament, or to the most spiritual and comprehensive view of the

instructions delivered by our Lord and his apostles in the New; but I do decidedly object to anticlericalism and extravagant perversion of plain passages. I do think that a sober interpretation of the word of God is the least mark of gratitude we can pay for the inestimable blessing. I do conceive, that to frame to ourselves any system of religion which does not allow every part of the Bible to retain its due place, is dangerous and indefensible. And I must be allowed to protest in the most solemn manner against the use of arts, which all unite to condemn in the Papist or the Socinian, and which ought equally to be dreaded in whatever monks the innovation may choose to appear.

8. The eighth and last point which I consider as characteristic of the theologians I am considering, is a *conspicuous and positive temper in presenting their sentiments on others, and in condemning those who decline to receive them.*—In a firm and friendly statement, of any difference of opinion, no reflecting person can object. The spirit of charity and meekness is in no way violated by such a conduct. On the contrary, every humble Christian is glad to obtain further information, to relinquish a tenet which is proved to be erroneous, to compare his sentiments with those of others, and thus to aim at "growth in grace, and in the knowledge of his Lord and Saviour Jesus Christ." Even ardour and zeal in the defence of what we conceive to be essential truth, are entitled to our commendation. But when we observe a conspicuous dogmatical spirit, which will listen to no arguments, however temporarily stated, and which demands implicit acquiescence, and this in young and evidently uninformed characters, it is impossible not to lament the wide and essential difference. It has accordingly appeared to me, that no mark more clearly designates this crude and unscriptural system, than the bitterness and self-conceit which force themselves upon our notice. I fully admit

that there are many eminent Christians, who, though they have in some measure adopted the sentiments I am now reviewing, exhibit the utmost humility and charity in their spirit and conduct. But in the young and inexperienced, who have imbibed the opinions, without copying the graces of their teachers, I have myself almost uniformly seen a severe and unmeasured spirit of cavil. I have noticed a disregard of age, sex, and station in life. I have been distressed to perceive in them an incurable confidence, a superiority to instruction, a contempt of others, an incivility and coarseness of behaviour, I will not say a vulgarity and indelicacy of language, which has utterly excluded any beneficial conversation when they have been present, and has converted what should have been the Christian intercourse of friends into a scene of angry and jarring disputation. It is not, indeed, wonderful that the contrite and lowly temper of our Redeemer should have forsaken those, who have departed from the simplicity of truth, in those very parts of it which are peculiarly calculated to produce the Christian spirit; but I cannot but deeply regret this last feature of the system, as it tends to ease up the mind, to close it against conviction, and to prevent almost the hope of recovery. In fact, in some extreme cases which have fallen under my notice, I have seen, not only all disposition to improvement extinguished, but the very life and influence of religion gradually languish, a disputations temper gain ground, a neglect first of ministerial, and then of family duties prevail, till at last the deluded theorist either sunk into a mere form of godliness, or appeared openly to make shipwreck of faith and a good conscience.

It is the full persuasion of the unscriptural tendency of the various sentiments which I have now stated to you, that has induced me to address you at this time. I hope I have not misrepresented character; I am sure I have not intended to do so.

I have written without pain and reluctance; and my language is my expectations of success. Those indeed, who have thoroughly settled in this system, are commonly so entrenched on all hands by the unhappy shakings of a short-sighted, but plausible hypothesis, and are so little sensible of the evident effects of their doctrines on themselves and others, that I should be backward at entering on the subject with them. There are others, again, of distinguished personal piety, who having early imbibed some of the views I have been considering, have neutralized the effects of them so completely by the fervent holiness of their spirit and character, as to render it doubtful whether any serious attempt should be made, to dislodge them in their advanced years from the ground they occupy. The persons whom I have had chiefly in view are younger Christians and ministers, who rather admit and approve, than exactly understand and act upon, this perilous scheme of doctrine; and who are as yet accessible to calm and affectionate exhortation. Let me attempt of such to give this whole subject a renewed consideration. I doubt not but that their intentions at present may be excellent. They have been disgusted with the cold and worldly spirit of many Christians. They have thought, and thought rightly, that the grace and mercy of Christ have sometimes been too much obscured by human reason and human learning. They have, on the other hand, been warned by the ardent zeal of some minister, or some private Christian who has maintained these sentiments. Perhaps the religious education they have received has had this tincture. I know the difficulty of rising above these impressions. Let me, however, beg such persons simply to ask themselves whether that comprehensive course of evangelical instruction, which, without neglecting any one part of Divine truth, inlets chiefly, though not exclusively, on the doctrine of the cross, is not more vi-

dently conformable with the general tenor of Scripture than the partial and narrow system which they have been led to cherish, might be satisfied with this appeal. I think no one can soberly admit the plain meaning of the word of God, and long maintain the illogicality, etc. and incoherent theology I have endeavoured to expose. But I would again entreat them to enquire whether, in every age of the church, the apostolic not excepted, there have not been some individuals who have stood on their narrow ground; and who springing up in the church, especially at the time of a revival of religion, have soon afterwards dwindled into their native insignificance? Nay, I would ask, does not the corruption of the human heart lead us to expect such innovations? I am sure almost every Epistle of St. Paul treats largely of defections, on one side or the other, from the simplicity of the Gospel. But may I not, besides, confidently refer them to the best men whom the church has known in our own day, or in that of our fathers; to those whose labours have been most successful in the conversion of sinners, and who have themselves most adorned the name of Christ; as all taking, without exception, the broad and catholic ground of Christian instruction for which I have contended? May I not go farther, and request the sincere inquirer after truth to compare the general effects of the one system of doctrine with those produced by the other, in the spirit and conduct of the users of their respective adherents? I feel persuaded, that whoever candidly attends to these suggestions, will soon experience fresh views of truth opening on his mind. A conscientious and ardent Christian may easily be seduced for a time by a system which seems to promise greater spirituality, more love to Christ, and bolder acknowledgments of his grace. The young and affectionate hearts quite escape this snare—but as the character becomes more formed, the

judgment better directed, the understanding more enriched with the various truths of Scripture, the experience of religion more enlarged by sorrow and conflict, and the observation on what passes amongst those who profess the Gospel more extensive and matured, such persons gradually return into the plain and simple path which the real church of God in every age has trodden. The crude produce of the early summer yields to the rich and mellowed fruit of autumn. May I indulge the hope that, under the blessing of God, this may be the case with some who may read these lines? The gradual, but sure, improvement consequent on such an amelioration, will best attest the value of the change. All the grand principles of religion will remain the same; but the new and wise use to which they will be applied, and the various other doctrines which will invigorate and direct them, will add stability and consistency to every thing pure and holy in the character, whilst they tend to correct what is amiss, and supply what is defective. Every truth will assume a better tone, because it will be considered in a more just light. Something may at first be lost in sensible comfort, but this will be more than compensated by a growth in solid peace and joy. The love of Christ will be the prevailing principle of the conduct; and this will not be weakened, but increased, by the new motives which are given for its exercise, and the new topics on which it will operate. Instead of those fervid emotions in which their religion had too exclusively consisted, a real advance in all the parts of Christian knowledge, in faith, in love, and in holy obedience, will take place. Their former vanity or arrogance will be exchanged for child-like docility. Their general spirit towards others, will less resemble the warmth of a partisan, and partake more of genuine charity. Their usefulness in the world will be abundantly augmented by the discovery of new fields for ex-

ertion; as well as by the application of new principles of conduct. They will not be perfect, but they will be, what they were not before, consistent, humble, advancing Christians. Their reliance on Divine grace will be a more pure and practical principle; and they will, ere long, look back on their former hasty judgment, and inaccurate notions, with the regret of one who was unhappily betrayed into an intemperance of which he did not know the evil, and who mistook the conclusions of human pride and infirmity, for the dictates of the unerring oracles of God.

D. W.

To the Editor of the Christian Observer.

Aston-Sandford, Sept. 9, 1814.

THE very candid and respectful manner in which CLERICUS OXONIENSIS (in your Number for August, p. 483), asks my *deliberate judgment*, on a subject in which he supposes two parts of my exposition to be irreconcilable, requires a frank and ingenuous reply.

In writing on so great a variety of subjects as a comment on the Scriptures necessarily involves, it would not be at all wonderful, if, in subordinate matters, real inconsistencies of one part with another should be discovered; for the mind cannot keep the whole in view at once. In many things of this kind I must crave the candour of the reader: but I shall, while I am here, be thankful to have such inaccuracies pointed out to me, that I may acknowledge and rectify them.

In the present instance, I do not perceive any thing, in either of the passages referred to, which is contrary to my present views. In the latter quotation, the *actual state of things*, among adults, in the visible church, at present, and in most of the preceding ages, is intended; and it appears to be a matter beyond doubt, that a vast majority live and die strangers to true repentance, conversion, and saving faith in

the Son of God: they must then perish, and God will assuredly be righteous in their condemnation. But if the case be thus, in respect of professed Christians, what is it in respect of Mohammedans and idolaters? What, among the present race of Jews? Nay, among the Israelites before the coming of Christ?—Of ancient Jews there was, and of Christians there is, “a remnant according to the election of grace;” but this is not said of the others. This, then, is my *deliberate judgment*, in respect of the latter quotation.

In respect of the former quotation, I did not mean to establish any decided opinion; but merely to give an intimation, that we may *probably* find our conjectures erroneous, as to the *supposed vast majority* of those who perish, through all ages and nations.

Perhaps *possibly* might have been more proper than *probably*: yet there appears to my mind a *probability*, that as to a *vast majority* of those who perish, men’s conjectures may be found erroneous. In the first place, God has not been pleased to inform us, what is the condition of those who die before they “can discern between their right hand and their left.” (Jon. iv. 11.) It is generally admitted, that the infant offspring of true believers, who die before the commission of actual sin, are saved. Some would, however, make a distinction between such as are baptised and such as are not: but this is wholly without ground in Scripture, unless baptism be regeneration, or so connected with it that no *unbaptised* person is *regenerated* or can be. It would exclude a large proportion of the children of believers, who die unbaptised, as of old many infants in Israel died uncircumcised. And the most unfeeling Supralapsarian never ventured on so dire an opinion, as to consign *all* the unbaptised infants, in every age and nation, to eternal misery.

I do not propose it as an article of faith, for it is not expressly reveal-

ed (though it appears to be favoured in Scripture), that as infants, without actual transgression, are involved in the ruin of our race by the first Adam, so infants, as such, dying before actual transgression, before they are capable of knowing right from wrong, are, without personal repentance and faith, but not without regeneration, made partakers of the salvation of the second Adam. This I had in view, as one supposition, when I wrote the passage in question. I do not say, “It is so;” but, “Probably it may be so.”—And when we consider what a large proportion of the human race, in every age and nation, die in infancy, it appears to me a cheering thought; and vastly alters the result which would arise from the actual state of adults, even in Christian countries, in every generation hitherto.

But besides this, I look forward to a Millennium, very speedily approaching; when “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” And though I dare not, as some have done, venture on computations; yet being fully convinced, that if wars, oppressions, licentiousness, and intemperance, with other vices, were universally shunned, and every restriction taken off from holy matrimony, the blessing pronounced, not only on Adam and Eve before the fall, but on the sons of Noah after the flood—“Be fruitful, and multiply, and replenish the earth”—would speedily follow. Being also decidedly of opinion, that, when swords shall universally be exchanged for ploughshares, and the culture of the earth become man’s grand employment, the best cultivated countries will be rendered far more productive; and forests, deserts, marshes, and nearly the whole of the dry ground on the globe, be rendered subservient to the maintenance of man, and vastly less of it wasted to luxuries, and needless indulgence; I can conceive of more inhabitants living

on earth, during the thousand years of the general prevalence of true religion, than in two, or three, or more thousands of the preceding years; especially when, both at the creation and after the flood, a long time must have past before the earth was replenished. Nor does it seem to me improbable, that God in those favoured days may render the earth vastly more fertile than it is at this day—as Canaan was vastly more fertile, when given to Israel, than at present. So that the number which may be saved during these glorious times, may counter-balance the numbers, who have hitherto gone the broad road; and with saved infants, prevent a vast majority of those who perish; nay, possibly render the saved the majority. — These are my views, and hopes, and anticipations, rather than my *decided judgment*; which must be restrained to things *expressly revealed*. If not, strictly speaking, *scriptural*, they are not *auxi-scriptural*; as many suppositions on this subject are. God is Love: and he does “all to the praise of the glory of his grace.”

I am, yours, &c,

THOMAS SCOTT.

To the Editor of the Christian Observer.

Holwell, 9 August, 1814.

PERMIT me to insert in your valuable publication a few observations on the omission in the Arabic Bible, of the word “men-stealers,” 1 Tim. i. 10, in addition to those already made by your correspondents T. S. and the very learned Dr. Macbride. The omission, singular as it is, is neither noticed by Bp. Walton nor Griesbach. Mill has noticed the omission, but from an oversight has referred it to the Syriac (deest Syr.) instead of to the Arabic. And this I think is certain from what he has written in the 162d page of his Prolegomena, where he informs his readers, that, in the collation of the Syriac, Persian, Arabic, and Ethiopic versions, he has made use of the

Latin translations thereof in Walton's Polyglot;—yet no such omission as he has noticed is to be found in the Latin translation of the Syriac. It obtains only in the Latin translation of the Arabic.

The original meaning of *arapastorais*; (“they who steal the children of freemen”), which, as the very learned Principal of Magdalen Hall informs us, is supported by the Coptic-Arabic Lectionary, and the Arabic New Testament of Beza, is found also in the Peshito-Syriac Version, as follows:

וְלֹא יִשְׁתַּלְּשְׁלוּ בְּבָנֵי חֵפְזִים
וְלֹא יִשְׁתַּלְּשְׁלוּ בְּבָנֵי חֵפְזִים

And against those who steal the children of free men.

And perhaps may be inferred from the Coptic Version. The Latin translation by Wilkins is “*deceptoribus hominum, liberatoribus*,” against circumventers of men, deliverers; which latter word makes no sense, and, as Wilkins remarks in the 36th page of his preface, is to be found neither in the original nor in any other version. On referring to Cross's Lexicon, abridged by Schottz, and published by Weide, I found in page 83, that his MS. read “*refactoribus, plagiaris*,” men-stealers. So that I think it is probable, that some Coptic MSS. closely follow the Greek; and that others give the meaning more fully like the Syriac;—to which latter class the MS. of Wilkins may be referred on the supposition of some error in the scribe, who has mistaken the sense. Men-stealers were punished with death by the Jewish law, see *Exod. xxi. 16*, and *Deut. xxiv. 7*.

Whilst on the subject of oriental literature I would remark, that the venerable Bishop of St. David's might greatly facilitate and encourage the study of the Arabic language, by reprinting *Expositio* Josephi, which is now very scarce. And as he is the English modern world,

be increased, if the Bishop's Alphabet, with a concise Arabic grammar in English, were to be inverted instead of the Alphabet of Erpenius; if a literal English translation were to occupy the place of the interlineary Latin version; if Sales's translation were to be used, instead of the two others given by Erpenius; and if the substance of the notes of Erpenius were clothed in an English dress, with a few additions to explain words difficult to beginners. A Vocabulary, Arabic and English, and the two Arabic Versions of the original Hebrew—one by Saadias, the other published by Erpenius—would render the work very complete, and yet of no inconvenient size.

Your valuable correspondent, Dr. Macbride would much oblige many of your readers, if he would insert a notice in your Literary Intelligence of any Oriental works that may be publishing, under his inspection, or if he would occasionally favour us with the results of his researches in Biblical literature. The resident members of the University of Oxford, who wish to acquire a knowledge of Arabic, cannot do better than attend his lectures, to the utility of which I can bear honourable testimony.

I am, Sir,

Your obedient humble servant,

J. N. O.

FAMILY SERMONS. No. LXX.

Psalm cxix. 59. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.

Two things are implied in these words; the Psalmist's determination to turn his feet unto God's testimonies, and the readiness with which he would execute his purpose.

I. The Psalmist had thought on his ways, and had discovered many of them to be wrong; and he now determines, by the grace of God, to walk no longer as he had done.

But though the Psalmist thus discovered much in his ways which needed to be reformed, it was probably not the first time he had begun to seek after God and to serve him. But aware that a close search, even by the best of men, into their conduct, its motives, principles, and end, would discover to them much that was amiss, he had felt it his duty to engage in this salutary work of self-examination. Now it is this consciousness of defect which is the very beginning of improvement. If a man be perfectly satisfied with himself, or even if, knowing that there is much amiss in him, he is nevertheless easy under that conviction, he seems to be shut out from the hope of improvement. On the contrary, the true servants of God, like the Psalmist, are pained by the sense of their sins, and are earnestly desirous of deliverance from them. They not only perceive that they have done amiss, but they search into the causes of their misconduct; they consider how they may amend their ways, and are determined, by God's help, to turn their feet unto his testimonies.

In making this determination, however, we must be careful not to do it in our own strength. Young persons, who have little knowledge of themselves, are apt to be rash in forming resolutions, as if to resolve were to perform. Man is so corrupt a creature, that his very determination to sin no more, seems to savour of presumption, and at least to argue great ignorance of his own heart. Our resolutions are to be made under a deep consciousness of our own inability to fulfil them, unless as we are aided by Divine grace; rather as solemn declarations of what we are bound to do, than as absolute promises of what we will do; rather as subjects for future prayer, than as engagements certainly to be fulfilled. In the great work of reformation, we succeed just so far as we implore and engage the help of God. Not one evil habit can we overcome without the power of the

Spirit of Christ working in us. But the way in which Christ communicates his aid, is, by discovering to us our sin, humbling us on account of them, and enabling us to strive against them. To him then must our hope be directed who died to purify to himself a peculiar people zealous of good works; even to him, who, seated in heaven, rules over the church, and sends thence to all his true servants, the effectual aid of his Spirit. If we trust to his power and grace, we may, notwithstanding our own natural weakness, confidently expect that we shall be made more than conquerors over every sin. For then we shall be clothed with the whole armour of God; we shall fight under his banner, and have him on our side; and with such aid we may be assured of final victory.

But I proceed to explain the nature of the determination itself; "I bound my feet unto thy testimonies." This implies, that the statutes of God shall be henceforth the rule of our life; and that we will in all things conform to their injunctions. Nothing, indeed, can be more reasonable than this. Has not the Lord of heaven and earth a clear right to direct his creatures, and to prescribe laws for their conduct? Is it not fit that we should be guided by him who is the wisest of beings; that we should follow his instructions who is the best and holiest of parents; and who intends only our good by all he enjoins? What man besides can he have for liging in his precepts? Our righteousness extends not to him, nor does he need our service. He could as soon create myriads of creatures far superior to men in their faculties, who should serve him perfectly, and love him supremely. O let us be persuaded of this; that it is the highest glory and happiness of man to worship and obey God. Let us embrace this truth as our wisdom, and let us keep God's commandments. If the word master of authority were

loaded with wealth; were watched, and loved, and admired by his fellow-creatures; still, without the favour of God we should be objects of pity, poor miserable creatures. But if we are the sons of God, adopted into his family, walking under the guidance of his word and Spirit, then, though destitute of every thing the world can give, we shall be truly blessed.

Are we then resolved by the grace of God to serve him? Can we adopt the sentiments of the Psalmist and say, "I will turn my feet to thy testimonies?" Let us proceed to trace out the duty which is implied in these words.

"The testimonies of the Lord" are very extensive. They relate to every part of our conduct and conversation; to all our actions, words, and thoughts. They point out our duty, not only in public, but in private, when no eye but that of God is upon us; our duty to God and man; to our families, relatives, friends, and acquaintance; to the stranger and fatherless; the widow and orphan; the sick and distressed. They prescribe to us the management of our time, our money, our influence, our authority. They follow us into every state of life; as masters, and servants; as husbands, and wives; as poor, and as rich. They extend to the deepest recesses of the heart, and tell us what ought to be found there; what our secret wishes and desires must be, and what they must not be. In short, there can be no moment, nor can we be placed in any circumstances, in which they ought not to direct, control, and influence our conduct.

Now are we willing to be thus directed and controlled? Shall we not feel it a hardship to have our liberty thus abridged? Ourselves, in this view of the extent of the commandment, "Not only say with the Psalmist, 'The law of the Lord is perfect, converting the soul;' but the precepts of the Lord are true and righteous altogether; but who will hear, and who will do?"

than gold, yea than much fine gold, sweeter also than honey and the honeycomb." If this be the sincere language of our hearts, we may proceed with advantage to a more particular consideration of the subject.

If we really resolve to turn our feet to the testimonies of the Lord, we must live a different kind of life from the world around us. Our object must not be merely to make our circumstances as comfortable as we can in the present life, but to glorify our God, and to shew forth by our life and conversation, the praises of him who hath called us out of darkness into his marvellous light. The world lieth in wickedness now, as in the days of St. John, and the servants of Christ must still be a peculiar people; they must be new creatures in Christ Jesus. We must, therefore, not be vain, foolish, frivolous, selfish, idle, lovers of pleasure, or worldly, like many around us. We must study to spend our time profitably; to live to God, and fulfil his will in all we do; and to be contented in every station. We must daily examine our hearts, and try our conduct by the rules of the Gospel, labouring in all things to approve ourselves to God, and to follow the example of our Lord and Saviour.

Add to this, that if we truly turn our feet to God's testimonies, we must take up our cross and deny ourselves. Let us not imagine that the Christian life is a life of ease. Far from it. A Christian is one who declares war against affections and passions the dearest to man. He is to mortify the pride of his heart, which is ever seeking self-exaltation; the conceit of his talents, or importance; his envy of others; the anger, which is apt to rise on any fancied provocation; the joys of ease, which is continually craving indulgence; and tempting us to decline the active discharge of present duty. He wages war against himself, and against the world, and many and various are his conflicts. His evil tempers will rise up, and will be the

more violent for being thwarted; so that it is with reason his life is termed a warfare, and he is exhorted to fight the good fight of faith.

And now, after this representation, are we still determined to turn our feet to God's testimonies? Are we seriously resolved to live a new life according to God's precepts, taking our estimate of Christianity not from the world, or even the practice of persons reputed to be religious, but from the pure word of God? Are we regardless what this may cost us? Can we encounter obloquy and shame, or worldly loss in this pursuit? If such be our resolution, may God hear our vows, and give us his blessing! May he be with us, and strengthen and support us, that we may not faint in our course, nor turn back on account of its difficulties! May he conduct us safely through every danger, and give us at length an abundant entrance into his kingdom of glory!

II. And to strengthen these holy purposes, let us consider the necessity of carrying them speedily into effect, according to the Psalmist's example: "I made haste, and delayed not to keep thy commandments."—If all who had good desires and intentions were admitted into heaven, few would be excluded; but the turning point is not, what have been our desires and purposes, but how these have been fulfilled. And in this it is highly important that we admit no delay; as I shall now proceed to shew, by several considerations.

1. Our good desires, if not carried into immediate effect, are apt to grow languid and fail. Now, perhaps, we may be deeply impressed with a sense of our pastimes; our minds are disengaged from the world, and in a serious frame. Every thing, therefore, is now so favourable. But soon we shall have lost our present feelings; they can not be expected to remain always. Indeed, in a law of our nature, that impressions made on the mind

should daily become weaker; if, therefore, we seize not the present moment, we cannot rely on being equally disposed to good at another time. The deceitfulness of the heart, indeed, is ever ready to plead, that a more convenient season will arrive:—Our plans of reformation are not yet matured; we have some urgent concerns to attend to at present; soon we shall have more leisure, and fewer hindrances.—Thus did those reason who have already perished through self-deceit. They did not refuse to serve God; nay, they were resolved to serve him; but still there were particular obstacles in the way just at that time. Oh! give not credit to these rhinoceros suggestions. Be assured, there never will be a more favourable opportunity than the present. If you neglect to seize it, it shews an unsoundness of heart which promises no good result.

2. But besides this, we cannot be certain that another opportunity of repentance will be allowed us. May not this be the last time we shall be thus addressed? Life is too short to admit of trifling, and its uncertainty too great to justify a moment's delay. We may loiter, but time will speed its flight. Satan will not be inactive in carrying on his work; and God will not be trifled with. We can all remember many of our friends and acquaintance as young, as strong, as healthy as ourselves, who now are laid in the grave. And how soon may it be the turn of those who are now young, and gay, and thoughtless, who have never felt a day's pain and are exulting in their health and strength; or of those whose worldly cares are now so many and urgent as to leave not one thought for God and eternity! Could we see the register of Fate, might not some even of ourselves turn pale, to find our names inscribed on some of its first lines? Oh, then, let us be entreated to make haste, and not delay to keep God's commandments!

3. Another reason for not delay-

ing this great work, may be drawn from the majesty and greatness of God. When he calls, ought we to trifle? Shall we live as, and then decline the invitation? Shall we wait a convenient time? Shall we then fear the Almighty, when addressing us on a subject involving our eternal happiness? Oh, let us not make such a return to God for his goodness, lest, wearied by our neglect, he should at length turn a deaf ear to all our calls.

4. But lastly, let us be adduced by all the goodness and mercy of the Saviour, to admit of no delay. Shall the Son of God come down from heaven, and suffer a cruel death on the cross for our sakes; and when he offers us pardon and eternal life, shall we trifle with him? In what an affecting manner is he represented as urging us to pursue our true happiness! Behold, he stands at the door and knocketh. He is in a lowly waiting posture, praying for admittance; "If any man hear my voice, and open the door, I will come in to him, and will dine with him, and he will with me." What blessings await those who open their hearts to the call of Christ, and receive him! By all these blessings, let us be persuaded no longer to trifle. Now is his love offered to us, but soon it will be offered no more.

It remains with us now, seriously to lay these things to heart. Assured that we can be happy only in the knowledge and love of Jesus Christ, I earnestly commend you to him, and to the Word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified by faith which is in Christ Jesus. Blessed are those who enjoy his presence, and are partakers of his grace. What though they may endure many trials; if God be with them, they will have no cause to repine. What though they be poor and needy; if God give to them the true riches, they will want no really good thing. What though they should be deprived of their dearest friends,

God from his own fulness can abundantly make up to them all their losses. What though they should soon be stretched upon a dying bed, if they have Christ for their Redeemer, and God for their Father, it will be to them a scene of joy and triumph. Let us think of these things. Let us know the day of our visitation. Let us listen to the awful warning of the fleeting time, and to the still more awful voice of Christ, telling us, "Be ye also ready; for in such an hour as ye think not of, the Son of Man cometh." And let us re-

flect how blessed those servants will be, who, when he cometh, are found doing his will. Let us, then, rise from our spiritual slumber, and no longer delay to keep God's commandments. "The night is far spent, the day is at hand, let us, therefore, cast off the works of darkness, and put on the armour of light." "Now is the accepted time, now is the day of salvation." And if we neglect it, "God may swear in his wrath, that we shall never enter into his rest."

MISCELLANEOUS.

To the Editor of the *Christian Observer*.

If it may be permitted an occasional reader and admirer of your miscellany, to occupy a small portion of that valuable work, I would respectfully engage a few pages in the cause of truth, and in just defence of the absent. These two objects we know to be worthy the Christian profession, and as such, will obtain, I trust, the countenance of the *Christian Observer*.

I am excited to take up my pen and address you, in the behalf of the British ladies in our Indo-British possessions; who, with two single exceptions, are placed in a very degraded point of view by *Maria Graham*, in her "*Journal of a Residence in India*." Were that work less likely to attract attention, yours would not be drawn to it by me on the present occasion; but it will meet with much attention, both here and in India; and I regret the painful impression which will be made on the minds of her readers in that community, on which she has passed a sentence no less unjust than it is precipitate.

The celebrated *Eliza Draper*, in one of her published letters to a female friend in England, gives an instructive decision on the question

before us, in stating the great advantages which European females possess in India for self-improvement: her sentence is a judgment of charity, and although she may give no instance in point, yet her inference is clearly a true one. The greater bulk of the ladies in India obtain more domestic privacy and leisure than any class of female society do at home. Admit, then, but that they carry out a mind from this country, and that mind will improve under circumstances so favourable to improvement. *Maria Graham*, then, should apply her lash at an earlier period, even before her fair friends ascend the lofty bark which is to convey them to our Indian coasts; for it is to be implied, that those females whom she found frivolous, idle, and selfish there, were such on their native soil, and would still be such, though India were never made to bear the stigma of their characters, which were transplanted thither equally with their persons.

But do only such characters deliver England of themselves, and burden India with the useless incumbrance? I was in India for a period of several years prior to the hasty visit made there by the fair authoress, and felt continually impressed with the justness and acuteness of *Eliza Draper's*

opinion, as it stands opposed to Maria Graham's; nor have I any reason to think the British ladies there have since forfeited the favourable judgment passed so long ago upon them. My own opinion of my countrywomen there, is enhanced by late intelligence; of more private, indeed, but not less authentic value, than the testimony of the above two ladies. I have been permitted the exalted satisfaction of perusing, in an unpublished correspondence from India, proofs of the highest species of female character in full exercise, in those distant regions; and it is remarkable that the correspondence alluded to must have been written at nearly the same period, and relating to the same spots, which Maria Graham visited. The letters that I have had the privilege of perusing, impart, with the utmost simplicity, facts which the fair authoress never dreamt were passing around her, amid those characters, whom, by one bold stroke of her pencil, she lays, all alike, (save "Mrs. A." and "Mrs. M."), under the influence of vapidty on their couches, sleeping over novels, or rising but to pursue objects of similar moment. But, in *private correspondence*, I read of pursuits rarely in request among ladies even at home. A sister superintends her brother's Latin studies; a wife improves her leisure, in assisting her husband in important and learned pursuits. One writes: "I read Hebrew and Syriac daily, cut out garments, for the poor children to make for their families, and apply to the language of the natives that I may be qualified to educate some of their little girls." One mistress of a family studies the languages of the country purposely to instruct the native Christian women in Christian morality, as inculcated in the Christian Scriptures; another, not only offers up the sacrifice of her valuable time and talents on the altar of benevolence, to bestow daily instruction on the children of the European soldiery,

but also, improves her "*remains of time*," in composing most elegant and exemplary little tales for her young pupils, I am happy to learn, that one of her beautiful stories, has made its way to England, where "*Little Henry and his Bear*," will, I am persuaded, find many delighted readers of every age.

It is, to be lamented, that Maria Graham was enveloped in a certain halo, which, by its brightness, of whatever nature, so completely dazzled her, that she could not see into the retired spots where merit loves to hide. It is true, she did not explore India's coasts for the purpose of developing British merit in her own sex, but with a bandage placed by rank and fashion over her eyes. But she ought not then to have written as if, in this particular also, as well as in so many others, she had explored the truth to the utmost. Hannah More, another British worthy of the softer sex, has, I think, the remark, that the most valuable characters are not those which are placed most in the front of society; the contrary, indeed, as a general position, may be affirmed. Had Maria Graham, therefore, sought for jewels of her own sex and nation in India, she would have found them of the first water, and would have recorded not a single gem or two; but many a bright example would have cast a lustre over her pages, which now present us with only "darkness visible."

She tells us of a reading friend; but with a happier lot, she might have dwelt on circles of friends, moving in superior, though retired, lines of society, who meet at each other's houses almost nightly, for the purposes of literary enjoyment; where, while the ladies (will any of Maria Graham's readers suspect it), dedicate their needles to some benevolent purpose of industry to benefit the poor; the gentlemen, in turn, take up the instructive or amusive page, and with intervening chat illustrative beguile the time & the readers too. Why, they not wonder

come are even from among the *Civil Servants*—whom Maria has classified and disposed of with no less sweeping facility, and little more charity, than she did her own sex! In such circles has “*The Christian Observer*” been made vocal, and in such no doubt Maria Graham has ere this told her tale—to the *general endorsement!*

As I retain a most affectionate remembrance of India; I cannot help feeling just alarm lest the influence of Maria Graham’s opinion should make the worthy of her sex shrink from venturing to our Eastern hemisphere, while those of a contrary stamp shall deceive themselves, and think that in India they shall be embosomed in a hostile! But let the good proceed thither with a holy boldness, and fear not but that they shall find their value estimated and enhanced there—where their mental and spiritual graces shall be kept in full exercise; where their example and countenance will, as their Divine Master’s talents, be improved tenfold, in the promotion of their fellow-creatures’ temporal and eternal advantage. Britain has received much: let her freely give of the good that has been freely bestowed upon her, that she may receive more abundantly. Her Bible Societies and her Missionary Societies do much to preserve her a city set on an hill; but one thing is lacking,—let her pour forth of her overflowing *Christian society*, not Missionaries only, as labourers in the harvest, but her daughters, her wives, her sisters, and mothers; let them also go forth and follow in the holy track and glean after the reapers.

In my humble opinion, founded upon opportunities of personal observation, amiable female characters among the British peculiarly impress the minds of the natives of India with high respect towards our nation; for, to all that is proud, worthy and superior in the other sex, they are prepared to impute more or less sinister motives. They do, in-

deed, perceive that European gentlemen possess more persevering purpose and activity of mind than themselves; but they will suspect that some latent self-interest must sway their most laudable conduct. Not, alas! being capacitated to trace the influence of pure religion, they naturally suppose, that love of money, or fear of punishment, are, in the minds of our countrymen, the two master impulses which stimulate to good or restrain from evil. But, to purity and excellence of conduct in our females, they can impute no such motives. Ladies are engaged in no money transactions; and, however they may act, no “suspension from the service;” no reprimand of Government, or “John Company,” hangs in *terrorem* over them. Even are they uninfluenced by all degrading fear of their own husbands! How, then, do the wondering natives see them use their Christian liberty, and not abuse it? It is in a manner which impresses them with some perception of the TRUTH.

Nemy Churn Mullick, an opulent and intelligent Hindoo, was fond of observing the domestic habits of Europeans. In a family where he had easy access, he frequently made his way to the morning work-table, where he seemed to contemplate with silent gratification, the useful employments of the cheerful party: “I always find English ladies doing something,” he would say, “and they are always in good temper.” Even this slight remark, must have led his mind far into a comparison, between native and European families, in favour of the latter.

The native perceives that the English wife is no slave to her husband, but that she is his *best friend*; one who maintains his honour in the family, by her just and impartial sway at the head of his domestic affairs. To such a character, what native dares breathe the proffer of a bribe, to induce her to tempt her husband to forget his

discretion. The English wife is not that she would be a crowd of captives (dependants); to plot, to serve, to tempt her husband; her mother, to tell all things open to inspection; nor can she not scrutinizing or suspicious among the natives, never has to be silent in her husband's absence, than others do in his presence. The native knows the Christian mother is occupied with her children; her patience with them; her watchfulness to restrain from evil, and stimulate to good; her instruction of their minds; and her spontaneous preference at all times of their society, to the selfish pursuit of frivolous amusements; are facts which speak to the consciences of the natives, and exert that respect for the British wife and mother which they never feel for their own.

Observe that British female, the maternal guardian of the numerous and interesting goop which surrounds her. She was invited to meet Maria Graham, and spend her evening among the great, the fashionable and the intelligent, in all the blaze of dress and splendor; but her apology is sent—"she is pre-occupied by her."

"The hen, who, from the chilly air, With pious wing protects her care; And every fowl that flies at large, Instructs her in a parent's charge."

Therefore she abandons not her children to mercenary protection and unprincipled influence, but continually stays at home, and when she has enjoyed a long evening in assisting to develop the latent mind, and has examined her young ones, then in her retirement, she, blessed in feeling, herself surrounded by them and their guardian angels, calmly opens the instructive page for her own information, or takes up her pen to simplify and polish her own ideas.

Mark Eliza: where is she preparing with so lively step, her countenance all radiant with cheerful benevolence? Are the sons and daughters of gaiety awaiting her arrival? Ah no; far different occupations

before her sight hasten to the house of mourning; she administers the cordials to the sinking husband; she watches over the bereaved children; she instructs the ignorant; she works with her hands for the helpless. This, to her, is the way of pleasantness, and the path of peace; for this, she abates herself from the comforts of her own abode, and even denies herself midnight repose, that she may tend the sick and the afflicted.

See Caroline, child of misfortune, nursed in the lap of adversity. Her parents were, in the first circle of British rank in India; but she is unknown to them that have followed, and has depended on the countenance of benevolent strangers. Her merits have made her friends; but does she eat the bread of selfish idleness? Let the rising youth of six families answer for her; to them she dedicates the valuable hours of her days, attracts with elegant civility and winning assiduity the superior pursuits of pious and cultivated minds; and leaving them given up to the sweet toil of gratitude, the latter half of every day, she remains resigned to the pen and novel. No! No! This opinion of her time which she reserves exclusively to herself, is enriched by the farther pursuit of information, whether ancient or modern, moral or philosophical, by which she cultivates and enriches her own mind for the ultimate benefit of the enquiring circle who will again surround her in the morning. Neither are her evenings wasted; up to liberalism and religious values, she elegantly and subtly employs those who are appointed tasks, and she happily turns of well-informed conversation to the house of the temperate hour of rest calls on the friendly group to spend the evening with Caroline. Her festive superior disposition, Indian dress (like evening dress), and sluggish temper are dispersed, and she is now a more active and useful being.

and, valuable acquisitions; would reflect honor on parents, and nations even in this distinguished country, receive every help, for education abroad; but her solid attainments have matured under the sole auspices of a self-educated mother, in that country where Maria Graham hopelessly, and too indiscriminately, consigns the British female mind and propensities to apathy and selfishness!

I here will close, and shall be happy if any line of this paper may induce the admirers of Maria Graham's Journal to suspend their judgment on her testimony, respecting the British ladies in India. I do not contend that the fair authoress has not portrayed faithfully those who have sat to her pencil; I lament the exact similitude, but also regret she enjoyed no opportunity of delineating the far-different characters whose moral portraits I have faintly sketched, and to whom her powerful pencil would have rendered ample justice. Some individuals I allude to have passed under her eye in India, but the veil of retired merit was impervious to cursory observation; so we have lost the benefit of remarks, which might happily have stimulated her fellow-countrywomen, possessing superior talents and merit, to join a community where their value would be so fully appreciated. Her benevolent mind, which seems drawn out with peculiar interest in behalf of the natives, would have exalted in no mean one opportunity of recording, for our admiration, the conduct of a lovely British female, who, necessitated to go to sea for the benefit of her own health, adopted not, in the cause of benevolence and piety, no

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Materna, carried at an early age from England; and, with no advantages for her own education, has successfully attended to self-improvement, that she might become qualified to cultivate the talents of her daughter; a daughter, whose varied

Elisabeth of India may be justly named together with England's Elizabeth Smith: their mental and moral graces bear a similar stamp. The young person here mentioned, has studied French, Italian, Latin, Hebrew, Syriac, besides more than one of the languages of India, her native country though her parents are English; nor has she ever breathed a

approach, supported by her husband, the pillow of the sick, lay on the deck of an Indian man, to speak to them in the spirit of the good Samaritan, comfort in their native tongue; to take the address of their families whom they had left behind, and to console the dying with sincere assurances, that their bereaved orphans should be sought out, and receive succour on her return to shore. Could this Christian philanthropy be misunderstood by the native bystanders of the crew? They would well know to what religion to impute such an effect, and would with characteristic calm simplicity assert (as they have done in similar instances), that she paid them this attention "because God Almighty had sent her to help them."

I must now make my retreat, in offering you my best thanks for this indulgence to

A COUNTRY READER.

P. S. In the above address to the *Christian Observer*, perhaps I ought to have specified more distinctly, that our pious fellow-countrywomen destined for India, and who, endued with cultivated minds, and well-directed judgment, feel their hearts burn within them to serve God in a sphere of super-eminent usefulness, need not to fear that they are going where they must hide their Lord's talent. In every part of Anglo-India, they have but to put the question in fervent sincerity, "For what good work can I be useful? Here I am, what is there for me to do?" and immediately will they find themselves directed wherein they may assist many an invaluable character of their sex and nation, who have set themselves to "make straight in the desert a high way;" as witness the further testimony of the private correspondence before alluded to:—"My Lady makes herself much beloved and respected for countenancing good; she lately sent 25*l.* for Mrs. *W.*'s schools, who has instituted both a native and an English one. At *—* Helen

has established two or three of the foremost, and Julia *W.* has there, I believe, one for the half-caste descendants of the Europeans, who are taught English, and have likewise an equal number of Christian missionaries of the inhabitants, here being Roman Catholics. Some of these are more advanced, and are taught English, on the Madras system plan, to catechize them hereafter for moral and religious usefulness, for rendering assistance in translating, explaining the Scriptures for these countries. I have been trying lately what I could do, and have learnt the language to qualify me for teaching any native girls that might come, and some soldiers' daughters attend every day, who are taught in English; and had Mrs. *W.* been present here, she would have been in this vineyard—but she was a full crop in the ear." *W.* has also

To the Editor of the *Christian Observer*.

Among your various correspondents, there are some who address themselves to you not for the purpose of communicating information to others, but to request for themselves a solution of their own doubts and difficulties. This is the case; having no great predilection for religious controversy, and indeed no time for them, I have hitherto been sufficient for me, that whenever I have brought the Articles and Homilies of the Established Church up to the test of the *Word*, I have found them to be the fittest, since scriptural. Thus circumstanced, I had no inquiries to make of my own principles, mere settling, and I was not called upon to investigate the opinions of others.

But a new state of things has arisen from the increased and unabated exertions of the Society for promoting Christian Knowledge, and from the institution of the Bible Society, and of the *Trinitarian* for disseminating the Scriptures and Homilies among the people. These different societies press themselves upon the

attention of every Christian who wholly indifferent to the interests of religion. He is invited to give them his support, and the invitation is always before he can conscientiously obey the call, he is, I apprehend, bound to inquire how far they may, or may not, be capable of an application injurious to the principles of the Established Church.

The objections urged against the Bible Society by Dr. Marsh and its other opponents, have, I must acknowledge, led me to make this reflection: for, however their arguments may fail to make good the position, that the mere distribution of the sacred Scriptures, without note or comment, is calculated to endanger the Establishment, yet there is enough in their observations to shew, that it is clearly the duty of every conscientious member of the Church of England to inquire into the probable and even possible tendency of every society, acting upon a large scale, of which he is requested to become a member.

As a subscriber to the Bible Society, I consider, that whatever may be the peculiar bias of any of its members, I have this guarantee, that I am before-hand aware of the principles of the book itself, and can, therefore, without difficulty, judge whether good or evil to the Establishment is likely to result from its more extended circulation. The two universities, acting under the authority of the state, print these same Bibles for the use of all his Majesty's subjects, and suffer them to find their way into the different booksellers' shops without first being up-blinded them up with our excellent liturgy, without any restriction as to the persons by whom they shall be sold, or the mode in which they shall be distributed. The intervention of the Bible Society has the effect of increasing the demand for the Bibles destined to be thus unworshipfully circulated, and of diminishing the price to the purchaser, producing a

happy and unobscured effect, which the same as if more booksellers' shops were opened, and the duties upon paper taken off, neither of which operations would, I presume, lessen the attachment of churchmen to the liturgy, nor endanger the Establishment. Supposing, therefore, the government and the universities to be right, I do not see that the Bible Society can be far wrong in giving effect to their intentions; and I have enrolled myself among its members, with the confidence of a man who knows before he gives it, to what purpose his contribution must be applied.

The same confidence will, I find, accompany me as a member of the Prayer-book and Homily Society; because its objects and its movements are in the same manner limited and defined. Heresarchis, who, as is well observed in one of your Numbers, "find it universally necessary to support their views of scriptural doctrine, by a large addition of appropriate tracts and mis-coloured statements," are not likely to be found in a society which must immediately bring their churchmanship to the test. But, supposing any persons of that description to insinuate themselves among its members, they would be so completely fettered and bound down by the very constitution of the society, that even they must labour, and labour solely, in the beneficial work of counteracting their own dogmas, by circulating the authorized formularies of the church.

These securities appear to me so simple and satisfactory, that I have been unable to contemplate, without surprise and pain, the conduct of persons calling themselves friends to the Establishment, who have shewn an anxiety to cry down these two societies; the one exclusively occupied in distributing that Bible from whence the religious principles of the Fathers of our Reformed Church were derived; the other, in circulating the authorized

for the circulation of which these principles were by themselves considered and set forth for the instruction of the people, and as such, it is to be regretted.

My attention has ever been drawn to the Society, and I have been frequently called by some of the leaders of opinion for whose religious principles I entertain a high degree of respect, to a Society of which they are members, in aid of the Society in London for promoting Christian Knowledge. Living at a distance from the metropolis, I know little of the proceedings of that Society; but I observe, that it is wrongly recommended in your publication, as promoting the contributions of your readers; and I find, upon inquiry, that the district associations in my own country are countenanced by persons of distinguished piety, and known to be well affected to the Establishment.

Under these favourable impressions, I had actually set apart a sum of money for the purpose of uniting with my neighbours in giving aid to a Society so powerfully recommended; when I was informed, by an extract from the Report of the Parent Society, that in the course of last year it had circulated no less than 488,710 small tracts; and upwards of 79,000 bound books of various descriptions.

When I was startled I saw a mighty engine at work, and eagerly sought among its rules for those securities and limitations, without which it is obvious, that in improper hands, it might become a medium for circulating principles inconsistent with the Articles and Homilies of the Church.

Indeed, among its regulations, inserted in your volume for 1812, there is one which seems to imply that it is an institution capable of being perverted to the injury of the Establishment; for the admission of members is conducted upon a principle of selection and exclusion, in order, doubtless, to prevent the introduction of any persons whose sentiments are supposed to differ from those of the existing members.

of the Society, and I am, however, somewhat dubious in doing so, because the maintenance of a person on the Society may always be fully ascertained, or he may change his opinions, but at all events, in dealing with the Society, to the discredit of a committed infallibility of judgment, at least an orthodoxy of opinion, is presupposed in the committee, which cannot always belong to an elective and fluctuating body. It is not enough to say, that the committee consists of members or ministers of the Church of England; or that all the books and tracts of the Society are written by members of the Establishment; because the distressing fact, that among Christians there is great opposition of sentiment, is too certain. I will not take upon myself to investigate the opinions of either party; it is enough for me to observe, that both cannot be orthodox; and that wherever that party which holds principles inconsistent with the doctrines of our Reformers shall gain a predominance in the Society for promoting Christian Knowledge, to say, by means of a majority in the managing body, to keep the vantage ground, for some time at least, and invade the country with publications calculated to spread the peculiar tenets of that majority, rather than those of the Church of England. Of the members who at present generally compose this body, I do not even know the names; nor have I ever, to my knowledge, seen any of their publications. But whatever present satisfaction and present security it might afford me to be informed, that of the 488,710 tracts mentioned in the Report, a large proportion consisted of selections from the Homilies and Articles of our Church, expressly circulated among the people, I do not think that the circumstance would not diminish my disquietude proportionally; because if few changes in the Establishment might be effected, and new ideas of an

directed: withholding the Homilies from the people, in order to supply their place with tracts: does not advocate their own views. Is a body effecting, where the guarantee for perpetual orthodoxy of opinion, or even uniformity of sentiment? Does the ballot afford that guarantee? Have we not all seen a bishop, a member of the Society, unwittingly conveying, as Calvinistic and erroneous, a passage actually extracted from one of the Church Homilies? Doubtless, his lordship was not aware of this at the time he so expressed himself; but it is evident, that he could not so have stigmatised the quotation if he had entertained upon that point of doctrine, the same opinion as the writer of the Homily whence it was taken. I am bound to suppose, that the venerable father of our church who wrote the Homily would not have been excluded from this society, if it had existed in his day; and yet, he would have been in great danger of circulating, under its sanction, tracts containing the same doctrine which he inculcates in the Homily, and of course, equally inconsistent with the opinions of the Right Rev. Prelate of our time. I need not, sir, multiply instances of this diversity of sentiment: stronger than this might easily have been selected; but the task is painful and somewhat invidious. The Society

for promoting Christian Knowledge which numbers among its members all the archbishops, and bishops of England at least, gives, from that circumstance, to whatever is published in its name, a stamp of authority of no common influence upon the religion of the people. Here is, the important point, and it presents matter for much reflection. I have said, enough, perhaps, to justify me in anxiously wishing to be informed what are the securities this Society holds out to preclude the possibility of its becoming, at one time or another, a medium for the dissemination of opinions not in unison with the doctrines of the Established Church, as contained in its Articles and Homilies? If the securities are certain and sufficient, the society is eminently calculated for good, and ought to be supported; but if I am informed, that they are to be sought far, only in the sentiments of the persons who take a lead in the committee at this or that particular time, I shall be of opinion that the securities are precarious and inadequate, and that some regulation obviating this objection should be introduced to obtain for the Society that universal patronage to which in all other respects, it appears to have no fair claim.

REVIEW OF NEW PUBLICATIONS.

Does Faith ensure Good Works? An Answer in the Negative. By the Rev. JAMES BURSFORD, Rector of Kibworth, Leicestershire: late Fellow of Merton College, Oxford. London: printed for J. Hatchard, Piccadilly. 1834.

There is a quaintness and an ambiguity, not to speak harshly, in the title of this pamphlet, which forced us to enter upon the perusal with

cheerful expectations. If it be true in the general, that the opening sentences of a book of science will commonly enable a competent reader to decide, whether or not the author understand his subject, it would argue in us something worse than inexperience, to expect any luminous discussion in a work bearing its title, "Does Faith ensure Good Works? An Answer in the negative." Weakness and presumption

re, not, afeared, contemptuously, his
 sword, on the wings of a literary
 adventurer. But the duty of our
 office, does not allow us to confine
 our attention to the able compositions
 of able men. The claims which
 he is attacked, even of such a writer
 as Mr. Doreford, when directed
 against the vital points of Christi-
 anity, ought to be exposed. It
 would have been well for this gen-
 tleman to have contented himself
 with his celebrity as the author of a
 well-known *jeu d'esprit*, entitled,
 "The Misery of Human Life." How
 much sooner, serious and thinking
 men, might lament the levity of spi-
 rit, and the inclination to buffoonery,
 which the Rector of Kidwelly pro-
 claimed, in that silly compilation;
 they might still have conscientiously
 forgiven the chastisement with
 which they are constrained to visit
 his theological essays. Nor will
 they deem it incumbent on them
 to touch with any peculiar tenderness
 a disputant who, notwithstanding
 his professed dislike to controversy,
 has not scrupled to adopt, in
 his rash intrusion on the field of
 battle, a popular and insulting tone,
 which has been freely answered
 by his achievements. From what
 camp this giant issues to defy the
 arms of the living God, we care
 not to conjecture; but it will appear,
 before we have advanced many
 steps to meet him, that his hostility
 is levelled at that venerable Estab-
 lishment of which he is an ordin-
 ed minister, and at those momentous
 and salutary truths which, enshrined
 in our Articles, Homilies, and Li-
 turgy, are at once the ornaments
 and bulwarks of the universal Pro-
 testant church.

Mr. Bessford begins with a charitable wish, that interpreters of Divine writ were united in their sentiments as a wish in the which we can only concur, by supposing the hopeless case, that Divine truth should have become the centre upon which all pagans were balanced. And indeed, the wonderful change shall be accomplished in

black shadows round the throne, the glare of
many a sword about the steps of the
almighty, truth and freedom do stand
it in vain, with great folly so to be
critical to the providence of our al-
wise Governor, that principles of im-
purity are innocently at work in the
empire of falsehood and evil. The
conflicting waves of passionate pre-
judice prevent such a mass of fecu-
lence from gathering upon the sur-
face of revelation, as would conceal
even from ingenious inquirers, the
precious pearls reposed in its
depths: yet and in the tranquil

Our Author disclaims, at the outset, any intention to "hopelessly distance from the volumes of human controversy," or any other writings than the holy Scriptures themselves. Indeed, this composition affords no ground for apprehending that he is deeply versed in controversial theology. But he has done more than accept men and sects: "wiser, and better men than himself," for he has boldly contradicted the reciprocal words in which the English Church professes her faith. Not only has he borrowed no weapons from the armoury of 1603 or 1689: Reformers and Fathers, but he has even ventured to break silence with that holy band of martyrs and confessors. We would, however, suggest to Mr. Passford, that it is possible, although he has scrupulously effaced all volumes of sacred divinity, for him not to have been blinded by the opinions he has casually read and heard from others. Many a sound precedent has been drawn from the Bible alone; and claims now ready as the touchstone of deductions, will be found to the possibility of abstract contracting much superiority and better terms, in the source of inspiration through a specialised or refined medium.

Our author, like the artist in his sketch, after thus bravely wading the pinnacles, leaps from his stand, and in his earnest desire to "take a more intimate interest in the practical workings of the Christian community," endeavours to construct his position.

order to satisfy the reader's curiosity, that certificate is in our possession, and we will copy the fatal sentence from the pamphlet:

"It has been generally admitted in the intended sense of the expression, correctly observed, that 'words are things.' Under this conviction, it did not seem any more to the, saying (i.e., of certain words, which) however they may be regarded, by any man merely notional or opinative, have been made contributory to real consequences, the most alarming that ever came from error," p. 6.

Impressed with the mysterious terrors of this representation, as it moved before us, like the vial'd ghoul, in the majesty of darkness, we sat for a few minutes, pondering what frightful catastrophe might speedily result from words notional and opinative. But having never been initiated into words of this kind, in the incomplete course of our logical studies, we were a little bewildered by the expression. It occurred to us, however, that our distress might possibly be relieved by a recourse to some convertible terms; and, therefore, having turned over the pages of our dictionary for the words *notional* and *opinionative*, we found that Mr. Beresford's expression displayed in opinionative terms, would run about the words *imaginary*, or *fancy*, or *preconceived opinions*. No light being obtained from this quarter, we might well have feared to perish in the dark; but in the hope that Mr. Beresford's being a had proceeded from a sickly imagination, or some preconceived opinions, we went forward with somewhat lighter hearts. But we encountered Mr. Beresford, out of pity to our stupidity and stupidity, no more; but in his future discourses upon the science of language, that, of "words are things," they partake of their immutability. Many words, in which few ideas were originally involved, gradually become more complex. They collect in their course, through ages, new ideas, or even, sometimes, new primary significations; and sometimes, as

words used with some daily sense of its specific sense, we could not acceptation. You will find, in the 7th, Mr. Beresford states his intention to illustrate the word *faith*, with his own expressive language, to make it, as it were, dwelt meaning, first, by the citation of certain remarkable passages, in which it is found; and secondly, by the opposite deduction of other passages, which, taken in just and fair connection with the former, do virtually become its context.

Now, admitting, as we are ready to do, that an opposite collection of texts wherein the term *faith* is employed, taken along with their context, might develop its true meaning; we must contend, judging from the pamphlet before us, that Mr. Beresford has no talent whatever for this mode at least of disentangling knots of controversy. Among the bungling logicians, with whom it has been our misfortune to engage, Mr. Beresford, by his researches into the nature of *faith*, has gained an incontestable pre-eminence. Indeed, he seems commonly to forget his premises, before he has reached his conclusion. In the course of our Review, we shall fully authenticate this particular charge, and shall content ourselves at present, with producing such specimens as constitute a fair sample of Mr. Beresford's literary merits.

In order to prove that *faith* is not a *forbearing instrument*, of which the subject is necessarily propounded to good works, he constructs the following perspicuous and irrefragable argument. In one of his Epistles, the Apostle Paul writes, "Let us have grace." Elsewhere he says, "By grace are we saved, through *faith*." *Faith*, then, (says Mr. Beresford) is to be obtained by *faith*, and the Apostle's injunction to have grace, is directed to have *faith*. Now, (he adds), what we are directed to have is *faith*, and we have *faith* by *faith*. This is a circular argument, and is a good example of the fallacy of the *petitio principii*, or *begging the question*.

Catholic monks, ever produce such an instance of peralogy? It were idle to set about a serious refutation of these positions, which are grounded on an entire ignorance of the general meaning of the word *grace*—on a false interpretation of the expression, “Let us have grace,” which means in the passage cited, “Let us have grateful hearts”—and on a total misunderstanding of the text, “By grace are ye saved, through faith.”—Only let Mr. Beresford try his mode of reasoning with another collation of texts. We begin with one of his own premises; “Let us have grace.” Now, in Rom. iii. 23, we read of being “justified freely by the grace of God, through the redemption that is in Christ Jesus.” This grace, then, is to be obtained by the redemption that is in Christ Jesus. Therefore, we are constructively directed to have or procure the redemption that is in Christ Jesus; and, consequently, it is not a pure gratuity. But St. Paul asserts, that we are “justified freely.” No way, then, remains of reconciling the Apostle with himself, but by concluding that we are *freely* and *not freely* justified at the same time.

Whatever defects there may be in our author's argumentative powers, he possesses, very eminently, some of the qualifications of a controversialist. He often surmounts himself with impenetrable darkness, and puts into the mouths of his adversaries unintelligible arguments, which he stoutly assails with unintelligible answers. He adopts the triumphant tone of an unconquerable champion, assuring his readers, that he is marching to the annihilation of the fugitive doctrines, which had been marshalled against him. Again: he asserts, in defiance of our Homilies and Liturgy, that a faith, unattended by good works, may yet be a true and saving faith; but then, he expunges this Antinomian heresy from a part of his impression, without any acknowledgment, and is thus prepared to wage

war on either side. Nay, more; it were vain to charge on Mr. Beresford any of his own tenets, for he can instantly point to its contradictory, in some page of the little book. For instance, in page 8; he soundly denies, that faith is such a belief in Christ, as absolutely necessitates the performance of religious and moral duties; but we find him positively asserting, in page 42, that “faith is utterly incompatible with disobedience to the positive commands, and departure from the imitable habits of its divine object.” Again, in page 11, this gentleman denies, that all good works originate from faith; but so entirely has he changed his mind at page 33, as not to spare his former self the most contemptuous language: “Weak, indeed, must be the mind, and worse than weak,” (we give his words accurately), “that would separate good works from that which is *their only lawful principle*” (meaning *faith*), “and their only certain guide.”—Our readers will compassionate us for having to cope with this ambidexter antagonist.

We have already wasted too much time on this heterodox jargon. Were it deserving of a serious refutation, it might be necessary to begin with the different kinds of faith, as they are commonly distinguished by theologians. But whatever defect of information Mr. Beresford has shewn upon this subject, it is plainly his intention to treat only of the faith which is concerned in our justification. Upon this faith, then, we shall proceed to offer a few remarks, which we hope will be charitably and candidly received by a class of Christians, who appear to us to exhibit the great doctrine of justification by faith, in terms that expose it to the specious charge of turning on the same hinge with the Antinomian heresy. We do not speak here of the higher species of Calvinism, being aware that many preachers and writers, even of the Supralapsarian class, have the notion of, turning the gates of God

into lasciviousness; and require the fruits of holiness, as indispensable evidences of a state of salvation. We allude to the defective view which many persons propose of faith, by confining its operation to the merely accepting of Christ as a propitiation for our sins. This method of viewing the subject appears to us to be most unscriptural, and therefore of pernicious tendency.

The apostolical writings exhibit faith as that gracious habit of the heart and mind, whereby we embrace Jesus Christ in all his offices: and, by this method, they appear to us effectually to guard against the fatal error of resting on historical or temporary faith. — On the other hand, if justifying faith be regarded as merely a lively apprehension of the Saviour in his atoning capacity, a door is thrown open to the Antinomian error. For in order to apply to ourselves the value of Christ's sacrifice, simply considered, we can do no more than cordially believe, that his precious blood hath power to obtain for us remission of sins and reconciliation with God. A grateful persuasion, that Christ's obedience unto death satisfied God's justice, and delivered man from a legal curse, is all that can be included in the notion of accepting Christ simply as a Priest. But if justifying faith include the notion of accepting him as a Prophet and a King, to suppose that faith can be disjoined from good works is a manifest contradiction. For to affirm concerning any one, that we receive him as a teacher, is equivalent to the assertion, that we submit to him as learners; and to affirm, that we take him for a ruler, is equivalent to the assertion, that we submit to him as subjects. These expressions are of precisely the same import. Now, to apply this, since the notion of receiving Christ as a Priest, imports a hearty and thankful dependence on his blood and intercession as the only meritorious cause of our justification before God; so also the notion of re-

ceiving him as a Teacher of righteousness, implies a sincere disposition to learn of him; and the notion of receiving him as a King, implies a loyal submission to the yoke of his government. If faith, we observe, include an acceptance of Christ in his prophetic and regal, as well as in his sacerdotal office, there is an end to the objections alleged against the evangelical doctrine of justification by faith alone, as though it leaned to Antinomianism; objections, which have received some colour from the harsh distorted dogmas of a spurious Calvinism.

There is another, and, perhaps, simpler manner of considering the way in which Christ is received by *justifying faith*. We employ this phrase for the sake of brevity and precision, although the term *justifying* is not happily applied to that which is not in any proper sense the cause of justification, but only the medium through which it is conveyed, or the condition on which it is suspended. But, to return; regarding faith as the practical acceptance of the salvation offered in the Gospel, the question immediately arises, what that offer implies. For, when faith is described as an honest acceptance of the salvation of Christ, it is clearly to be understood, that this salvation is accepted, as it is offered by God. Now, the offer of salvation clearly implies, that on our parts there shall exist sincere repentance, unfeigned desires after a holy and charitable life, and an habitual trust upon the Lord Jesus, who, of God is made unto us wisdom, and righteousness, and sanctification, and redemption. We do not, therefore, speak of faith, or even think of it as "*the forcing instrument of good works*," than which a more inappropriate phrase can hardly be imagined; but we distinctly maintain, that, of whomsoever it may be predicated that he possesses evangelical faith, it may with certainty be added that he possesses a gracious disposition to good

works: or, to adopt a phraseology that Mr. B. may comprehend, that justifying "faith does insure good works."

If our view of the nature of faith be correct, it will be obvious to our readers, that there is no meaning in our author's confused definitions and descriptions, which aim at proving that faith does not ensure good works, because it is itself progressive; or, that it can only "be necessarily inclusive of good works in its last or utmost degree of perfection." It would, indeed, be impracticable, as well as fruitless, to contend with Mr. Beresford step by step. Often have we endeavoured to grapple with his unsubstantial arguments, but

—frustra comprehens minus effugit imago,
Per levibus ventis, volucrisque simillima
somno.

The readers of Mr. Beresford's essay, if there be any, will perceive one portentous absurdity that twines itself round every part of his system. It is, that whenever he pretends to disprove the efficacy of faith upon practice, he does it by evincing, in his own dextrous manner, the necessity of good works to the attainment of final salvation; and when he has demonstrated this indisputable truth by elaborate argumentation, he exults in his visionary triumph with great delight. The most regular syllogism (for he talks about syllogisms) that we can deduce from his pamphlet, and we really think it contains the substance of his countless paralogisms, is the following:—The Apostle Paul asserts, that good works are indispensable conditions of final salvation: but there is a species of faith which does not produce good works: therefore good works are not the constant and necessary offspring of justifying faith.—As we admit the two premises in this masterly argument, we shall dismiss them without any comment; neither shall we meddle with the last proposition, as though it were a legitimate conse-

quence from those premises, for very obvious reasons. But that this is a most heterodox tenet, we have already attempted to shew, in defence of the Trent Council, Mr. Beresford, and the Antinomians. In one part, however, of his dissertation, Mr. Beresford, with his characteristic boldness, "fearlessly challenges a contradiction to the following averment; viz. that this Apostle (St. Paul) is in no single instance throughout his writings to be found asserting that faith is necessarily implicative of good works." p. 23. We beg, in reply, to direct Mr. Beresford to Galat. v. He will there find that the Apostle, after exposing at length, throughout the Epistle, the fallacy of trusting to the works of the law for justification, remarks, in opposition to the legal Christians, that "we through the Spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." v. 5, 6. Can a more explicit assertion be required that no other faith is available to justification, but a faith working by love; that is, a faith which is the animating principle of a devout and charitable life.

In what we have hitherto propounded upon the subject of faith, it has been our object to shew the absurdity of maintaining, that a principle which essentially included an entire acceptance of Christ can consist with wilful habitual disobedience, which denotes at the least a partial rejection of him. But there is yet another most important view of the influence of faith upon practice, which we earnestly press on Mr. Beresford's consideration. It is this, that faith is represented in Scripture, as one cause of our sanctification. Our hearts are said to be purified and sanctified by faith. Acts. xv. 9, xxvi. 18. Now faith has not, primarily, any purifying and sanctifying properties. The work of renewing and sanctifying our nature is ascribed, by inspired

writers, to the immediate agency of the Holy Ghost. The question, then, is, and a puzzling one it must be to the author of a sermon denying that faith ensures good works, how faith can be said to sanctify the heart. But the Bible, with the expositions of our Church, set this matter in a very clear light.

And, first, it must be observed that since divine faith implies a firm reliance on the veracity of God, and a persuasion that what he hath promised, being infinitely more valuable than any objects of sense, is worthy of being purchased at any cost, it follows that the true believer must habitually prefer the invisible realities of another world before any earthly emoluments and pleasures. The whole eleventh chapter to the Hebrews proceeds upon this principle; and hence it is said of divine faith, that it overcometh the world. "This is the victory that overcometh the world, even our faith." Accordingly, a man will conform his life to the law of holiness, in proportion to the force and extent of his conviction, that obedience to God is at all times best, because of the terrors of his anger and the blessedness of his favour. And in this manner is the heart purified by faith.

But there is yet another most interesting way of contemplating the subject. Christ is said to "dwell in our hearts by faith;" by which is intended that gracious habit which keeps open the heart to the continual effusions of Christ's Holy Spirit. In what manner we are united to him by this lively faith, we are no where taught, and attempt not to explain. It may be, as some have imagined, that faith is the principle of a mysterious union between the Head of the Church and his members, of something more than a purely moral kind. Of this, however, we are certain that true believers do as purely and beneficially receive the influences of God's good Spirit, as

the branches of a vine do the juices from its root; and whoever is destitute of this Spirit belongeth not to Christ. Now the Spirit of Christ is a spirit of life and holiness. Its "fruit is in all goodness and righteousness and truth." And they who have received it into their hearts, by being grafted into Christ, will as certainly bring forth Christian fruits, as the branches of a fruitful tree will exhibit the proper produce of the parent stock. So that it is thus that faith is the instrument of our sanctification, by bringing us into such an union with Christ as to draw from him the virtue of his Divine Spirit. Moreover, Scripture disclaims the knowledge of any other good works, than such as are thus produced. It rejects with abhorrence Mr. Beresford's theory, that good works and faith are "separately existent, and should be separately taught," while it strenuously maintains, that, "without faith, it is impossible to please God."

In p. 12, Mr. B. remarks on the text, "Fight the good fight of faith:"

"In this injunction of the Apostle, the thing directed is, that we should strenuously labour to display our faith by actions, congenial with it;—but if he had considered faith as necessarily involving those actions, he would obviously have refrained from that separate exhortation to them, which we here find that he thought it necessary to employ."

Our design in making this citation is not to expose another of Mr. B.'s contradictions, although three pages farther he inveighs against his own statement about the inexpediency of exhibiting the nature and necessity of good works, supposing "faith unquestionably would and inevitably must have produced these works." We have produced an abundance of specimens, not to trouble our readers with any more, of the discordant ingredients which make up this precious morsel of theology. But it is our desire to

embrace the occasion of expressing an opinion, that some well-meaning clergymen are not exempt from the fault of grievously neglecting to enforce and explain the duties of a Christian life. A man, whose principles of piety are sound, may yet fall into many faults, and neglect many duties, for want of solid, continual, plain, explicit instruction. The moral precepts of the Bible are not readily applied to the complicated circumstances of life by weak, prejudiced, and illiterate men. And indeed the dimness of the human understanding, and the treachery of the human heart, make it expedient for all classes of people, that the torch of Divine truth should be carried before them in their daily walks, lest they become entangled amidst apparently conflicting duties, distressed by difficult cases of conscience, and their "feet stumble upon the dark mountains." The Ten Commandments were not written originally on a scroll that might be folded up, but upon a solid and ample tablet, so as to be easily discerned and read. Let the Christian preacher never forget that he is to be a preacher of righteousness, in its proper and personal sense, and that we part of the Christian covenant; especially the terms upon which its final blessings are conferred, must be put over in silence, or with hasty and superficial notice. It is not enough to deal out general exhortations and threatnings; or to exhibit the law of God in the mass, without unfolding its particular details. "By such obscure and partial representation, guilt is seldom fixed upon the conscience of the sinner; and the law, not being clearly shewn to work only wrath, loses its blessed efficacy in bringing sinners to Christ for pardon and salvation. Ungodly men will often be amused and gratified by loose and indefinite schemes of Christian righteousness, when the personal application of its particular precepts would excite the most uneasy sensations; their consciences are lulled by the

distant thunders of the law, but would be startled and roused, if it appeared impending over them, and ready to burst upon their heads "with scattering, and tempest, and hailstones."

We have often exceedingly lamented the injudicious zeal of some men of popular talents, and pious feelings, who, under the notion of preaching Christ alone, and thus giving glory to the Saviour, do, in fact, not preach Christ entirely, and thus lower the value of his salvation. To preach Christ, is to preach him in all his characters and offices: to shew him to mankind as a Priest indeed, who made a full atonement for sin, but also as a Priest "upon his throne," whom God the Father hath exalted "to sit and rule upon his throne." We are directed by unerring wisdom not to regard Jesus Christ, merely as a victim who suffered, but yet farther, as having "left us an example that we should follow his steps." If he rescued us from the two-fold yoke of the law of Innocency and the law of Ordinances, it was in order to bring us under his own gentle and spiritual yoke, and to win to himself "a peculiar people zealous of good works." The Moral Law, as it has been elevated and spiritualized by the Author of our faith, ought to be perspicuously unfolded by Christian ministers, and the sanctions with which it is sustained, should be seriously and repeatedly set forth. The Gospel of Christ is then only preached, when nothing is kept back that enters into it as a covenant of mercy and life, established between God and his desolate creatures, by a perfect Mediator. Let those who erect themselves with unseemly ostentation, as the peculiar preachers of the Gospel beware lest in their zeal to assert some distinguishing doctrines of that blessed revelation, they leave out others, which are hardly less important. The crime of taking away any thing from the words of Divine truth, cannot be too religiously

dreaded by those who have heard and believe the retribution by which it shall be followed.

We are here called upon to reprobate another of Mr. Beresford's heresies. After a witty remark upon the greater propriety of styling those men epistle-preachers, who are sometimes denominated Gospel-preachers, he subjoins:

"Evident even to childhood and ignorance it must be, that whoever expect to be considered as Christians, must seek to Christ, and Christ alone, for the true character of his own religion.—Is this, then, an authority from which there is to be an appeal?—an appeal, too, from the Teacher to the disciple; from the Lord to the servant; from the everlasting God, to his mortal-creature man?—For (deny it who can), that disciple, that mere mortal creature, was even the great Apostle, to whose writings this extraordinary appeal is made." p. 30.

It is very evident to us, that even childishness and ignorance cannot excuse the pastor of an English church, for the Socinian and Antichristian insinuation conveyed in these lines. Does the Rector of Kibworth really doubt, that the authors of the Epistles wrote "as they were moved by the Holy Ghost?" Does he doubt if they were replete with the Spirit of their Divine Lord, which he promised to bestow, "that it might guide them into all truth?" Although we are satisfied, that the genius of every Christian verity has place among the four Gospels; yet, it is indisputable, that the full and clear expansion of those truths is to be confidently sought in the Epistles. Many important doctrines, which our Saviour had but imperfectly sketched; and which could not be well understood till after his earthly work was completed, were amply displayed to the first teachers of the Gospel, by the mighty illumination of the Spirit. It is not, however, our present business to discuss words.

* We beg to refer our readers to a paper, in an early part of this Number, in which a valuable and respected correspondent has treated this subject with great ability.

ject, which cannot long appear despised to an inquiring mind, endowed with a fair portion of sense and honesty. And to attempt to deprive the apostolic Epistles of the same character, for divine authenticity with the Gospels is a deadly blow aimed at the root of Christianity itself.

The disorderly conduct of this miserable performance, has precluded us from adopting a very systematic arrangement in this review. We have done little more than expose a few of its most pernicious vices, with a view to exhibit those evangelical truths to which they are directly opposed. Upon these grounds, we claim to be excused for not having yet directed our readers to Mr. Beresford's opinion of the merit of good works respecting which, he finds it difficult to conceive, that they should not in this life be "the meritorious objects of final reward," inasmuch as it is contended by his antagonists, "that our good actions are only the meritorious objects of final punishment." In order to explain the author's sentiments more fully, we turn to page 36, where he finds a most heretical proposition which he puts into the mouth of an adversary, and repels it by asking, "dread heresy, of which he proclaims himself the father. His business is to prove that faith, through infirmity, cannot produce good works enough to ensure our salvation; and the difficulty with which he hampers his antagonist is, to find some method of supply." But here he is resolved "to leave them no avenue of escape," and therefore, imagines them to answer; "I have faith, but I am weak, and I cannot do all that I would." Faith secures our person, the good works which are necessary, and the meritorious sacrifice of Christ supplies the remainder; and so there is still no need of moral exhortation. To this, I should finally reply as follows:—The promised benefits of that great sacrifice, extend to those only who shall have performed good works to a certain measure. Now, by admitting that human infirmity renders a despotic attack, you confess that

faith may be unable, even by her most potent stimulations, to force the required amount of good works. Under this terrifying doubt shall we trust to the probable, or possible, efficacy of faith (that is, to an uncertainty)?—And if not, who shall dare to assign the precise extent of her power? Or supposing that power to be, most unhappily over-rated, who can console me, when I say, that, by the added excitements of moral exhortation, when those of faith had done their utmost, this damning deficiency in our account might have been fully supplied?

A Papist, in the darkest cloisters of superstition, could not well have engendered a theory more flagrantly opposed to revealed truth. In order to our justification before God, it would appear, that a certain amount of good works is to be produced, of which one proportion is to be “forced by the potent stimulations of faith,” and “the damning deficiency” is to be supplied by the “added excitements of moral exhortation.” The doctrine of works of supererogation, is an obvious corollary from this most unscriptural statement. But we shall not stoop to unravel the web of heresodoxy and nonsense which challenges the patient reader’s sagacity in the sentences just cited. The doctrine of merit, however, as attaching to the works of man in any sense whatever, has been so faultily represented by the violent of different factions, that it may not be amiss to dwell upon it for a few minutes.

The Roman Catholics adopted notions on this subject which were so inimical to scriptural truth, as to draw from Luther and his coadjutors just and severe animadversion. Yet candour requires us to acknowledge, that even Bellarmine, Vasquez, and the Trent Council appear, from many passages in their works, to have held the doctrine of merit in a more moderate sense, than might be supposed from the language held by some distinguished divines of the reformed churches. Inferior writers of the Catholic persuasion do indeed appear to have attached a certain positive value to good works, a merit

of that absolute kind by which the Supreme Being is brought in a debtor to his creatures, and might be chargeable with injustice if he withheld the correlative remuneration. But this shocking and almost blasphemous tenet is far from expressing the general sense of the Romish Church. To suppose, indeed, that God’s rational creatures, by the proper enjoyment of his bounties, can merit, in the strict sense of commutative justice, any addition to their present felicity, is evidently false. Brute creatures would have the same natural title to an amelioration of their condition, upon conformity to the suggestions of their instincts, that we can have for the most correct exercise of our intellectual faculties. It is certainly true, that, had sin never entered into the world, punishment, and therefore misery, would have been unknown; for God can no more be the author of natural than of moral evil, which are perhaps more closely united than some persons are apt to imagine. But the idea that man could establish, by moral works, a claim on his Maker for any specific rewards, is at once irrational and irreligious. Notwithstanding this, we are of opinion, that the Roman Catholics were not always so unsound as might be suspected, in their principle of *meritum de congruo*, though we exceedingly dislike the expression. God is the fountain of holiness; and whatever is holy in his creatures, must be the object of his complacency, and, consequently, blessed. Now, man was created in the image of God; reflecting from his own bosom, without fault or blemish, the communicable properties of his Divine Maker. And had he persevered in uprightness, he must have remained perfectly happy, and that continuance of happiness is itself a species of reward. Nay, more, though it is false to affirm that any reward would have become due to Adam for continuing upright, yet it is probable, almost to a certainty, that he would continually

have advanced in the knowledge and love of God; and thus, becoming progressively more excellent in himself, he would have daily augmented his blessedness. But our object in adverting to this subject, was chiefly, to suggest a caution to those who broadly represent the works of fallen man as all utterly hateful to God. This sentiment, though true in a certain sense, is often incorrectly apprehended. As the original law of works exacted perfect obedience, and assigned a penalty to the smallest deflection from that rule, every imperfect action became obnoxious to condemnation and punishment. But then, it is to be considered, that human actions are not for the most part of unqualified malignity, but proceed in some measure from justifiable or praiseworthy motives. Now, that part of any action which is good, can never be regarded with disapprobation by the righteous Judge. The honest, gentle, benevolent deeds of Jews and Heathens, must find favour with God, so far as their honesty, gentleness, and benevolence are alone contemplated. Still as any flaw in a moral act makes it damnable by the law of innocency, nothing is more certain, than that all the actions of unregenerate men are, to an extent, displeasing to God, and always subjected to a judicial curse. And this is perfectly consistent with our assertion, that what any action has in it of righteousness, though it be the work of an unregenerate man, is so far acceptable to God. But by conversion and adoption, man is transferred to another state. He is brought into a covenant, which does not vainly offer justification to the doer of the law, but offers it effectually to the penitent believer in Christ. And hence the just man lives by his faith; for on that principle alone can his works be so favourably regarded by God as to obtain for him the gift of eternal life. For actions, which by the first law must have brought us

under condemnation, are made acceptable by the law of grace, and even *rewardable*. And on this word, the combatants might surely join hands, and consent to dismiss the equivocal and offensive word *merit*. For by *rewardableness*, nothing more is implied than a *moral aptitude for reward*: and that moral aptitude consists in possessing the qualifications enacted under the covenant of grace. Now these qualifications are, faith and holiness, which God has promised to reward, notwithstanding their manifold blemishes, for his own mercy's sake, and the infinite worthiness of his Son Jesus Christ. Their rewardable character originates, therefore, in God's merciful covenant, and not in the inherent value of the works themselves: and God is not so properly engaged to his creatures, as to his own faithfulness. We have already shewn, that even a perfectly good action possesses no claim whatever to a specific reward; and that, in the present state of mankind, the very best action of the very best man is not only entitled to no reward from Almighty God, but on account of the sinful leaven with which it is contaminated, deserves punishment, according to that law which winks at no defect. Still we deem it not untrue, that there is a certain congruity in works comparatively righteous, to obtain the favour of God; for he is a lover of holiness, while iniquity is an abomination to him. If, therefore, He determine, in sovereign mercy, to bestow certain privileges and blessings on his children, it seems fitting, though we dare by no means call it necessary, that such as have laboured most to become holy even as God is holy, should obtain a preference in his sight.—It will appear from this reasoning, that Mr. Beresford is wholly wrong in supposing that good works merit rewards, in the same sense in which evil works merit punishment: for the slightest mixture of sinfulness constitutes a

work bad, in the strict legal sense, while no work is properly called good unless it be perfect.

But the notion of absolute merit in good works, is yet farther dissipated by the reflection, that even our weak and incomplete righteousness derives its existence from the energy of God's Holy Spirit. It is the Spirit of purity, working with our wills, that alone produces any outward demonstration, which a holy God, even viewing us in the covenant of grace, can approve. He excites our desires, lightens our darkness, sustains our weakness, animates our hopes, alarms our consciences, and effects that reparation of our nature without which no effort or discipline could accomplish our sanctification. The soul is fashioned into beauty and holiness, by the Spirit brooding upon it, when a hateful mass of vicious passions and faculties: and its present redemption from sin is the ground-work of its final salvation in eternity. In short, as a tender father bestows rewards upon his children for learning, though his teaching is itself a gratuitous kindness; so God bestows on his adopted children rewards in proportion to their holiness, which holiness had already been graciously conferred by himself, thus giving them grace for grace.

We have done with the examination of Mr. Beresford's essay; and if we express our joy at having reached the term of our labour, we shall raise no surprise or indignation in persons acquainted with the fatigue and vexation of toiling through a senseless book in search of its meaning. To have exhibited all that is false, foolish, or unchristian, in these pages, would have been little else than to transcribe every sentence they contain. The style of this extraordinary composition, our readers will already have observed, to be below criticism; heavy, awkward, obscure, affected, and vulgar. In truth, the essay is a continuous string of vapid conceits and

ill-digested heresies, clumsily elaborated into an unchristian technical phraseology.

The author is, obviously, a man of very ordinary talents, and few literary attainments. He appears to have learnt, that the doctrine of justification by faith alone, is not in fashion with the world: and he has accordingly joined himself to the weak and the vicious, to men of unsubdued pride and obstinate prejudices, in scouting an article of faith, which, according to the great Reformer, cannot fall into disrepute, except in a corrupt and tottering church. The Church of England calls aloud for the interposition of her reverend and dignified champions, when a man, who wears her vestments, and feeds on her revenues, dares, in the face of day, to carry a sword into her bowels. We do sincerely hope, that Mr. Beresford may be led by the Spirit of truth, deeply to lament and publicly to abjure these fundamental errors. Ignorance of the first principles of Christianity is excusable in no man, to whom the means of instruction are accessible; and least of all in a clergyman of the English Church. Let Mr. Beresford read his Bible thoroughly and seriously, and, with it, the excellent writings of the Fathers of our Establishment. Let him earnestly seek for inward illumination at the Fountain of light and wisdom. Let him acquaint himself with the depravity and treachery of his own heart: and casting away the conceit of genius, let him bow down, with men of talents far greater than his own, before Him who reveals himself to the simple and humble, but not to the presumptuous and high-minded. Should Mr. Beresford ever be taught of God the meaning and excellency of true religion, he will be foremost in denouncing this unhappy essay, and in resting all his hopes of salvation on that glorious doctrine of free, unmerited grace, which he will then deem it equally foolish and wicked to reject.

The World before the Flood; a Poem, in Ten Cantos. By JAMES MONTGOMERY, Author of the *Wanderer of Switzerland*, the *West Indies*, &c. London: Longman, &c. Third Edition. 1814.

With respect to the former productions of Mr. Montgomery, the public mind appears to have been much divided; and if he has experienced the severity, he has also enjoyed the favour of criticism. By one set of judges, he has been stigmatized as a shallow sentimentalist; by another, invested with some of the highest honours of genius. That in this discrepancy of opinion, the judgment of each party has been fairly exercised, does not appear probable; on the one side, there was, doubtless, much temerity of decision, and much independent eagerness of ridicule; in the praise, a mixture of that generous heat, which, in seeking to compensate injustice, falls into the opposite extreme of excessive indulgence. Yet, we think that the explanation of this difference of sentiment is also partly to be found in the real character of the compositions to which it relates. In truth, they appear to us to display a character so mixed and qualified, so unusual a combination of merit and demerit; as to require some delicacy of discrimination in those who would judge them fairly, and more than sufficiently to account for any contrariety of opinion, to which they may give rise, between the hostile and the partial critic.

The present publication comprises several minor pieces, of which we do not think highly enough to make any demand in their favour upon the attention of our readers. The Review will be confined to that which stands first in the title-page, and which, both in point of length and of importance, is the principal poem in the book.

The first topic of consideration, suggested by the "*World before the Flood*," is the choice of the era.

This choice is certainly so far happy, that it adds to the difficulty of criticism, and, even to the worst critic, will afford a scope for the poetical reputation of the author; for, in an undertaking so bold as that of an antediluvian epic, though success is an unequivocal test of merit, there are many considerations which extenuate the disgrace of failure. "To exhaust worlds, and then to imagine new," is the achievement only of some rare genius of the most exalted rank: but even to explore a new creation, is a task less daring than that of inventing fictions appropriate to the primordial state of the world which we inhabit. It is on a subject like this, at once obscure and familiar, of which, while we know but little, we know enough to limit the extravagance of fancy, that the inventive powers of the poet are called into the severest exertion. Where the scene is purely imaginary, he has at least the unbounded choice of his materials; but the quantity of established fact that is wholly inadequate to supply his wants, may, at the same time, considerably abridge his resources.

Nor is this the only disadvantage attending the subject of the present work. It is peculiarly exposed to an objection, common to all poems of which the narrative is founded on Scripture, or alludes to scriptural personages; an objection so satisfactorily stated by the great critic of English poetry, that it would be injustice to the reader not to quote it in his own words:—

"It is not only when the events are confessedly miraculous, that fancy and fiction lose their effect; the whole system of life, while the Theocracy was yet visible, has an appearance so different from all other scenes of human action, that the reader of the Sacred Volume habitually considers it as a peculiar mode of existence, of a distinct species of mankind, who lived and acted with manners uncommunicable; so that it is difficult even for imagine-

tion to place us in the state of them whose story is related; and, by consequence, their joys and griefs are necessarily adopted, nor can the attention be often interested in any thing that befalls them."—*Johnson's Life of Cowley*.

The truth of this observation will not only be felt by every reader, who will retrace the impression made by poems of this description upon his mind, and who will take the trouble to investigate the sources of that impression; but it is further confirmed by the universal fate of these productions, of which there is hardly one that has risen to a higher distinction than that of cold approbation, and but few that have escaped from absolute neglect. Even of that immortal work which stands the first in this class of compositions, and the effect of which is so unrivalled in detached passages; it has been said, upon the same authority (and the remark will be confirmed, we believe, by the coincident acknowledgment of every man not afraid to make the avowal), that "*Paradise Lost* is one of the books which the reader admires, and lays down, and forgets to take up again." Indeed, if there be any truth in the observation, that the subjects of Sacred History are inapt to the purposes of poetry, it is peculiarly true as applicable to those parts of the scriptural narrative in which the antiquity is more remote, and the course of events more peculiar. If "it is difficult for the imagination to place us" in the state of the heroes of the Davidic, it is still more so to conceive ourselves in *Paradise*, or in the *World before the Flood*. If *David* fails to interest us as the hero of an epic poem, it cannot be expected that we should be much more alive to the *Enoch* of Mr. Montgomery.

In such cases, indeed, it is well if the absence of interest is the only fault perceptible. In subjects of so high and venerable a character, that which does not excite respect is apt

to provoke disgust; and the weakness which to itself might pass with impunity, serves, by the contrast with its lofty associations, to render the connection even ludicrous. We do not hesitate to pronounce the work under review to be defective in interest, and weak in its general impression; but, for the reasons premised, we do not think that from this fact is by any means to be deduced a conclusion fatal to its poetical merits. If the disadvantages incident to its subject be considered, it will be allowed, that, in order to appreciate properly the talent expended upon it, we must proceed to consider with what degree of despatch the author has combated his formidable difficulties; and how far the plan and execution of the poem are entitled to praise, after deduction is made for the imperfections incident to its avowed origin. The course of the fiction is as follows.

In the land of Eden, on the eastern side of the Euphrates, dwell the descendants of the younger children of Adam, who, after having been long distinguished from the rest of the world as a righteous nation, have at length declined into idolatry. From this general depravity, however, is excepted one small clan, the abode of Enoch and the patriarchs, and the only remaining spot in which God still "deigns to walk with man." The rest of the world, having been long "filled with violence and wrong," had at length been subjugated by a giant warrior, excelling all his brethren in knowledge and power. This warrior, at the opening of the action of the poem, has, with a mighty army, invaded and conquered nearly the whole of the land of Eden, and the small surviving remnant of its inhabitants, driven to despair, have encamped on the banks of the Euphrates, resolute to defend themselves to the last extremity.

The poem opens with the secret flight of a young man from the

"*Sons of Cain*," to wit six, height which overlooks the invaded land. His name is Javan, formerly one of the children of Eden, and the son of a widowed mother; he had owed the preservation and support of his infancy to the charitable care of Enoch. Early distinguished by his unrivalled skill in song, he soon exhibited all the properties belonging, of right, to a youthful poet:—"a quick" and "changeable eye;" a countenance "the mirror of his heart;" a love of "reclining in lonely indolence, to watch the clouds and listen to the wind." This youth, who seems to have been a very exact prototype of the minstrel of later days, had, during the life of his mother, found his home precious for her sake; but after her death, the spurs of Enoch being no longer able to restrain him, he had been urged by ambition and a thirst for freedom, to forsake the ways of God, and sojourn in the land of Cain. Here he had cultivated his musical talent under Jubal, and had acquired such skill in the science as to become the favourite musician of the giant king.

"Yet so delight the minstrel's bosom knew;
None, save the tones that from his harp he
And the warm visions of a wayward mind,
Whose transient splendour left a gloom be-
hind."

"Faint as the clouds of sunset, and as fair,
Fragments of light resolving into air."

"Still was the secret of his griefs unknown;
Amidst the universe he sighed alone.

"The fane he follow'd, and the fame he found,
Heard not his heart's immedicable wound;
Admired, applauded, crown'd where'er he
Went."

"The bard was homeless, friendless, unbelov'd.
All else that breath'd below the living
Earth, was his enemy, and he was
Strain'd to earth by some envenom'd tie;

"He only, like the scorpion, went apart,
And lone along the world of wretches roam'd.
Was ever companionless from wave to wave,
On life's rough sea—and there was none to
save." pp. 23, 24.

"He must know little of minstrels,
who needs to be informed that Ja-
van languished under yet another

species of sentimental suffering. He had not left the land of Eden without first experiencing "a nameless sympathy, more sweet, more dear than friendship," and "throughout the world the charm of Zillah's name."

"No cell the touch of every meeter stable."

Our readers will be at no loss to find a name for this sympathy, and will perhaps be as unable as our selves to discover why the author has chosen to call it nameless.

Under the influence of these feelings, the minstrel had quitted the camp of the invaders, but as it would appear, without any distinct plan of subsequent proceeding. Having ascended the airy summit to which he had directed his flight, he is for some time suspended in the choice of his future conduct.

"Oh what a throng of rushing thoughts oppress'd,
In that vast solitude, his anxious breast."

"To wither in the bosom of the wood,
And unrecorded to the dust go down;
Or for a name on earth to gain the prize
Of immortality beyond the skies."

"Perplex'd his wavering choice—when doubt
science fail'd,
Love rose against the world, and love prevail'd;

"Passion, in aid of virtue, conquered pride,
And woman won the heart to Heaven denied."

pp. 28, 29.

His resolution taken, he descends towards the Patriarch's Glen, and discovers Zillah sleeping in the very spot in which he had last parted from her, many years before. He awakens her by a masterly serenade on the flute, an instrument of which (by a poetical licence hardly required by the occasion) he is stated to have been the inventor. The lovers meet, but mutual fear and distrust prevent any recognition of their former acquaintance; and Javan contents himself with receiving from his mistress a direction to Enoch's house.

By Enoch, he is rapturously received, and his wanderings are freely forgiven. A long conference ensues between them, in which Ja-

van inform the Patriarch of the design of the Giant King to exterminate the inhabitants of the globe; and in the course of the conversation receives from him a long account of the death of Adam, and his appointment of an annual sacrifice on the day of his fall. There is something alarming in the couplet by which this narrative is prefaced:

"Thus through the valley, while they held
their walk,

Epoch of former days began to talk." p. 73.

His talk, however, is by no means so prosing as this introduction would seem to promise. The description of the dying agonies of our First Parent, though detailed with a prolixity that weakens its general effect, and disfigured by the interspersions of some slovenly lines, is on the whole executed with considerable spirit. We will make one extract from it:—

"The sun went down, amidst an angry glare
Of flushing clouds that crimson'd all the air;
The winds brake loose; the forest boughs
were torn,

And dark aloof the eddy'd foliage borne;
Cattle to shelter scudded in affright;
The florid evening vanish'd into night;
Then burst the hurricane upon the vale,
In peals of thunder, and thick-vollied hail;
Proud rushing rains with torrents whelm'd
the land;

Our cot amidst a river seem'd to stand;
Around its base, the foggy-crested streams
Flash'd thro' the darkness to the lightning's
gleams;

With monstrous throes an earthquake heav'd
the ground;

The rocks were rent, the mountains trem-
bled round.

Never since Nature into being came,
Had such mysterious motion shook her frame.
We thought, ingulph'd in floods, or wrapt in
fire,

The world itself would perish with our sire."

pp. 85, 86.

This passage exhibits, as we think, a fair specimen of the standard or current style of Mr. Montgomery's successful poetry: it is in the tone most familiar to his lyre, when he is in the good graces of his muse. Yet if the merits of these lines be

rigidly examined, perhaps they can not be said to possess any very distinguished excellence. They are stately, indeed, and sonorous, but the images they contain are of a rather trite and obvious cast. The flight of the cattle, the torrents of rain, the lightning and the earthquake are the notorious common-places of a storm-scene, and at once occur to every one acquainted with Virgil *. It certainly does not indicate any peculiar fertility of imagination thus to recur to topics which have so long ago been touched with a force and beauty that render all emulation hopeless.

In the next canto we are introduced to a very grave and solemn at least, if not a very poetical, group of personages—to wit, Seth, Enos, Canaan, Mahaliel, Jared, Methuselah, and Lamech. These Patriarchs join with Enoch in offering a sacrifice commemorative of Adam's fall. The sacrifice is accepted, and Enoch breaks forth into a triumphant prophecy of the coming of the Messiah. The author has here availed himself of the glowing imagery so richly supplied by Isaiah and the Apocalypse, and the passage unquestionably abounds with beauties; and although they are beauties with which every reader of the Scriptures is already well acquainted, and which have always perhaps suffered by removal from their proper soil, even when transplanted by the most skillful hand, yet it is impossible to read them in Mr. Montgomery's page without renewed delight. After reposing from the toils of this day, Javan goes forth the next morning to look for his harp, which he had left behind him in the woodland bower of Zillah. He there finds it; and while employed in the operation of drying it, it occurs to him that it is un-

* Ipse pater medii nimbos in vertice
ruch

Fulminantibus dentibus, pro magno
Terra fremitu—(agere ferus, &c. &c.)

Vind. Græc. lib. 1. 338

seek another trustful with that forsaken maiden.

"There as with leaves he dried the sculptured shell,

He thought of Zillah, and resolved too late
To plead his constancy, and know his fate."

p. 120.

Though we are told that this resolution was too late; it turns out that he is in very good time to meet her, and to make a full and formal declaration of his passion. This declaration is couched in rather more ardent terms than the previous deliberation and method of his proceedings had led us to expect; and indeed the invocation with which it begins is more remarkable for warmth than for orthodoxy.

"Stay, hear me, Zillah!—carry power, above
Heaven, Earth, Thyself, bear witness to my
love!" p. 122.

He proceeds to assign rather a singular reason for his attachment.

"I loved thee thro' the world in dumb despair,

Loved thee, that I might love no other fair."

p. 122.

That is, as we understand him, he loved her because he felt that it was the only way to prevent his falling in love with some other woman. Considering the vehemence of his confession, and the extraordinary motive alleged for his regard, we are not surprised to find, that the lady listens to him with obvious alarm, expresses doubts of the reality of his passion, and refuses to accept him as a lover.

Javah's equanimity does not, however, long desert him. We find him on the evening of the day of his rejection playing and singing to an admiring circle of auditors. In this song he relates the recovery of Cain from despair and madness by the influence of Jubal's music. This short episode is managed with spirit and elegance. In the concluding lines, a compliment to music and poetry of very ancient date is coupled with considerable neatness.

"Thus (sings the youth of Heaven, had power to bind

In chains of harmony the mightiest mind.

Thus Music's empire in the soul began:

The first-born poet reled the first-born man."

p. 135.

The next incident that occurs, is an incursion made on the Patriarchal Clan, by a detachment from the hosts of Cain, who lead away the whole tribe captive, to the hostile camp. This, though one of the principal occurrences in the poem, is dispatched in a single page, and is immediately succeeded by a long dialogue of twelve pages held between Enoch and Javah in the course of the march. On this occasion, the latter relates the history of the giant king who was then warring in Eden. We cannot very much admire the fictions relative to this personage. If they astonish or elevate, it is by the easy process of unrestrained exaggeration. They are bold and large in their dimensions, but somewhat deficient, we think, in contrivance and ingenuity of construction. The formidable warrior who leads the invading army was, it seems, of unknown birth; and tradition traced him no farther than his infancy. Committed to the seas in a fragile bark, he was carried by the tide to the dreary abode of a goatherd, and by him was nursed and educated. This goatherd was himself distinguished by rather uncommon accomplishments:

"'Twas said his voice could stay the falling flood;

Eclipse the sun, and turn the moon to blood," &c.

Under such a tutor, the infant could not but make surprising progress:

"— as he sprang from green to gold age
And rose to giant stature, stage by stage,
He roamed the valleys with his browsing flock."

And leaped in joy of youth from rock to rock
And sought to climb the mountain's side
So soon to reach the summit and the sky."

Climb'd the steep precipitous craggy heights
To seize the eagle brooding on her nest;
And sent his way through matted woods, to
tear
The skulking panther from his hidden lair.
p. 151.

Afterwards his ambition is turned
to higher pursuits, and he becomes
the inventor of navigation. There
is much animation, and even grandeur,
in the style of the following
extract, although we do not think
there is much that is striking in the
conception of the character and
exploits which it describes:

Yet 'twas the stripling's chief delight to
brave

The storm's wrath, and wrestle with the wave;
When torrent rains had swain the furious
tide,

High on the foaming surge he lov'd to ride;
When calm and clear the stream was wont
to flow,

Fearless he dived to search the caves below.
His childhood's story, often told, had wrought
Sublimest hopes in his aspiring thought:

Once on a cedar, from its mountain throne,
Pluck'd by the tempest, forth he tall'd alone,
And reveal'd the gospel:—with eye of eager
fire,

And flushing cheek, he watch'd the shores
retire,

Till sky and water wide around were spread.
Straight to the sun he thought his voy-
age led,

With shouts of transport hail'd its setting
light,

And followed, all the long and lonely night;
But ere the morning-star expired, he found
His stranded bark once more on earthly
ground.

Tears, wrung from secret shame, suffus'd
his eyes,

When in the East he saw the sun arise;
He dash'd his cheek'd them—yeung' and
doubtful

For bold enterprise, as he return'd,
Through waves and death pursuing strife
and power

He scorn'd his flock from that adventurous
hour.

And leagu'd with monsters of congenial
birth,

Began to scourge and subjugate the earth.
Meanwhile the king of Cain, who had the
soil

By nobles had led to fight with
nobles

Which they could do no longer bear
When his sword must tread
Yet had an hundred years matured his mind,
Ere with the strength that laid the forest low,
And skill that made the iron furnace glow,
His genius launch'd the keel and sway'd the
helm,

(His throne and sceptre on the wat'ry realm).
While from the tent of his expanded sail
He eyed the heavens, and drew before the
gale,

The first of men whose courage bore to
guide

The bounding vessel through the restless tide.
Then swore the giant, in his pride of soul,
To range the universe from pole to pole;
Rule the remotest nations with his nod,
To live a hero, and to die a god.

pp. 152-154.

The next canto introduces us to
this monarch in person, seated in
triumph on the summit of a moun-
tain in Eden, surrounded by his
chiefs. The invaded land is now
supposed to be finally subdued.
The last battle has just been fought
between the giant host and the rem-
nant of the inhabitants of Eden;
and the whole of the latter having
been either taken captive or exter-
minated in this unequal combat, the
conqueror sees himself at last the
undisputed master of the subjugated
universe. This ultimate struggle
for the freedom of the world oc-
curred a more important place in
this poem than our author has
chosen to assign to it. It does not
even form part of the main narra-
tive; it is merely introduced as the
subject of a triumphal song, and is
recounted in general terms, without
any of those exhibitions of single
visual prowess and personal conflict
which constitute the chief interest
of a battle piece. Yet this descrip-
tion, imperfect as it is, is the only
one of the same class to be found
in the whole work, though founded
on the invasion of a world like land
by mighty armies. Of all the most
pleasant circumstances which usually
attend a transaction of this kind,
the reader is allowed to know no
thing more than is absolutely ne-
cessary, and every incident of a
canto and

barbarous and blood-thirsty nature is carefully kept from his ear. Now we can easily believe such a peculiarity to proceed from a Christian and benevolent aversion to the ordinary themes of heroic song—to “the plumed troops and the big war, that make ambition virtue,”—and we should shudder at the idea of making a spirit like this the subject of blame. If influenced by so correct a taste, the author had kept far from the tumults of courts and camps, and confined his scene to some sylvan and peaceful region, we should have thought his plan in this respect unexceptionable. But this he has not done. The story, as far as the piece can be said to possess one, is of martial texture, and the most ambitious and successful of warriors, is, if not its hero, at least one of its principal personages. This personage too, is depicted with the highest strength of colouring which the author is able to command, and no pains are spared to give the due share of characteristic interest to a being whose pride is,

“To rule remotest nations with his nod,
To live a hero, and to die a god.”

If Mr. Montgomery will present his readers with a giant and a hero, and will sing of invasion, it seems to us, that in consistency he ought to have no objection to describe a battle; and that he cannot be allowed, on the ground of a peaceable disposition, to withdraw himself from the scenes in which giants, heroes, and invaders, appear to most advantage.

To proceed with our story—The monarch, in the triumph of his soul, conceives the impious enterprise of scaling the neighbouring mount of Paradise; and, resting at once the possessor of Michael and the Seraphim. While he meditates this exploit, the captive patriarchs stand active; and are brought before him. He instantly resolves to sacrifice them to his idols, in order to propitiate the infernal powers in favour of his new project. At this moment, Javan meets his eye, and the giant,

enraged, orders him to be immediately dragged to the flames. The youth undauntedly stands forth, and, after confessing his sin in having apostatised from the truth, declares himself to be ready to meet his fate—at the same time, assuring the tyrant, that the God of the patriarchs would certainly deliver them from his hands. At this crisis, Zillah, affected by his faith and courage, exclaims, that he shall not die alone, and wildly proclaims the fervour of that attachment to him which she had hitherto confined to her own breast. A passionate scene ensues between the lovers, which might not be displeasing in its effect, did it not recal too forcibly, the remembrance of the Olando and Sophronia of Tasso.

The lovers are interrupted by a personage who appears not to have had much complaisance for tender feelings:

“Away with folly,” in tremendous tone,
Exclaim’d a voice more horrid than the
groan

Of famish’d tiger leaping on his prey,
Crouch’d at the monarch’s feet the speaker
lay;

But starting up, in his ferocious mien,
That monarch’s ancient foster-sire was seen—
The goatherd—he who snatch’d him from
the flood,

The sorcerer, who nam’d him up to bind,
pt 189.

This sorcerer is suddenly seized with dreadful convulsions; and at length, agitated by demoniacal inspiration, he pours forth a blasphemous address to the giant king; in the course of which, he assures the monarch, that the sun is his father, and the moon his mother; and exhorts him to chase the angels from the mount of Paradise, and to raise upon it a tower, from whence he may hold communion with his brethren, the stars. By way of preparation for this hopeful project, he proceeds to advise, that the patriarchs be immediately burned alive; and desires the Almighty to interpose, if he can see they rebel. At that awful name, his voice is suddenly repres-

ed; his members were stiff, and he stands torpid and motionless, "alive in suffering, but alive in stone." From this expression, we were in great hopes that he was actually encased alive in brick and mortar, and were much disappointed at the comparatively mild punishment inflicted on him. Enoch steps forward, and pronounces as his doom, that he shall wander "a drivelling idiot from house to house, and never find ~~an~~ home." The sorcerer himself seems to have expected something worse, and, idiot as he is, has the wisdom to make off as fast as possible.

"The wizard heard his sentence; nor remitted
A moment longer; from his trance un-
chained,
He plunged into the woods;—the prophet
Trembled, and took up his pamble again."

pp. 201, 202.

Enoch proceeds to prophecy the approaching fall of the giant king, and the subsequent destruction of all his subjects by the deluge. The giant chiefs, exasperated, rush upon the prophet; the monarch himself, flies at him with drawn sword, and aims a fruitless blow. The intended victim is no longer to be seen; "he walk'd with God, and was not found." His mantle falls on Javan, who immediately, endued with miraculous power, leads away the band of the faithful in safety, from among the ranks of their enemies. The giants now prepare for their desperate enterprise of storming Paradise; but they are themselves first assailed by a dreadful storm and earthquake, which paralyze their troops, and which are succeeded by an incursion of embattled cherubim. The giants instantly fly in consternation, and their monarch is himself the foremost of the van. He dies in the tumult, being treacherously slain by some unknown hand; and his chiefs pursue their flight to their own countries;

* With life alone escaping from that war

In which their lives had hid their souls, and
The world's last province bow'd beneath his
feet."

In the simile that follows these lines, we think, that there is real sublimity. It exhibits, too, an object of comparison finely analogous to the era and title of the poem.

"As when the waters of the flood declined,
Rolling tumultuously before the wind,
The proud waves shrink from low to lower
beds,

And high the hills, and higher, raised their
heads,
Till Ocean lay, enchained with rock and
strand,

As in the hollow of the Almighty's hand,
While Earth with wrecks magnificent was
strewn,

And stillness reign'd o'er Nature's solitude;
—Thus in a storm of horror and dismay,
All night the giant army sped away;
Thus on a lonely, back and silent scene,
The morning rose in majesty serene."

pp. 272, 273.

This is a passage of peculiar excellence, and serves to prove the occasional extent of Mr. Montgomery's powers, and at the same time, we must admit, to mark by contrast, the deficiencies of many parts of his performance.

The conclusion of the piece, dismisses Javan to the delights of "friendship, home, and love," and the scattered tribes of Eden, to the enjoyment of liberty and peace.

Such is the story which Mr. Montgomery has chosen as the basis of a poem of ten cantos, and nearly four thousand lines. Its defects are too obvious to require much comment. The most striking attention cannot be long detained in favour of a tale, in which the incidents are so few and so slightly interwoven with each other; in which the action and the catastrophe are so feebly connected; the episodes, or digressions, so numerous and so long. The personages are almost inactive; and as far as their conduct in the piece is concerned, seem gifted to little purpose with all their extraordinary qualities. The giant king, employs his super-human strength, talents, and dimen-

sions, in reducing, with a countless host, that has overrun the world, and that is commanded by gigantic chiefs, a small tract of country, defended by men of ordinary size; and even this service he does not appear to have performed, for the most part, in person. The goatherd is endowed with magic arts, and many other inconceivable attributes, to up end, as it would appear, but to make a blasphemous speech. Even Enoch, though a character of high dignity, and divinely inspired, cannot be ranked as an *agent* in the poem, unless his annunciation of the wizard's doom, entitle him to be so considered; and as for Javan, his wondrous skill in music, which perhaps, after all, forms his prominent characteristic, achieves absolutely nothing. He makes love excessively ill, and his principal exploits are, his desertion from the army in the outset of the poem, and his escaping from it in the conclusion.

If we pass from the subject and plan of the work, to consider the style of the composition; we find, in the first place, that it is chargeable with a large proportion of flat and prosaic passages. No doubt, in a narrative poem of considerable length, a certain admixture of these is fairly admissible. From the time of Homer, downwards, the critics have felt themselves obliged to wink at the occasional slumbers of the epic poet. But this is an indulgence to be rarely claimed, and one which is, besides, in strictness, due only to the entertaining fabulist; who

"Speciosa miracula promit,
Antiphan Scyllinæque et cum Cyclope Chæ-
rydium."

Where the narrative itself is defective in interest, this licence must be used with proportionable reserve: for as it is by the invention, or the composition, that the merits of every poem must be decided; a failure in the plan, can only be compensated by a sustained elevation and beauty in the style. There must either be a valuable material,

or a highly finished workmanship. In the absence, however, of both these qualities, the genius of the author may, in a great measure be indicated by the frequent display of extraordinary power in detached parts of the work. Now, that the present production exhibits very numerous instances of pleasing and elegant poetry, we most readily admit; but we think it defective in strength and originality of conception. Its beauties often reside in a turn of expression superior to the thought or image conveyed; and we, also, detect frequently a too servile imitation of the great masters of the art, varied sometimes by an adoption of those obvious ideas which cannot be said to be borrowed, because, by long-continued use, they have passed into public property. It would have been easy, had our limits allowed of it, to have swelled this review by numerous illustrations of the justice of these remarks.

With these impressions of Mr. M.'s general style of composition, we are nevertheless of opinion, that parts of this performance display merit of a very solid description, and are equally excellent in the matter and the manner. In that class of poetry, indeed, the main strength of which depends on the thought and sentiment, he very uniformly maintains the tone of the preceding specimens; but, in the descriptive vein, he sometimes exhibits incomparably more novelty and vigour. We were particularly pleased with the following piece of forest scenery.

"Sweet was the scene! Apart the cedars
stood,

A sunny idot opened in the wood;
With vernal tints the wild briar thicket glows,
Fennel here the daisy flourish'd as the rose;
From sapling trees with lucid foliage crown'd,
Gay lights and shadows twinkled on the
ground;

Up the tall stems luxuriant creepers run,
To hang their silver blossoms in the sun;
Deep velvet verdure clad the tall hemlock,
Where hidden flowers their richest odours
breathe:

O'er all, the bees with murmuring music flew
From bell to bell, to sip the treasured dew;

While sweetly silent in the whisp'ring shade,
 Gladdest to find me, till the intermingling shades;
 So still, so pure, the woods, the sky, the
 In secret's embrace, when angels might repair,
 And tune their harps beneath those mossy
 shades.

To morning songs, or moonlight serenades."

pp. 35, 36.

The powers of Javan's flute are described with yet more striking effect—

"At once obedient to the lip and hand,
 It utter'd every feeling at command:
 Light o'er the stops, his airy fingers flew:
 A spirit spoke in every tone they drew.
 'Twas now the sky-lark on the wings of
 morn,

Now the night warbler leaning on her thorn—
 Anon, through every pulse the music stole
 And held sublime communion with the soul;
 Wrung from the coyest breast th' unprison'd
 sigh,

And kindled rapture in the coldest eye."

p. 41.

By the preceding remarks, it will appear, that our critical reckoning with Mr. Montgomery is rather complicated and difficult of adjustment. Whether the balance is, on the whole, in his favour, we do not mean at present to examine. We had rather (to pursue the metaphor) keep the account open, and postpone a settlement, in the hope of farther transactions with him. There is, however, one merit, and that of the highest order, for which we have not yet allowed him the praise that it eminently demands: and we mention it last, not by any means, as least in the eye of the Christian Observer, but because it is of a kind less immediately connected than the points which have been already considered, with the literary character of the piece. The sentiments are uniformly pure and pious. They have a tendency (rare indeed in works of this class!) to promote spirituality and devotion in the reader; and at the same time, they give a most pleasing impression of the feelings and principles of the author. Need we say, then, that we have considered this work with a

liberal and warm view, and in words of unqualified approbation? But we must, after all, be criticised as a work of taste; and there is one rule for the appreciation of moral, and no other for that of literary, excellence. Did it depend upon ourselves, how gladly should we always waive for the brow of the same candidate, the rival palms of genius and of virtue!

A Sermon, preached at the Parish Church of Christ Church, Newgate Street, on Thursday, May 5, 1814. Before the Prayer-book and Homily Society, at their Second Anniversary. By the Hon. and Rev. G. T. NOEL, M. A. Vicar of Rainham, Kent. Hatchard. 1814.

We have, on former occasions, expressed our warm concurrence in the plan and objects of this Society; and we are happy to find by the Reports, which are now before the public, that it continues to labour with extensive and increasing effect. The sermon, delivered by Mr. Gueningham, on its First Anniversary, and noticed in our Number for September 1813, was calculated to render great service to the cause; and we anticipate results not less favourable from the scriptural and persuasive appeal of Mr. Noel.

The text is in 2 Thess. ii. 15: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught."—In opening his subject, the preacher is careful to distinguish between the traditions of the Apostles and the traditions of our Church; and admits the possibility of perpetuating error, by blind adherence to the traditions of uninspired and fallible men. But if they shall be found to harmonize with the traditions of the Apostles, and, accordingly, as he observes, no diminution of their value, that they have been handed and handed in days of old; that they have come down to us with the sanction of great and venerable names; and with strong commendation, which can be done

aided by the mission and good. On these grounds, Mr. Neal challenges the respect of his hearers for the Liturgy and Homilies of the Church of England, and strenuously urges the apostolical exhortation to stand fast and maintain them.

The first point which he proposes to consider, is, The object and use of a national liturgy. He examines, secondly, The nature of a liturgy likely to attain that object. He then proceeds to adduce some evidence, that the Liturgy of the Church of England answers the description; and lastly, solicits patronage and support to the Prayer-book and Homily Society, as being directly calculated to increase the efficiency of the national liturgy.—Under the first head, and among the principal uses of the liturgy, he mentions uniformity of religious sentiment, the means of publicly worshipping God in an intelligible and spiritual manner, and the benefit of a standard by which to convict of error the careless and the wandering.

The discordant views which different parties of professing Christians are accustomed to take of the Bible, have supplied many arguments against the general diffusion of the Scriptures alone, even by a society: whereas, the conclusion to be derived from that circumstance is, the importance of circulating some common and received exposition of faith and practice. If we do not send into all lands both the Bible and the Prayer-book, the Bible alone can do no harm, and will certainly do good. If we have the opportunity of supplying the members of our church with its regular services, we shall confer a greater benefit by giving both the Bible and the Prayer-book than the Bible alone: we supply that exposition of the Scriptures, which churches admit to be a sound exposition, and uniformity of sentiment is thus increased and confirmed. No permanent church fellowship is likely to arise from acknowledging the Bible and the Revelation, as understood upon the contents of

the same volume, must imply a certain mode of interpretation, and refer to certain articles, either written or understood. Such is the manner in which the preacher asserts the importance of a liturgy for producing uniformity of sentiment.

"What, then, every parent daily attempts in the domestic circle, and every separate congregation attempts among the little ones of the flock, by catechisms, and shared songs, and accredited instructions; that does the national church attempt amidst society, at large, by her liturgy and solemn services. Is therefore, happy is that family, and happy that society, which, having collected the principles of their mutual attachment, from the infallible records of the Gospel, form those principles into bonds and ties of affection, by a reference to one standard of faith, and one method of instruction; happy likewise is that national church, which having formed her hallowed services upon the principles of revelation, and admitted, I will not say the privilege, but the duty of private judgment, is enabled to blend the affections, and to secure the veneration of the community, by the wise reception and enlightened belief of her forms of worship, and expressions of faith!" pp. 6, 7.

In proving the use of a liturgy, from the circumstance of its affording the public means of worshipping God in an intelligible manner, Mr. Neal introduces several judicious observations upon extemporary prayer; and it cannot be denied, that this mode of public worship is liable to very serious objections. Among others, which might be adduced, he specifies the unequal abilities of those that lead the worship; the uncertainty of mind to which the Minister is liable; and according to which, rather than to the diversified state of the people, his prayers will generally be conceived; above all, the occasion afforded for errors in written form, prescribed and drawn up by the collective wisdom of a humble and holy men, but, in all these respects an obvious advantage depends not upon the caprice or feeling of the moment, it runs deep, no extravagant notion of thought and pressed; it is always applicable, and always safe.

Nor is a national liturgy of trifling value, as it affords a standard by which to convict of error the careless and the wandering.

The Bible is the great standard; but the formularies of the Church, as all sects, by their conduct and the regulation of their internal policy, virtually admit, are valuable as a secondary standard. The opinions of great and good men are to be received with deference; many, who might be disposed to explain away the declarations of Scripture, may be induced to bow with submission to their own acknowledged formularies; and an appeal to these records may excite a spirit of inquiry, which shall lead the wanderer back to the fold.

"In the efforts therefore to revive a spirit of religion, to promulgate the unutterable importance of Christ's Salvation, we may unfurl not only the banner of the Lord, but the banner of the Church; and ground the soundness of our principles, not merely upon their agreement with the oracles of Christ, but on their union with those truths which our Reformers taught, and bled to maintain. The names of those departed servants of the Lord may yet fall with unweakened efficacy on the ear of the deluded. These good men, though dead, may yet speak to the sleeping of the cavalier, and it may be to the conversion of the sinner!"

pp. 11, 12.

Such are the chief purposes of a national liturgy.—The preacher examines, in the second place, the character of a liturgy which is likely to ensure the attainment of these ends.

This liturgy, he observes, must be scriptural in its sentiments, simple in its construction, and general in the subjects both of petition and thanksgiving. In illustration of the first of these observations, we cite the words of the author.

"To enable the spiritual worshipper to pray without hesitation, he must feel the sentiments uttered to be harmonious with the will of God. The prayers and thanksgivings offered must be grounded on the solemn and immutable truths of revelation, on the full disclosure of God's mercy through Christ to the ungodly.

"Hence they must be suited to the case of a being, once depraved and lost, but now penitent and preserved. They must be fashioned to meet the wants of a soul, helpless in itself, and looking for strength, mercy, and safety, only through the atoning blood and perfect righteousness of a Mediator, granted to us by the sovereign benevolence of God. They must presuppose the deadness and darkness of the human heart and understanding, and the absolute necessity of conversion and sanctification by the power and Spirit of God. They must refer the contrite and heavy laden to the eternal faithfulness of Him, who is the same yesterday, to-day, and for ever; and guide the weak and depending to the knowledge of those gracious purposes and designs of God, which are to be fulfilled and glorified in the all-sufficiency of Jesus Christ. They must unfold the character and duties of a Christian, as of one separate both in heart and life from the views, maxims, and principles of the world: and finally they must be adapted to him as to a pilgrim and stranger, passing quickly, through a troublesome world, to an eternal and blissful home in the vision of God!"

pp. 12, 13.

The third point is to shew, that the Liturgy of the Church of England agrees with this description.

The general excellence of our forms, as Mr. Noel justly observes, is commonly admitted even by Dissenters: the majority of them have no complaint against the doctrines of the Church. By the pious members of our own communion a more abundant testimony will be afforded: and to them he appeals with peculiar force. The simple confessions of the Liturgy breathe a spirit, and are descriptive of feelings, which every penitent will acknowledge as corresponding with his own. The subjects of consolation are all drawn from the treasury of God's holy word, and lead the supplicant to that temple of mercy, under which he is directed to repose. The weary, and heavy laden are brought immediately to Him who hath promised rest to their souls; and while they partake of these blessings of grace, which the abundant love of their Saviour has unfolded to all, they ask him, they are taught to render dependence upon these blessings.

pour out their full hearts in thanksgiving and praise:

"And if scriptural in its confessions, of sin, and petitions for consolation, equally scriptural are the prayers of the Liturgy as to the practical dispositions and tempers of mind, which they at once cherish and avow in the breast of the worshipper.

"How abundantly do the petitions of the Liturgy imply this truth, that 'faith worketh by love!' What attention to the wants, what sympathy with the sorrows, what tenderness to the infirmities of others are there exhibited! Can I here but mention that part of the service, entitled the Litany in particular, as containing a series of petitions, in which every relative duty, every charitable sentiment, every case of calamity, is remembered—and remembered with a feeling which seems almost to transmute the petitioner into the sufferer? As men connected with the whole human race, or as subjects of a particular kingdom; as citizens, as members of families, as companions in society, as witnesses of the helplessness of the child, the solitude of the widow, the desolation of the orphan, the regrets of the captive; as partakers of the fears of the weak, and the perils of the wandering; as spectators of the remorse, with which the bosoms of the enemy, the slanderer, and the persecutor will one day be torn, as mourners by the bed of death, receiving the last sighs of the dying, and anticipating our own; in all these capacities, and many more, we are found supplicating, in this astonishing remembrance of human wants!

"Those who framed this holy, this simple, this affecting detail, appear to me to have caught the very spirit and manner of Scripture. Their minds must surely have been cast in no ordinary mould. Nor will it I think be denied by the caudid inquirer, that they have well fulfilled the injunction of the Apostle; 'praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints.' " pp. 49, 50.

Mr. Noel concludes by soliciting support to the Institution, as calculated to give efficiency to the national liturgy, not only by widening its circulation, but by deepening the respect and value for the general principles of liturgical service.

Under this head, he agrees with

many persons constant with regard to the relative importance of prayer and preaching. Preaching is indeed the great instrument of religion; but prayer is a part of religion itself. If the Christian seek for intercourse with his God, he will go to his temple as to a house of prayer. His mind will be free from those temptations to criticism and cavil, which infect the hearts of those who go rather to hear the preacher than to converse with God. He will approach the sanctuary in that spirit which best prepares him to derive benefit from the service, and is best suited to the cultivation of humility and love. Whatever may be the lessons of the pulpit, if he repair in this disposition to the worship of his Father in heaven, he will not fail to derive from the Liturgy itself a large measure of knowledge and edification.

It is under the conviction of the tendency of this Society, thus to promote the estimation of the Liturgy, that Mr. Noel appears as its advocate. The object of the Institution is simple and exclusive: it regards the formularies of the Church, "not as subsidiary, not as attached to other views and ministrations more important," but as entitled to all its care: and experience proves that distinct societies, established for distinct objects, will, in their several departments, produce effects infinitely greater than any society which has a combination of plans. Where many objects are proposed, it generally happens that undue pre-eminence and importance are given to one department, while another is lamentably neglected.

In the three last pages of his discourse, the preacher dwells with heartfelt exultation upon the prospects which are now opening before the Catholic Church of Christ militant here on earth. In contending for the peculiar forms of that church, of which he is so valuable and conscientious a minister, he displays a mind which is animated by charity to all men. Every sentiment which

no where is war with the glow of Christian love; and it is impossible to peruse this eloquent and scriptural sermon—a sermon written for a special purpose, and in behalf of a particular church—without acknowledging, that the writer at least is “united in heart to the people of God of every denomination.” It is impossible not to join in his fervent wish, that “the stream of charity,” which issues “from the threshold of our sanctuary,” may “flow on to enrich and heal the farthest nations of the earth.” (p. 26.)

In place of further recommendation of this able and excellent discourse, we shall present our readers with the concluding paragraphs. The force and beauty of them will induce many, we trust, to read the whole.

“The preparations which justify this hope” (of the approach of Christ’s kingdom) “are certainly strange and portentous. At the close of more than twenty years of ruinous warfare—a long and disastrous period, sufficient to have blotted out all records of Charity, and to have engraven the vows of hatred on every heart—at such a period, and even in the very moment of direct conflict, a spectacle has appeared, at once pacific, novel, and contradictory. The jarring world, holding fast the sword drenched in blood in the one hand, has suddenly grasped the Bible in the other. The bow of God has not as usual illuminated the summer cloud, but shot across the blackest tempest. The seeds of peace have been sown in the very track of armies; and contending nations have communed as friends, on the means of relieving their common ignorance of the Prince of Peace, and of attaining their real felicity in Him! The wretched situation of millions has come up in remembrance before us; and every hand has been lifted up to spread that Gospel, whose prophetic testimony is gone forth, that war ere long shall be learned no more!

“Is the tumult now hushed, and by a power as great, though silent, as that which, once, in the chosen land, transformed the surge into a calm? For what high purpose, and design is this sudden and rapid change? God grant the vision of the Apocalypse may prove its blessed explanation! I saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a

hired servant, to give her bread and I heard a great voice out of Heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the Throne said, Behold I make all things new. And he said unto me, Write—for these words are true and faithful!” pp. 27—29.

It may be proper to add, that it appears from the Report annexed to this sermon, that the Society had gained a considerable accession of patronage, and many subscriptions during the past year. A delay had taken place in the publication of the folio edition of the Homilies; but it had chiefly arisen from the desire to render it as perfect as possible by a careful collation of the different editions of these formularies which have appeared. Near seven hundred copies had been subscribed for; two hundred of these by one benevolent individual in the North of England. The price to subscribers is one guinea for each copy; but when they have been supplied, at this price is inadequate to defray the expense, it will be raised to a guinea and a half, except in the case of parish churches, which shall receive the copies they require at cost price.

The Society has supplied Prayer-books to New South Wales, to the soldiers of the duke of Wellington’s army, to the hospital and barracks at Brighton, to the London Female Penitentiary, and to the debtors and felons in Newgate. The number of Prayer-books issued during the year amounted to 7660, besides 550 Psalters. The number of Homily Tracts issued amounted to 86,847; of these 7824 were bound up in little volumes. Besides fresh editions as they were called for of the 25 Homilies previously published, the Homilies “on Prayer,” “on the Resurrection,” and “on the Gift of the Holy Ghost,” and the

of the *Journal de l'Intercours de France* et *Revue de la Traite des Negres*, par J. C. O. Simonde de Saint-Paul, published a few weeks ago at Geneva, has just been republished in England, by Mr. Peltier. It proceeds from the same press, with the latter of Mr. Williams. In the pamphlet of M. de Saint-Paul the question of the Slave Trade is not only argued as in relation to the commercial interests of France.

EAST INDIES.

The following works were in a course of preparation for publication at Calcutta, viz.:—*Series of the best Writers on Moham- medan Law*, by Dr. Lumsden, Persian, and Arabic Professor in the College of Fort Wil- liams;—a new and augmented edition of Dr. Hunter's *Hindustanee and English Dictionary*, by Capt. Norbeck, Assistant-Secretary and Examiner of the College;—*Grammars of the Telinga, Carnata, Cashmeera, Pashto, Ballegher, and Orija Languages*, and a *Bengalee Dictionary*, by the Rev. Dr. Carey, *Professor of Sanscrit and Bengalee*, and *Missionary at Serampore*; who had just finished a *Grammar of the Pujanee Language*;—a *Grammar of the Burman Lan- guage*, by Mr. Felix Carey, a Missionary;—*A Key of the Chinese Language*, by Mr.

Widdowson, *Assistant-Secretary and Sec- retary and English Dictionary*, by Mr. Widdowson.

The *Java Gazette* contains the fol- lowing report of the effects produced by the Abolition of the Slave Trade at Surabaja:—“The influence of the abolition of slavery is already felt to a great degree in this coun- try. Slaves, which were formerly num- erous here, now happen very seldom; the people of the country travel about to any distance in perfect security. Those wretches, whose former employment was stealing and selling children into slavery, are now obliged to confine their deprecations to horses and buffaloes; and the consciences and precariousness of this mode of subsis- tence, compels many to cultivate the land, to procure a livelihood. Under these circum- stances, cultivation and civilization are daily increasing, and must extend rapidly over the country. The native chiefs in Calcutta do not conceal that they are much poorer in consequence of the change; but, although they cannot at present be expected to co- operate willingly in the suppression of sla- very, they are perfectly conscious of the blessing it must ultimately produce.”

LIST OF NEW PUBLICATIONS.

Short Discourses on the Lord's Prayer, ably designed for the Use of Country Villages; by Isaac Mann. 3s. 6d.
An Essay on Immortality, by the Author of a Review of the first Principles of Bishop Berkeley, Dr. Reid, and Professor Stuart. 8vo. 9s.

Evidence and Authority of the Christian Revelation; by the Rev. Thomas Chalmers. 7s. 6d.

Rural Discourses; by the Rev. W. Clay- ton. 2 vols. 12mo. 4s.

The Common Prayer-book the Instrument of Conversion, enlarged for the Use of the Missionary Society by the Rev. Solomon Piggott, &c. 6d.

A Comparative View of the Churches of Rome and England, by Herbert Marsh, D.D. 8vo. 7s. 6d.

Treats on the Doctrine of the Holy Tri- nity, and on the Nicene and Constantinian Creeds, with a *Disquisition on Rational Christianity*, by Thomas Fensholt, Esq. To which is prefixed, an Introduction to the Doctrine of the Trinity, and *Antisocial Creed*, by the Right Rev. E. Bingham, Bishop of St. David's. 8vo. 4s.

A Sermon preached on the Day of Gene- ral Thanksgiving, &c., by the Rev. E. T. Vaughan, M.A. 1s. 6d.

A Practical View of Christian Education, in its early Stages, &c. 6s.

A General View of the Agriculture of the Orkney Islands; with *Observations on the Means of their Improvement*, drawn up for the Consideration of the Board of Agriculture; by John Shirreff. 8vo. 10s. 6d.

A Catalogue, comprising the Historical and Poetical Classes, a Miscellaneous Col- lection of valuable illustrated and early printed Works, and Books of Prints, now on sale by W. Ford, Manchester. Part I. 1s. 6d.

Fry's Catalogue of valuable old Books, in- cluding several rare Specimens of early print- ing, now selling at No. 41, St. John's Street, Bristol; 1s. 6d.

A Historical View of the State of the Protestant Dissenters in England, and of the Progress of Free Inquiry, and Religious Liberty, from the Reformation to the Accession of Queen Anne, by Joshua Toulmin, D.D. 8vo. 12s.

The Friend Register, or a View of the History, Politics, and Literature, &c., &c. &c. being the first volume of a new series, &c. 12mo. 1s. 6d.

A new and improved edition, &c. &c. &c. 6th, of a Plain, and Easy Introduction to the Knowledge and Practice of Geography.

before, told his disciples these were true words, and begged a copy of the Gospel; for which Abdool had not taken care with him, he walked down, attended by his sister. On parting, he begged Abdool would give him a sentence to remember. 'This is a custom between spiritual guides, when they part after a visit, and the most abundant expressions are common among them on these occasions.' Abdool said: 'There is no such custom among Christians; but I can tell you one sentence, which, if you remember and believe, may be of service to you; and that is, The blood of Jesus Christ, the Son of God, cleanseth from all sin!' He requested Abdool would write to him, from time to time, on such subjects.

"At Dalmow, Abdool went to the house of the head man; who, on hearing the name of Abdool Mowse, discovered so much will, as did several about him, that, for fear of a tumult, Abdool shortly took leave; observing that they reminded him of the command, not to cast pearls before swine, lest they turn again and read thee.

"Feb. 23.—Saturday arrived at Cawnpore. On Sunday Abdool's brother, and his nephews, came from Lucknow to meet him. They received him with great affection, and wished to eat with him, and to be one with him in all things. Abdool wisely would not suffer them, until they should understand the grounds of his conversion, when they might abuse: They brought word that a great stir had been made at Lucknow, on the report of his baptism reaching that place. One night a crowd collected at his father's house, and demanded that he should openly renounce his apostate son, or they should oust him also of becoming Christian. He and his brothers declared they would not renounce Abdool, who always behaved kindly, and now wrote to them with great affection. A tumult ensued, which required the intervention of the Curval, of Mayot; and the report was carried to the Nabob's sons; if not to the Nabob himself. The great men took the part of Abdool's family, and threatened the other party. These circumstances were partly known; and it had been determined as most advisable for Abdool not to go to Lucknow for the present; but, on being told of his family's continued good-will and favourable disposition to the Gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to ink the displeasure of their husbands rather than not see him—Abdool thought he ought to go; and we,

commending him to the Lord, sent him on his journey, with our best wishes, and a word of his welfare.

Abdool is well known here, and his name has elicited much talk about religion. It would occupy too much time to record every part of the conversation which he held the first day he went to the Bazaar. It would explain exactly what is recorded of St. Paul's disputing daily in the Market. A.D. 1814.

"One circumstance seems worthy to be remembered, as it shews that the Natives are well aware that Christianity requires diligence in business. A Faqeer by trade, on seeing Abdool, cried out—'Ho! good words of (your) faith, will you give me any thing?'—Abdool. 'If you desire to purchase spiritual blessings, I may perhaps be able to supply you; but, as to worldly things, I have little to give.' What I have, I labour for, and others are able to work for your provision as well as I.' The Faqeer replied, 'So? I expected, now you are become English, you would be for setting me to work—I know their way is, Work for your bread! work for your bread!'

"On the evening of Sunday the 21st, we were agreeably surprised by the return of Abdool from Lucknow. He found the full will of his former friends so much excited, that he did not leave his father's house during the day he staid there. In the evening he went to a friend's house, and had much discussion on the subject of religion. He gave ten copies of St. Matthew to different persons who desired them, and prudently withdrew privately; and praised God, he says, when he set foot on British territory.

"Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appear removed. They joined in prayer, both in private and in church, and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity, of which, after having seen the evidences from the Old and New Testaments, they seemed convinced. Their parting with Abdool was very affecting. The old man threw his arms round his son's neck, and wept plentifully. Abdool was much moved, and said, 'I pray, sir, forbear your tears. My lord hath said, He that loveth brother, or sister, or father, or mother, more than me, is not worthy of me.—Well, well,' said the old man; 'but I am returning to calanily I know—many will try to trouble me, but I give up these, turning to his two grand-children, to be educated in Christianity; I commit them to Jesus Christ!

God grant that that country (Lucknow) may soon come into the possession of the British! Then we might live in peace. Abdoel reminded him, that God would deliver him, and that his peace is alone worth caring for.—True, said the younger brother, and these ladies we commit to Christ. During the rains I also will come and stay some months with you.

(To be continued.)

HARWICH BIBLE SOCIETY.

In the month of June last, a meeting was appointed at Harwich, for the purpose of forming a Bible Society for that town. Circumstances occurred which made it expedient to postpone the meeting. This occurrence would hardly have required any notice, had it not been for our desire to give more extended publicity to the following letter of the Chancellor of the Exchequer, which was addressed on that occasion to the Rev. W. Whinfield, Vicar of Harwich, and printed by that gentleman for general circulation in Harwich and its vicinity. The letter will need no comment: it speaks for itself.

"Dear Sir,

"I ought to have returned you earlier thanks for the very agreeable intelligence of the intended formation of a Branch Bible Society at Harwich. Ever since I have had the honour of being connected with that ancient and respectable Borough, I have felt an anxious wish that such an Institution should be formed there, not merely because from the local situation of Harwich and the frequent resort of foreigners there, it is a station particularly calculated to promote the objects of the Society, but because I am earnestly desirous that all those in whose prosperity I take an interest should be united in a cause of the highest importance and most extensive benefit to mankind. That the utility of the Society is felt in every part of the world, and among persons of every clime, its Reports furnish the most satisfactory proof; and the value in which it is held by those of the highest rank, was fully evinced by the manner in which its Deputations were received by the Emperor of Russia, and the King of Prussia, and which has since led to the interesting details of the

The Deputation, which consisted of Lord Triumfetti, the Bishop of Salisbury, Harwich, and Clonay, Admiral Lord Gambier, the Chancellor of the Exchequer, Mr. Willibrodus, Esq. and the Secretary, was

Harwich is for the world, when it is visited, that it is a station particularly calculated to promote the objects of the Society, but because I am earnestly desirous that all those in whose prosperity I take an interest should be united in a cause of the highest importance and most extensive benefit to mankind. That the utility of the Society is felt in every part of the world, and among persons of every clime, its Reports furnish the most satisfactory proof; and the value in which it is held by those of the highest rank, was fully evinced by the manner in which its Deputations were received by the Emperor of Russia, and the King of Prussia, and which has since led to the interesting details of the

"I need not say, that I should have felt great pleasure in attending such a meeting as I trust you will be, and that I much regret that business makes it impossible for me to leave London at present, for which I must beg you to offer my excuses to all my friends; but I shall think myself honoured by any situation in which the Society may judge my services to be of use, and request leave to enclose a donation to its funds. Believe me ever, &c.

N. VANSITTART.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Rev. Basil Woodd, since his return from pleading the cause of the Christian Missionary Society in the North of England, has formed a District Committee in aid of the Society for promoting Christian Knowledge.

Of this Committee, Sir William Peppercorn, Bart. is the President; the Rev. Basil Woodd, Treasurer; and the Rev. Joshua Mann, Secretary. It consists of twenty Subscribers to the Parent Institution, which, with eighty other Subscribers of smaller amounts, including a subscription of one Guinea on the 21st of December last, has paid since the close of 1821, for the purchase of books, Bibles, Tracts, and other religious Tracts of the Society, have been distributed in the parish of St. Andrew, in the Service at Bankside Chapel, in the various churches, and in the various schools, and have acquired the Commemorative Bibles, and other religious literature, the value of which is estimated to amount to upwards of £1000. The Society has also received the assistance of the various churches, and in the various schools, and have acquired the Commemorative Bibles, and other religious literature, the value of which is estimated to amount to upwards of £1000. The Society has also received the assistance of the various churches, and in the various schools, and have acquired the Commemorative Bibles, and other religious literature, the value of which is estimated to amount to upwards of £1000.

A draft for fifty guineas.

1200 copies of a spiritual song book, sold at a reduced price, has been highly gratifying to the members of the Chapel, and has been attended with a very perceptible improvement in the devotional solemnity of the public worship.

In the course of the last twenty years, principally through the exertions of this Society, there have been distributed in the district of Pentrich Chapel, 1,081 Bibles, 369 Testaments, 982 Common Prayer Books, 348 Psalters, 1,100 Rev. Wm. Burkitt's *Help and Guide to Christian Families*, besides many hundreds of the smaller Tracts of the Society.

The Society's Institution having proposed that every clergyman, who makes a collection in his parish, should be entitled to receive two thirds of the amount in Bibles, Testaments, Common Prayer Books, and other books or tracts of the Society, free of any additional expense, has thus placed it in the power of every clergyman, who stands at the head of his parish, to do much to supply the wants of his parishioners, and to promote their spiritual welfare.

AFRICAN AND ASIATIC SOCIETY.

The Report of this Society for 1814 is just published. It states, that the objects of the Society are, "to provide religious instruction for those persons of colour who come under their notice; to promote among them a spirit of industry and foresight; to assist

in providing situations for such as are out of employment; and to afford pecuniary relief to the destitute and afflicted." For the promotion of these objects, a lecture is preached every Lord's day evening. At Peterborough a prayer-meeting is held one evening in the week, at which from twenty to thirty persons generally attend. A benevolent Society is established, by which 490 have been relieved in the course of the last year. Schools have been opened in various parts of the metropolis, both for children and adults, and it is now proposed to open a register in Peter-street, No. 15, King-street, Soho; and at the house of Mr. Bethuin, assistant secretary, 22, Cateaton-street; where people of colour, who want employ, may enter their names, &c. and those who want servants may apply. The Committee have it farther in contemplation, so soon as the funds will enable them, to procure a house as an asylum for their aged and infirm pensioners; in the mean time, they mean to board and lodge as many as possible, of the most necessitous and deserving objects. Wm. Wilberforce, M. P., is president; and the vice-presidents are, the earl of Crawford, Lords Gambier and Calthorpe, J. Stephen, T. R. Kemp, H. Thornton, S. Whitbread, L. Way, and Z. Mordaunt, Esqrs. Secretary, Rev. G. Greig, Hampstead road.

VIEW OF PUBLIC AFFAIRS.

The grand congress of Europe is now assembled at Vienna. No parties of deliberation has as yet transpired. We look with much anxiety for its results, not only as it will affect the general peace of the European community, but as it may influence the happiness of all parts of the habitable globe. On that question, which is at the bottom of the feelings of the whole British Nation, we should only derive one reason from the day's time we've spent for entertaining a sanguine hope that the unhappy provision of the treaty of Paris, will undergo any material modification. What might in the month of May this, have been effected with prospective ease, but time happens in questions of pacific combination and difficulty; private quarrels and national pride, and commercial rivalry, and heated passions and ungenerous passions, have now involved the matter in

discussion, which might then have been reduced to simple propositions of treaty. But, whatever may be the final decision of the congress, on this deeply interesting subject, our attention was most confidently turned to the public, that those to whom the conduct of this great enterprise has been entrusted, have not been supine and inactive; and that the efforts of our government, which we were likely to contribute towards, were not so far from the mark, and that the peace of the world was involved in the result. We need not say that the consequence of the treaty will be aided by the progress of the peace of the world.

should cheerfully acquiesce in the entire alienation of their hereditary domains. On the other hand, those who were the active partisans of the revolution, and have shared its spoils, cannot fail to have many secret misgivings, while they see those restored to power and influence whom they reviled and proscribed, and stripped, and expatriated, persecuting them and their dearest friends to exile or death. Avid all this conflict of interests and passions, such incorrigible Jacobins as Carnot and Meheze la Touche, men whose hands were deeply dyed in the best blood of France, are publishing inflammatory pamphlets calculated to promote distrust and dissension, and to renew the former revolutionary horrors. We sincerely wish that the government may be armed with wisdom and courage to repress, if not altogether to subdue and tranquillise those elements of disorder which are at work in France. But even here, we feel our hopes damped, by witnessing the avidity with which all classes of the community—the government, the peers, the deputies, the merchants, the manufacturers—cherish the idea of a war for the subjugation of St. Domingo, and of a Slave Trade to renew its population. France, and Spain, and Portugal, seem to require the purifying fires of another revolution. God has indeed smitten them, but they have refused to receive correction. "They have made their faces harder than a rock. They have refused to return." "And shall I not visit for these things, saith the Lord?"

In Spain the violent proceedings of the Government appear to have excited partial insurrections. Mina, who so gallantly maintained the rights of Ferdinand against Bonaparte, is in arms, and narrowly missed making himself master of Pamplona; and it would seem that there have been similar risings in other parts of the kingdom.

The constitution of the Swiss Cantons has at length been settled. Neuchâtel and Geneva, to the great joy of these cities, have been added to their number, which now amounts to nineteen.

We mentioned in our last Number the capture of Washington, by a British force, after it had defeated an American army of more than four times its amount. Our loss, on the occasion, consisted in 64 killed, and 185 wounded. The naval arsenal, together with a frigate and a sloop of war that were upon the stocks, had been destroyed by the Americans themselves. Our troops set fire to the Capitol, the houses of the Senate and Assembly, and the Public Office, and

destroyed the foundations of several of the only ones in the United States. It is with the utmost pleasure we observe that the admission of the Americans themselves that private property was ignominiously captured, and that not the slightest injury was sustained by the inhabitants. Several soldiers, who showed a disposition to transgress the strict orders issued on this point, were severely punished on the spot.

After being an prisoner of Washington two days, our troops marched back to their point of landing in the Potomac, about sixty miles below that city, and re-embarked without the slightest molestation. A detachment from the main body had proceeded up the Potomack, where they succeeded in taking and blowing up Fort Washington, and in getting possession of Alexandria, whence they brought away a considerable number of vessels loaded with tobacco, and other articles, notwithstanding the efforts made to obstruct their return.

The naval and military force employed at Washington proceeded thence to the attack of Baltimore. Here General Ross, who commanded the army, lost his life as he was reconnoitring the position of the enemy. Colonel Brock, who succeeded to the command, advanced to within five miles of Baltimore, where he found a body of near 2000 men, very strongly and advantageously posted. In fifteen minutes after he had given the signal for the charge, the enemy's force was utterly broken and dispersed, with the loss of about 2000 men. The next day he advanced within a mile and a half of Baltimore, intending a night attack upon it; but here he received a communication from Admiral Cochrane, that the entrance of the harbour had been so obstructed by ships sunk for that purpose, that the co-operation of the naval force was rendered impossible. This determined him to withdraw his army, which he did without any molestation whatever from the enemy.

An expedition, under Sir John Sturges, has taken possession of Port Collins, and some other places on the river Penobscot, and destroyed one of the American frigates, and captured several vessels lying there. In consequence of this success, the whole of the country between the Penobscot and British America has submitted to the British, and a Provisional Government has been formed for the administration of its affairs.

Our proceedings on the Canada frontier have not been equally successful. In an attempt on Fort Erie we failed, after having entered the fort, in consequence of the an-

plosion of some gun powder, which threw consternation into our ranks. Our loss was very severe, amounting to 51 killed, 309 wounded, and 589 missing. But a still more disastrous, because more disgraceful, result has attended our invasion of the American territory, on the side of Lake Champlain. General Prevost placed himself at the head of a powerful force, consisting, it is said, of 14,000 men, with which he advanced to Plattsburgh. Our flotilla on the Lake advanced to the same point. Here it was encountered by the American flotilla, and taken or destroyed. Discouraged by the issue of the naval engagement, General Prevost drew off the troops, in the very moment, it is said, when they had succeeded in possessing themselves of the ramparts of the fort, and retired within our own frontier. The complaints against the General are loud and universal, on account of this uncalled-for re-

treachery. The official accounts of the affair have not yet reached us.

The unexpected result of our operations in America may, perhaps, have some effect in retarding peace. The capture of Washington appeared to have inflicted a deep blow on the pride of the Americans. The affair of Plattsburgh, where the flower of the English army retired before a handful of Americans, will have the effect of healing that wound, and restoring to the Government a part of the popularity it had evidently lost.—We most anxiously desire the termination of this unhappy warfare, which arises then of the same blood, and the same religion, against each other, and as far as we have the means of judging, without any object which can justify, on either side, the prolongation of the contest.

Parliament will meet, for the dispatch of business, on the 5th of November.

OBITUARY.

We have received, from a respected correspondent, the following account of the late Rev. THEOPHILUS LANE, L. L. D. of Lewisham, in Kent, and Prebendary of Hereford, who was removed in the month of July last, from his sorrowing family and flock, by a sudden and most affecting dispensation of Providence.

My dear deceased friend's life was terminated by means of what we denominate an accident; and one as extraordinary as it was fatal. He was on a visit at the house of a friend at Sudbury, with whom, and one of his own sons, riding out in a single horse-draw; on the 11th of July, they were all thrown from the vehicle, in consequence of the horse tripping. None of them were injured by the accident, except Dr. Lane, whose walking stick, entering at the socket of the eye penetrated the brain, and occasioned his death on the succeeding day. Thus has the church been deprived of one of her most faithful ministers, and society in the vicinity of Blackheath of one of its brightest ornaments.

Dr. Lane had officiated for some years at Dartmouth Row Chapel, Blackheath, with much acceptance and benefit. But about a year and a half ago, becoming dissatisfied with preaching, by reason of a weakness in the throat, he was obliged to resign his

attack upon the lungs, he was succeeded by the Rev. John Sheppard, A. B. His health had of late been considerably improving, so that only about ten days before his death he had conducted the morning and evening service, preached twice, and administered the sacrament at Carsham church, not only without fatigue, but with great comfort to himself; and was thence anticipating the resumption of his clerical duties with much delight. But it has pleased his Divine Master to call him to still more exalted duties, and to unmix and intermingle delights of a sublimer order.—As a preacher, his prominent characteristics were simplicity and earnestness. While in the pulpit he was manifestly absorbed in his object; but that was no less than to "preach Jesus Christ in simplicity and godly sincerity." His sermons were of a highly practical tendency; but the practice he recommended was founded upon those doctrines which mark Christianity as a restorative dispensation; and his doctrinal statements and practical exhortations were usually so blended, and flowed so mutually one into and from the other, that it would have been difficult at any time to say he was exclusively doctrinal or exclusively practical. His sentiments were of the moderate complexion now most prevalent. I conjecture, amongst pious clergymen. He was not a Calvinist, nor was he an Arminian; nor can I positively affirm that he was a Baxterian. He was a man of a

rian; though his opinions doubtless approximated to the line drawn by the excellent man from whom the latter denomination originated. He was a firm and decided churchman upon mature conviction; but he was free from bigotry, and was a true lover of sincerely good men of every persuasion.

He was a warm friend to the Bible Society; and, in the capacity of Secretary, took a most active part in the concerns of the Blackheath Auxiliary Society. Perhaps you will allow me, now I am discharging the melancholy duty of sketching his character, to transcribe his own sentiments on this momentous subject, as delivered at the meeting when that Auxiliary was instituted.

"It is to me matter of astonishment and regret, that any man, who has the use of his reason, and the benefit of the Christian Revelation, should for a moment doubt, whether it be his duty to promote the interests of so noble, so beneficial, an institution as this. As a minister of the church of England, I feel, sir, that decided preference for my own church which a military man usually does for the regiment to which he belongs; and, I trust, that I shall always be as ready to defend the church, when attacked, as he would be to repel any aspersions cast upon his own corps. But a true patriot will feel a nobler impulse, a more generous affection: his bosom will be fired with the love of his country. When the interests of his country are at stake, he will overlook all other considerations; he will sacrifice all minor attachments. Now, a Christian is taught to regard the world as his country, and all its inhabitants as his brethren. Instructed by the precepts, influenced by the spirit, and animated by the example of his blessed Master, he will be inclined to extend his good offices to all, of every description, within the sphere of his benevolent exertions; and especially to be most active where there is the greatest need for activity and exertion. This, sir, is precisely the object of the Bible Society, and a more glorious object the mind of man cannot conceive."

I cannot trust myself to say all that my feelings would dictate in reference to the character of my departed friend, in private and domestic life; yet I feel that I should neither do justice to him, nor to the religion of whose richest graces he exhibited so pleasing a picture. If I were entirely silent on that head. Into such complete subjection, had the goodness of God enabled him to bring all the ruder passions of our nature, that he was a pattern of equability, mildness, and placidity of disposition. What Dr. Lane was seen to be once, he was seen to be

always. So much, indeed, was this the case, that on my stating to a relative of his, that I had never seen his brow clouded by a frown, or heard an angry expression from his lips, I received in reply the declaration—"I have seen and associated with him almost daily for the last twenty years, and yet can testify the same."

The meek and untroubled serenity of his demeanour was the obvious result of the tranquillity which reigned within. And his unobtrusive humility was, in like manner, the genuine offspring of Christian principles. So unassuming, indeed, was he in the whole of his deportment, that though he was a man of talent, and, in reference to many points of difficulty, a man of considerable research; yet, on asking myself since his death *why I loved him*, I find it was purely on account of his *goodness*. The sterling excellences of his character were so conspicuous and prevailing, that they found their way to my heart, and engaged my affections, before I had time to meditate upon his other valuable qualities. Upon the whole, I have met with no man in the course of my acquaintance, to whom could be applied with greater truth and propriety than Dr. Lane, the language employed by Schoed in speaking of his elder brother, Gallo:—*Nemo omnium mortuorum priorem dedit, quam hic, omnibus.*

The loss of such a man must be long and deeply felt in the extensive circle in which he moved. Happy shall I be, if this imperfect sketch of his character should lead others, especially young men intended for the church, so to reflect upon the intrinsic value of those principles which through Divine grace, rendered him what he was, as to lead them through the same holy efficiency to become, in the numerous estimable requisites of the human, Christian, and clerical character, such as was Dr. Lane.

MR. HENRY TUKE.

MANY of our readers are probably aware that this respected member of the Quaker community has occasionally taken a part in the controversy, respecting the nature and tendency of the Quaker principles, which has appeared in our pages. As he seemed to think that in our manner of conducting it, there was some want of Christian candour and charity,—a charge, however, which we are by no means disposed to admit,—we are the more eager to

testify our esteem for his character by extracting from the *York Chronicle* of the 18th August some observations inserted on the occasion of his lamented death. The following is the account of him which was given by his own family.

"On the 11th instant, a large peace and resignation, about 50 years of age, Henry Take, a minister, for many years, in the society of Friends, till the last conversation eminently adorned his Christian profession. He possessed genuine piety towards God, a liberal and enlightened mind, and a heart replete with love for his fellow-creatures, whose welfare, publicly and privately, he laboured most zealously to promote. The loss of so excellent a husband, father, relative, and friend must be deeply deplored; but his gain is doubtless unspeakably great in being for ever united to the society of kindest and blessed spirits, where love universal reigns. A few hours before his end, he said, 'If I die, I die as I have lived, in the faith and hope of a Christian.' The funeral of this truly worthy and valuable citizen took place on Tuesday, and was attended by a numerous body, consisting of the society of Friends, and of other respectable persons of the city and neighbourhood, who all seemed anxious to mark their esteem for his memory, and their regret at his loss."

Besides this concise and truly pleasing view of the character of this excellent and useful man, the following observations were introduced by a correspondent, who was wholly unconnected with the deceased, and is a member of the Church of England.

"Amidst the regret which must prevail in society when breaches are made upon it by the removal of its most virtuous and useful members, a degree of melancholy consolation may be derived from the recollection of those interesting expressions which not uncommonly escape their lips towards the close of life, when, approaching the confines of the eternal world, they are often, by a degree of pre-sentiment, more strongly impressed with its important realities. In this point of view, I hope I need not apologize, for requesting you to repeat in your publication (always open to edifying subjects) the concluding part of a speech delivered by that worthy and much lamented character, the late Mr. Henry Take, at this year's anniversary meeting of the *York Auxiliary Bible So-*

ciety, of which institution he was an ardent supporter. The pious and affectionate sentiments contained in that address, while they mark the excellent spirit of the author, may also have a useful effect in calling the attention of the survivors to the only solid foundation of Christian hope, as well as in exemplifying that Christian charity which such hope is alone capable of producing. "His wife, after expressing his satisfaction in the exertions manifested by the youth of this city for the sake of the Bible Society, exhorted them, 'that they would be induced to pursue with deeper interest this Sacred Book, which they were so anxiously endeavouring to spread; and that their future lives would be more regulated than might otherwise have been the case, by the holy precepts of the Bible,' proceeds as follows:

"There is, indeed, great cause to lament the moral depravity which exists in this favoured nation, and of which, I fear, my native city largely partakes; yet, to afford me great satisfaction to observe the disposition, which on all occasions, is evinced by an innumerable class of the inhabitants of York, to relieve both the temporal and spiritual wants of their fellow-creatures. This is indeed cause of rejoicing to my mind, and I cannot say, it affords me no small pleasure to believe, that, if it should ever be my happy lot to gain an admittance into that city, whose walls are salvation, and its gates 'prize,' I shall, there, as well as here, have many fellow-citizens, and, I trust, no small portion of those who now hear my voice; who, though I may differ from them on some points of Christian doctrine, or rather, perhaps, of Christian practice, I feel no difficulty in believing, will be finally added to that innumerable multitude which the divinely eagle-eyed Apostle saw standing before the throne, clothed in white robes, with palms in their hands; but who, though possessed of these emblems of righteousness and of victory, were far from claiming any merit to themselves, but ascribed their salvation wholly to the Lord God, and to the Lamb."

MARGARET GEORGE.

ON the opening of the Forest-school in January, 1813, Margaret George was received with about two hundred more children.—Her appearance was by no means prepossessing, and she was distinguished by her disposition to rudeness. After a few reproofs and admonitions, a great alteration was visible in her conduct: her desire for improvement became evident; and the correct manner in which she passed her

public examinations attracted the notice of the congregation, and convinced me that she must have studied her exercises.

The good behaviour of this child gained my esteem: her progress was rapid—and the particular attention she paid to the orders of her mother showed a heart, then, solitary solicitude to please. Margaret George was flattered as a fine and very worthy girl.

In the course of the autumn she was often absent, from indisposition. This increased as the winter advanced, and in the latter end of November her complaint assumed a very serious appearance. Being informed of her danger, I spoke to her on the principles of the Christian faith, and it was with no small delight I discovered that our labour had not been in vain in the Lord. Her sufferings became distressing, but so far was she from having any fear of death, that for the space of six weeks, without once varying, she constantly expressed a wish, rather to depart. It was a subject of important inquiry: from what cause this firmness of mind proceeded. From the tenor of her answers to the questions which I put to her, it clearly appeared, that though she owned herself to be a transgressor of God's law, born in sin, and a child of wrath, she had acquired a blessed hope of heaven through the efficacy of her Redeemer's sacrifice. This was the child's faith. This was the source whence she derived a freedom from all distressing fears. The blood of Jesus was her treasure, her salvation—Her tongue was deliberately engaged by herself, small things ready ready for her departure. In the mean time, her sufferings increased, and her constant prayer was that the Lord Jesus would be pleased to release her. The day preceding her death she anticipated seeing me once more, to converse with her, and frequently asked for me. At night her sufferings were more and more poignant—her prayer the same—“Lord Jesus! be

pleased to release me.” At the last, under unspeakable agony, she cried out, “O Lord Jesus! come and release me, and I will give thee all I have.” The prayer appeared to be heard; for her sufferings here ceased, and her soul soon after calmly fitted home its way to heaven, in which it had sojourned only twelve years, on Jan. 8, 1844.

It was a most remarkable thing, the death of this child should take place on the day succeeding the first annual commemoration of the opening of the Forest-chapel. It seemed as if God had been pleased to grant the salvation of this soul, as the first fruits of our labours. To Him be all the glory.

On the following day, Jan. 6, in the presence of some hundreds of people, I addressed, after the exhortation of the children, to the parishioners of the church of Margaret George. Her statement produced a deep and affecting impression. Thousands of tears were witnessed of the feelings of the congregation. To all who have kindly assisted in the forming of this Institution, to them I offer my sincere congratulations. They have already been the happy instruments in the hands of God, of saving one soul. If no more should be done, this would be sufficient to compensate their labour of love. But the work is only beginning. The same testimony, we heartily hope, may, through divine grace, be accompanied by the same blessing, to thousands. The advantage attending a lecture, immediately after examining the children, is manifested in the case of this little girl. It affords a valuable opportunity of impressing upon their minds the grand truths which they have been declaring; and through them, such addresses may speak powerfully to the parent, and, happily, not only remove their deep-rooted prejudices, but induce them to seek for themselves the way that leads to eternal life.

J. M. FRANKS.

Rector of Dean, Gloucestershire, Sept. 1844.

ANSWERS TO CORRESPONDENTS.

THE Numbers of the Christian Observer which have been out of print, are reprinting, and all possible expedients.

AMERICAN MAGAZINE & PAMPHLETS; G. & M. A. B., will appear.

THE paper of G. H. came to hand in due time. We cannot explain why it should have been overlooked.

THE Letter of E. MATHES, which was the last overlooked, will receive our early consideration.

WE shall be glad to send ourselves of the sensible observations of LAURENCE when a fair opportunity offers.

M. D.; T. H. Y.; I. M.; MAGISTRAY & CHRISTIAN PAMPHLETS; G. & M. A. B. have been received.

AMERICAN will etc. etc. the suggestion has been anticipated.

WE have not yet met with the Sermon mentioned by our Essex Friends.

THE CHRISTIAN OBSERVER.

No. 155.] NOVEMBER, 1814. [No. 11. Vol. XIV.

RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(Continued from p. 626.)

IN the Report for 1786, Mr. Kierstead states the increase of the Calcutta Mission to have been nineteen Hindus in Tanjore, the increase had been one hundred and forty, of whom fifteen were Heathens, and five Papists: the number of communicants had been 1163.

Mr. Getické, in writing from Cuddalore, states his house to be full of children and young people, whom he educated and instructed; and he strongly recommends the support and extension of schools for the natives. He mentions with great satisfaction, the exemplary conduct of two hundred Scotch Highlanders, who, though unattended by a single officer, marched regularly every Sunday to church. They were suddenly recalled, to the grief of all who had witnessed their behaviour.

In the Report of 1787, Mr. Getické remarks, that in the course of his itinerating labours through many Heathen towns and villages, he had been well received not only by Christians, but by heathens; and he trusts, that a harvest will one day be reaped from the seed thus sown.

Mr. Swartz, in a letter from Tanjore, mentions, that the pious catechist, Sathiadén, was diligent in his instructions; as was the master of a Malabar school, whom Mr. Swartz describes as a truly pious and grave man; by whose school thirty-one Malabars were instructed. He speaks in terms of great satisfaction of the conduct of the soldiers in the garrison, who attended Divine service and the evening lectures in the week, "to which they

were encouraged by their officers, who all confessed that corporal punishment had ceased from that time that the regiment began to relish religious instruction." Mr. Swartz continues to observe, "that after the arrival of Sir Archibald Campbell, our worthy governors, the Tanjore country appeared to be in a melancholy situation: whole towns and villages were left quite empty. Sir Archibald, fearing that this emigration might cause a further, ordered a committee of four persons to inspect the management of the country, of which committee I was desired to be a member. The Raja in his present state of infirmity, being unable to hear such language, desired me to accept the invitation in his name; of justice and equity. I did so. The inhabitants believed the promise given them, and seven thousand came in on one day, the best season for cultivating the ground was elapsed, the poor people, anticipating better days, exerted themselves on such a degree, that the harvest of this year seems to be more plentiful than that of the preceding one."

"In these transactions," says Mr. Swartz, "I had the best opportunity of conversing with the first inhabitants about their overloading stuffs." Many began to be convinced of the folly of idolatry; and as we have a prospect of seeing this country better, that is, with more justice managed, it is to be hoped that it will have a good effect upon the people. At Sir Archibald Campbell, showed the kindness of a father to this country, in Lady

Majors said, This year our amicable efforts will be very long. In this year, Mr. Kolboff, and also Mr. Jagdish were appointed Missionaries of the Society of India. Mr. Kolboff was already labouring in the vineyard. Mr. Jagdish was sent from Europe. The Rev. Dr. Vincent addressed to him an admirable charge, on the occasion of his departure. We were struck with the pious prayer of this learned divine: "Would to God, that not only this nation may be raised to forward this good work, but that every Protestant power in Europe may be animated by the same spirit!" and not less with the aptitudes of the following observation:—

"If any opinion of an individual may be heeded, it is, that Christianity cannot take root effectually, till there are native priests and ministers. I speak this from authority; because in Greece, Asia, and throughout the Roman empire are actually kind of many sects, and of fellow-labourers with the apostles, who were of this Jewish nation, and of the same kind. The inveterate hostility of mind which pervades the native Indians, we are well informed of by the correspondence of the Missionaries, who allow that they discharge their duty well under the guidance of another, but are not possessed of stability sufficient to be left to themselves. This, however, we derive from the general nature of man, that to repose a confidence hegets an inclination to destroy it; and to give a man rank, and a consequence, inspires him with an ambition to support it." In the Report of 1788, it appears that Mr. Kierstead, the Society's Missionary at Opoona, had been obliged, from age and infirmities, to relinquish the service of the Mission, and to return to the mission church; and to be succeeded by Mr. B. W. Chambers, who had provided for the school English and Portuguese natives, and for the Society of India.

Mr. Kierstead, who had been appointed to the mission, made his first journey to the East, in which they spent the important of Calcutta, and station from whence the knowledge of Christianity might be, by the Society, and considerable efforts were made to procure a suitable Missionary to succeed Mr. Kierstead. The Rev. Mr. T. Clarke, of Cambridge, was nominated to this office, but after having resided a few months at Calcutta, he abandoned his mission, and entered as a chaplain into the Company's service; and the mission church must have been shut up, had not the Rev. Dr. Brown, and the Rev. John Owen (now chaplain-general of the navy and army), regularly consented to perform the service. Mr. Swamy, in a letter from Bangalore, makes very honorable mention of Mr. Hippesley, the first resident at Bangalore, as having always been disposed to serve the Mission. He states that the new King, in compliance with the promise of his brother, before his death, had delivered to him a written document, sealed by himself and his chief ministers, in which he had made an appropriation for every year, of the yearly income of about five hundred pagodas, for the school, and more especially for the orphanage. The village is situated on the confines of the territory belonging to the Company. The Hon. East India Company, in their general letter to the Government of Madras, had intimated their resolution to promote the provincial schools, and accordingly had directed the said Government to pay towards each of such schools, about sterling per annum; that such schools should be about to be established at Bangalore, Kanchi, and other places, and that where over others should be instituted, the said sum of 1000 per annum to each should be paid. The Government had also been solicited from the Company's letter, and desired to have been intimated to apply the said sum

and donations upon which he conferred, with the rulers, and sent their ministers to Government, who returned an answer entirely approving the proposal. Mr. Fohle and Mr. Kolhoff were proposed for superintendents, which Mr. Swartz had suggested, not because he intended to withdraw himself, but in consideration of his own advanced age, and with a view to make the circumstances of those two brethren more comfortable.

Mr. Kolhoff had been admitted into the number of the Society's Missionaries, on the recommendation of Mr. Swartz, by whom he had been educated, from his eighth to his twenty-fifth year. The account given of him by Mr. Swartz is, that his mind was truly sprightly, and that he had given "satisfactory proofs to the English and Malabar congregations, of his sincerely practising the duties he had learned from the holy Scriptures. Humble and content with little, he was willing to instruct others. The New Testament he read in its original language. Latin and Hebrew he had not then studied. The Malabar language he spoke fluently, and had preached in it above four years. The Portuguese language he also understood. The Moorish language he knew, and in the Persian he could express himself with tolerable propriety. The English and German languages he understood so far, as to be able to speak them with some elegance."

Mr. Swartz speaks of the Bible and other books sent by the Society as a treasure, and trusts that the soldiers of the 72d regiment, and the school children, would have reason to praise God for them. Addressing to the state of the Tanjore church, he observes, that both there and at Tranquebar, the Christian converts of the higher and the lower caste, were nearly equal. The congregation at Palamcottah consisted of about one hundred and twenty persons, some inferior merchants, some artists, some weavers, some farmers,

and a few retired soldiers, all having their employments, and some living on charity. The church is a neat, small building, with a tiled roof, and was built by a Braming woman, who was instructed and baptized by Mr. Swartz, one of the English gentlemen, assisting her with a supply of some materials. An able and pious catechist, named Sattianaden, has the care of the congregation. A school has likewise been established, and a schoolmaster provided, and both catechist and schoolmaster receive their salaries from Mr. Swartz. Palamcottah is a fort, at the distance of one hundred miles from Tanjore, it belongs to the Nabob, but has an English garrison. One of the country priests visits the congregation annually, for the administration of the sacraments. The English liturgy is translated, and read regularly before service. Mr. Swartz mentions, that the scholars in the two provincial schools, very lately established, were making a rapid progress in learning, to read and write the English language. The Mission schools, both English and Malabar, were maintained before in the former, about one year, was instructed in reading, writing, arithmetic, and geography; and as the young people were likely to remain in that country, the Tamil and Moorish languages were made part of their study. The Malabar school consisted of twenty-nine children, instructed by a native. The Malabar congregation had been augmented with some members, thirteen of whom were children, born of Christian parents. The English congregation consisted of this Regiment stationed there, before whom Divine service, including a sermon, was performed every Sunday, and every evening there was a meeting for prayer, which such as children might frequent. These devout exercises had had a good effect upon the soldiery, and were encouraged by their commanding officers. Late Tranquebar, in the night, had

them had been converted, among whom was a physician of great learning and reputation. "Some years back, he had acquired his first convictions of the excellency of the Christian religion, in a remote country, by reading a letter, printed at the Mission Press, which induced him to inquire into its principles. This he did first of the Roman Catholics, who were nearest to him; but, finding amongst them the appearance of idolatry, he came to Tranquebar, and before he addressed himself to any of the Missionaries, he conversed with some of their people, and listened to the sermons at the church door. He at length applied to the Missionaries, received their instructions, and, being well settled in the principles of Christ's holy religion, was baptized, together with his family. Soon after, he delivered up his idol of brass, thought a heathen had offered him fifteen pagodas for it; he brought likewise many rare books to them, of Malabar learning, of some of which, copies had been taken, for the service of the Mission. The Christian doctrine of self-denial seemed still to him somewhat difficult, but hopes were entertained of his experiencing more and more the blessedness of the peace in spirit; and how far the riches of grace surpass the riches, honours, and pleasures of the world; and was no doubt made of his becoming an useful man in many respects."

"The whole number of Christians at the home of the Tranquebar Mission since its commencement, was 13,316."

"The Missionaries state:—That January 25, 1767, was one of the most solemn days ever celebrated at Tranquebar, when their senior and dear brother, the Rev. Mr. Kethley kept his jubilee, and had the inexpressible satisfaction of seeing his eldest son, a worthy young man, ordained in the mission church, and invested with the holy office of priesthood, according as directed in the sacred Scriptures. The church

Missionaries, both English and Danish, participated in the candidate's ordination solemnity, which he had sworn to their great satisfaction, showing how well he had employed his youthful years under the tuition of Mr. Swartz. The Danish Government, and all the European families of the settlement, together with a great number of Malabar Christians and heathens, attended the service, and a general awe was conspicuous, particularly during the ordination sermon, which Mr. Swartz preached, from 2 Thim. i. 7. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." After the ordination, our young brother entered the pulpit and preached a Malabar sermon with such a graceful ease, that it was pleasing to every one that understood it. They had the greatest hope of his continuing a faithful servant of Christ, and a great help to their brother Swartz in his old age."

They had worked off a new impression of the Tarnel Testament and Psalter.—Their Report concludes with stating, that "amidst the trials and difficulties they experienced, it is their great and mutual comfort, that, with their brothers, the English Missionaries, Swartz, Gerichs, and Pohl, they are, as it were, one heart and one soul, assisting each other in their work, giving to, and receiving advice from, each other, mutually sharing in sorrows and joys, receiving and giving thanks for each other's gifts, and praying for each other. They are often deeply wounded, sometimes by the inefficacy of their well-meant endeavours, and at other times by the disappointment respecting individuals. However, they are comforted again, and comfort each other."

To the Editor of the Christian Observer.
As a constant reader, I have always and
signatures of *Wm. W. W.* 1844.
of your Magazine for September,

makes an assertion which materially affects the illustration of those prophecies that seem to be applicable to the principal modern nations of Europe, at whatsoever period their accomplishment may be supposed to take place. He asserts, that "it may be regularly shewn, step by step, that the Scythians were not descended from Magog, but from an entirely different patriarch." He adds, "The pedigree of the Scythians may easily be traced on the direct authority of history: but it cannot be done except at considerable length." He endeavours also, p. 457, to invalidate the opposite (and general) opinion, by representing it as not resting "upon any better authority than a mere random assertion of the comparatively modern historian Josephus."

So contemptuous a view of the Jewish Historian, tends to subvert at one stroke the records which he has transmitted of the origin of nations; and derogates, I apprehend, from the authority even of Sacred History. Josephus, though, by a strong figure of speech, he may be called "modern," compared with the era of Magog, is far from being so, compared with any writer who affords authentic information of the Scythians. Herodotus, the earliest and best authority extant, wrote little more than five centuries before Josephus; and Strabo, who best illustrates this part of ancient geography, wrote four centuries later. A diligent and mature collation of their statements has long since convinced me, that the *Jazyges* of Strabo were the genuine representatives of the *Scythians* of Herodotus; that the inhabitants of the Roman province of Scythia were, therefore, *real* Scythians; that these were intended under that denomination, both by the Apostle Paul and by Josephus; and that their derivation from *MAGOG*, by the latter, is far more likely to have been a constant and authentic tradition of the Jewish nation, than "a mere random assertion of a comparatively modern historian."

The regular series of historical deduction which would be necessary to demonstrate either the Inquirer's hypothesis, or my own, would probably be unsuitable to your publication: but surely it becomes him to assign his reasons for treating with contempt an authority so closely connected with Sacred History. The prophets seldom indicate any nation otherwise, than by the name of its first progenitor; and if the Jews did not preserve authentic traditions of national origin, such indications would have been useless both to them and to us. If they did, where are such traditions to be found, but in the writings of Josephus? The question, therefore, whether his statement on this subject, is to be depended on, or to be scouted as "a mere random assertion," deserves a place in your very valuable miscellany; and, after so bold a censure has been inserted, it surely demands discussion. I beg leave, on this ground, to call upon the Inquirer for the reasons of his censure; and to request from you, publication of his arguments, and of such an investigation of them as they may require.

The only intimation which the Inquirer has *avowedly* given, of his motive for despising the authority of Josephus, is, that the Scythians came from Asia into Europe, after the time of Moses; or, as he (I think, less correctly) expresses it, "were an *original* Asiatic nation." Such all nations were. Josephus himself notes, that *Magog* settled first at Aleppo. The Inquirer admits that the Scythians occupied Cappadocia, which is near the borders of modern Europe. Why the Inquirer regards this decision of the Jews as occurring so long precisely with the *dispersion of the Gentiles*? and why he supposes that the nation of *Isaiah* to posterity originally settled beyond its boundary, it is necessary that he should explain. // The whole conversation of the Enquirer, as it respects the Caspian, might, for any reason, if compared to the century, be de-

signed by the males of the Gentiles; as is by in the one case wholly, in the other partly, separated by seas, from countries with which the ancient Jews were familiar.

"If, indeed," the Scythian descent of the Franks is an undoubted historical fact," as the Inquirer boldly asserts, it may be inconsistent with the descent of the Scythians from Magog, even according to the testimony of Josephus himself. But this objection appears to me so far from having any force, as to be wholly without foundation. Nothing but a vague de-lux application of the Scythian name affords a shadow of connection between the Franks and the Scythians. The Slavonic, not the Gothic, nations, are the real descendants of the latter.

It is unnecessary to refer to Mr. Gamville Penn's interpretation of the prophecies concerning Gog, after what I have intimated. These prophecies, indeed, we cannot expect to be fulfilled, or understood, till the close of the Millennium: Rev. xxi. 7; 8.

ANOTHER INQUIRY.

Will the death of his saints be precious in the sight of the Lord?

EXTRACTS FROM THE WRITINGS OF LUTHER.

1516 (Continued from p. 223.)

Precious in the sight of the Lord, is the death of his saints. Psalm cxvi. 15.

God opens in death itself, the gate of life to true believers who love and keep his word, by the death and resurrection of Christ; whether they die on the rack, or be hanged, or burnt, or drowned, or be taken off by sword or pestilence. He pronounces in the text, that the death of his saints is dear and precious, before the Lord. He accounts them as the most valuable treasure, and as the jewels of earth. Wherever they slay the true Christian, he slays his treasure, and he slays the jewels of earth, as he declared that such a death

is a happy one, and so highly esteemed by the Lord, that he will leave nothing unpunished which was concerned in it. But the devil, who caused their death, he will bring forth to judgment, and punish with eternal pains; sin he will destroy, and death itself he will cast into hell. And as he values them so highly, he will assuredly not stop there, but will bring them up again from the grave, so that their death shall really be no death, but a new life with Christ in eternal brightness and glory.

Finally, my brethren, be strong in the Lord, and in the power of his might. Eph. vi. 10.

Would you be strong and invincible, you must take the Lord Christ as your strength. Lay fast hold of Him, and exercise yourself in relying upon Him, that He may be well known to you, and his word be held pure by you, and be daily used and learned with all diligence; that thus of God's word and your heart there may be made but one thing; and the truths of it be as certain to you, and more certain than your own life. When you have done this, you will be really strong and secure, and will be able to remain safe and unconquered when the devil or his messengers come against you.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law, shall no flesh be justified. Gal. ii. 16.

Take heed that you make no mistake here, nor suffer yourself to be led off from faith to works. Good works a man must indeed perform; but not on them must he place his confidence, but on the work of Christ. And we must resist sin, death, and hell, not with our works; but they must lead us from our

selves to the righteous Saviour to the King of Zion, who can alone conquer these enemies; who knows how to deal with sin, death, and hell; who is the overcomer of sin, the destroyer of death, and the swallower up of hell. To Him you must leave the dealing with such foes; and you must employ your works on your neighbour, that you may thereby have a certain evidence of faith in the Saviour and destroyer of sin.

What is the crop to the wheat, saith the Lord? Is not my word as a fire, and as a hammer which breaketh the rock in pieces? Jerem. xlii. 28, 29.

That is a sure evidence that the word is sent forth from God, and comes from Him, when it cuts, as it were, and strikes, and works efficaciously in the heart, and excites men with earnestness of mind to live according to it, and to desire more and more to hear it; as it is written, He that eateth me, shall hunger more after me; and he that drinketh me, shall thirst more after me. And thence comes it, that in our times, preachers are indeed most elegant and fine, and yet but little fruit is produced by them. The reason is, it is they who say such and such things of themselves, instead of following God, and the people hear what they affirm, and do not believe it as the word of God. This man's reason presumptuously shines into man's reason; whereas it must be grace and not reason, God and not man.

Bear ye one another's burden, and so fulfil the law of Christ. Gal. vi. 2.

Christ's doctrine does not reject you at once, if you cannot so quickly turn yourself; and so easily yield. Though it has too much cause for doing this, yet it sees that you are wounded, and weak, and deals with you tenderly, and teaches you the right way, and deals with you, and suffers you, if you cannot so well stand

and manage of yourself, and gives you time for it, that you may finish the learning of it, and leaves you to do as you are accustomed, and as you can till you gain strength, and know the truth more clearly and certainly. Therefore we must so learn Christ, as to remember that in his kingdom there are only sick and diseased folk, and that it is nothing else than an hospital, where the bruised and sick lie, on whom we must willingly and affectionately attend.

(To be continued.)

To the Editor of the Christian Observer.

A CORRESPONDENT, who signs himself FURUBUS, has solicited the attention of your readers, in a late number of your valuable work, to the Moral Law. I confess myself to be one of those plain men who never thought that the subject wanted that kind of erudite and elaborate discussion which he seems to require. At the same time, I admire the spirit in which he writes; and I approve, on the whole, of those ideas which he seems to entertain respecting the qualifications of a theological disputant. To settle points of doctrine, and to indicate them, are two distinct provinces;—the latter tolerating a looser kind of statement and variety of illustration, while the former requires solid judgment and keen discernment; wisdom, order, argument, and calmness.

If your correspondent is acquainted with the history of theological opinions, and if he has made any just observations on the human character, he must know, that objectionable tenets in religion owe their origin principally to remarkable events, in which the attention of men was suddenly awakened to the important subjects of the human mind, and the human character, and the human condition, which they themselves excellent in proportion as they were singular. All men think themselves wiser than others, and therefore

too many principles in our nature which urge us to maintain our own notions with obstinacy, and to recommend them with vehemence.

To all subtlety in religion I am an utter stranger. If I admire what is learned, yet I have always found, that I am chiefly edified by what is plain. I have heard the reasonings of the Deist: I have heard the gay dreams of the enthusiast: I have often listened to the mutilated, eccentric, and partial statements of the sectarist: but I have turned away from them all with different degrees of aversion; for those who rejected the Bible, I was compelled to condemn, and those who in my view misinterpreted its doctrines I could not approve.

If names were sufficient to decide a question, the subjection of believers to the Moral Law could no longer be a subject of dispute. The names of those who graft the doctrine of absolute liberty on the merciful dispensation of the Gospel, are few, and of no great weight, when compared with those who have advocated the doctrines of mercy, without abrogating the authority of law. Agricola was only an excrecence of the Reformation; whose sentiments probably were formed on the partial and ambiguous sentences of the great, but often incautious, Luther. Crisp was inconsistent with himself, and therefore deserves no notice on the subject. The modern Hercules of theological absurdity was better acquainted with plausible effusion than with the logical examination of Divine truth. The name of one calm, thoughtful, learned, and dispassionate divine would fairly outweigh a whole host of such singular combatants.

But I must say, as a plain man, that I consider names, however I may revere them, as a very inferior kind of evidence, as only a tolerable auxiliary, when a disputed point in theology is brought forward for discussion. A Hooker is subtle, a Hopkins is decided, an Andrews is

plain, and all of them are pious; but all of them are men, and therefore all of them are fallible.

I would wish, therefore, Putarus, and any other person who is not satisfied respecting the authority of the Moral Law, to forget names, and to confine their attention to Scripture; being softly aware, as all ought to be, that Scripture, meditation, and prayer will always form the best divine and the best Christian.

The subject I am now upon is extensive, if it were followed to any length, according to the hints given by Putarus. The advocates of total liberty think that they have scriptural proof: It must be shown that they wrest the Scriptures. The advocates of total liberty suppose that the authority of law is incompatible with the fullness and freedom of mercy: It must be shown that these are not incompatible. The advocates of total liberty maintain that their statement, excluding all reference to the Law as an authoritative rule of conduct, as a rule of conduct in its own nature binding, is that alone which gives Christ his full honour, and the Christian his full satisfaction and comfort: it must be shown that they are egregiously mistaken. As to the commanding power of the Law over the believer, and, if he will suffer himself to be guided by scriptural truths and sober thought, and not by human opinion or a dreaming fancy, he will have no reason to complain that so much as a single jot is deducted from the mercy of the Gospel, the honour of its great Author, or his own comfort. The opposers of the law may be specious, and they will be obstinate: He knows but little indeed of intellectual matters who does not know, that sophists are the worst men to deal with in the walks of literature. So are phisians in the walks of literature, what knaves are in the common walks of life. But that I may abridge my reflections, I shall leave this view of the subject to those of your correspondents who may judge

it expedient to unfold and discuss the point in its various parts and bearings.

From what I have said already, it may be concluded, that I see no passages in Scripture that deny the plenary and universal authority of the Moral Law, and that I do not see how any advantage is derived to the Gospel by denying it. Christ, to the real Christian, is, in all respects, every thing. He is his "wisdom, righteousness, sanctification, and redemption." This must be readily admitted, and strenuously maintained.

But while the Gospel confers every mercy, the Law enjoins every duty. Now take up the point on the ground of reason; and it appears to me evident, that supreme authority and abundant mercy may exist in the same government, and also in respect of the same persons. A king rules by laws. His subjects break those laws. He pardons the offenders. The laws, though broken, do not lose their authority; they are the immutable laws of the government. The pardoned offenders can claim nothing, it is evident, from their sovereign, on the score of their obedience: they live by his mercy: but still, as necessarily members of the same government, they owe subjection to the laws. How far this may illustrate the point I am upon in religion, I leave others to determine. But I confess it has always appeared to me that the Moral Law must, from its nature, be immutable, and therefore of equal authority in every possible dispensation of truth. I am utterly at a loss to discover how it can be otherwise. It rests in nothing accidental or varying, but in the essential nature of things. If God creates beings free agents, he must give them directions. Creatures are not independent: they must be subject to certain laws, that relate to right and wrong; and since right and wrong are always the same, the Law has the same character and autho-

rity at all times. If men sin, and, according to the mercy of God revealed in the Gospel, obtain pardon, this does not in the least degree affect the nature of the Law. Nothing, I think, can be more perverse, or more unfounded, than to maintain, that faith in Christ, for justification, pardon, and acceptance with God, places man on a ground on which the Law has no authority over him.

Of the religion of the first ages of the world, we have only in some respects obscure information: but obscure as it is, we may say, that the Moral Law was then known, and existed in full force as the directing and commanding guide of all men. The First Table of the Law is to be deduced, and not unfairly, from the sanctification of the Sabbath-day. It may also be asked, how could Abraham teach his family to "do justice, and judgment," if he was not familiar with the Second Table of the Law?

According to my opinion, the Moral Law derived no additional authority by its promulgation on Sinai. Moral relations are always the same: moral enactments, therefore, which are in fact only the visible expressions of those relations, are invariable. If, then, the Moral Law existed previous to the Sinai-dispensation, which cannot be disputed, it must also exist, and that with the very same character, after that dispensation became obsolete by the introduction of the Gospel. I have always thought the testimony of our Lord, in the fifth chapter of St. Matthew conclusive on this point.

If the Law is of no force as it respects the believer, I would ask, how does St. Paul, in the seventh chapter of the Epistle to the Romans, not only speak of the Law as "holy, just, and good," but assert, that he "delighted in the law of God after the inward man," and also that "with his mind he served the law of God?" If it be admitted that St. Paul here speaks as a

believer, then it must also be admitted, that being a believer, he regarded the Law in such a manner as no one could who was not persuaded of its authority over him.

The New Testament abounds with commands. Those commands are addressed to believers, and, as I suppose, are binding upon them. But what are those commands, but, in effect, the Moral Law? For the Moral Law, though summarily contained in the Ten Commandments, consists of the preceptive parts of Scripture so far as such parts are of a moral nature. Moral commands are moral laws, and are binding wherever they occur. They abound in the Gospel; and are especially directed to those who have embraced the mercy which it offers.

The notion of some, that real Christians obey the commands of God from a principle of love, and that these commands have, for that reason, no authority over them, is so absurd that it clearly shews us that they speak without knowledge. Every one who reflects must be convinced, that the authority of a moral law resides in the law itself, and is not diminished or even affected, whether the law be obeyed or not, obeyed, or whether it be obeyed from a principle of love, or fear, or from any other principle.

If, then, I am asked, on what ground I am persuaded of the authority of the Moral Law over believers, I should reply, that I rest my persuasion of it on my views of the nature of the Moral Law, and on the testimony of Scripture, which, if I am not mistaken, agrees with those views.

I am aware that my statement is very imperfect; but I shall rejoice if any thing I have advanced will lead to a more clear, learned, and satisfactory investigation of the subject.

Allow me to conclude my paper with the remarks of Flavel, no mean name, in theology, on this

point. I do not quote him as an authority to decide the question; but having accidentally met with his opinion, after I had written the above remarks, I was struck with the coincidence between his views and my own. Some men will be convinced more by the observations of Flavel than they would by those of our pious and learned prelates.

"Christ doth not free believers from obedience to the Moral Law; it is true we are no more under it as a covenant for our justification; but we are and must still be under it as a rule for our direction. The matter of the Moral Law is unchangeable as the nature of good and evil is, and cannot be abolished except that distinction should be destroyed. The precepts of the Law are still urged under the Gospel, to enforce duties upon us. It is therefore a vain distinction invented by libertines to say it binds us as creatures, not as Christians: or that it binds the unregenerate part, but not the regenerate; but this is a sure truth, that they who are freed from its penalties, are still under its precepts: though believers are no more under its curse, yet they are still under its conduct: the Law sends us to Christ to be justified, and Christ sends us to the Law to be regulated. Let the heart of every Christian join therefore with David's in that holy wish: 'Thou hast commanded me to keep thy precepts diligently; O, that my ways were directed to keep thy statutes!'"

I am, &c.

PHILONOMUS.

To the Editor of the *Christian Observer*.

I WAS so delighted with a passage which I lately met with in reading the second part of the twenty-third Homily of the United Church of England and Ireland, "on alms-deeds," and consider it so admirable an answer to many of the unscriptural statements,

as they appear to me, of the bishop of Lincoln, in his "*Reputation of Calvinism*," and of other writers of the same school, that I venture to beg a place for it in your valuable pages. After having quoted Luke xi. 41. "Give alms of such things as ye have; and behold all things are clean unto you;" and having also cited the apocryphal books of Tobit and Ecclesiasticus, as well as some words of Cyprian, in confirmation of what he has before alleged; the writer supposes and answers the following objection. (Oxford ed. of Hem. 1810, pp. 328, &c.) "But here some will say unto me, If almsgiving, and our charitable works towards the poor, be able to wash away sins, to reconcile us to God, to deliver us from the peril of damnation, and make us the sons and heirs of God's kingdom; then are Christ's merits defaced, and his blood shed in vain; then are we justified by works, and by our deeds may we merit heaven; then do we in vain believe that Christ died for to put away our sins, and that he rose for our justification, as St. Paul teacheth."

"But ye shall understand (dearly beloved) that neither those places of the Scripture before alleged, neither the doctrine of the blessed martyr Cyprian, neither any other godly and learned man, when they, in exolling the dignity, profit, fruit, and effect of virtuous and liberal alms, do say that it washeth away sins, and bringeth us to the favour of God, do mean, that our work and charitable deed is the original cause of our acceptation before God, or that for the dignity or worthiness thereof our sins may be washed away, and we purged and cleansed of all the spots of our iniquity; for that were, indeed, to deface Christ, and to defraud him of his glory. But they mean this, and this is the understanding of those and such like sayings; that God of his mercy and special favour towards them whom he hath appointed to everlasting

salvation, hath so offered his grace especially, and they have so received it fruitfully, that, although by reason of their sinful living outwardly, they seemed before to have been the children of wrath and perdition, yet now, the Spirit of God mightily working in them, unto obedience to God's will and commandments, they declare by their outward deeds and life, in the shewing of mercy, and charity, (which cannot come but of the Spirit of God, and his especial grace), that they are the undoubted children of God, appointed to everlasting life. And so, as by their wickedness and ungodly living they shewed themselves according to the judgment of men which follow the outward appearance, to be reprobates and cast away; so now, by their obedience unto God's holy will, and by their mercifulness and tender pity, (wherein they shew themselves to be like unto God, who is the fountain and spring of all mercy), they declare openly and manifestly unto the sight of men, that they are the sons of God, and elect of him unto salvation. For, as the good fruit is not the cause that the tree is good, but the tree must first be good, before it can bring forth good fruit; so the good deeds of man are not the cause that maketh man good, but he is first made good, by the Spirit and grace of God; that effectually worketh in him, and afterward, he bringeth forth good fruit. And then, as the good fruit doth argue the goodness of the tree, so doth the good and merciful deed of the man argue, and certainly prove the goodness of him that doeth it, according to Christ's sayings: 'Ye shall know them by their fruits.'

"And if any man with object, that evil and naughty men do sometimes, by their deeds, appear to be very godly and virtuous: I will answer, so doth the crab and choken pear seem outwardly to have sometimes as fair a red, and as mellow a colour, as the fruit that is good,

indeed, But he that will bite and take, a scorpion shall surely judge, he twist the sour bitterness of the one and the sweet savouriness of the other. And as the true Christian man, in thankfulness of his heart, for the redemption of his soul, purchased by Christ's death, sheweth kindly by the fruit of his faith, his obedience to God; so the other, as a merchant with God, doth all for his own gain, thinking to win heaven by the merit of his works, and so defaith and obsecureth the price of Christ's blood, who only wrought our purgation.

"The meaning, then, of these sayings in the Scriptures and other holy writings: Alms-deeds do wash away our sins; and Mercy to the poor, doth blot out our offences, is, that we, doing these things according to God's will and our duty, have our sins indeed washed away, and our offences blotted out: not for the worthiness of them, but by the grace of God which worketh all in all, and that for the promise that God hath made to them that are obedient unto his commandment, that he which is the truth, might be justified in performing the truth due to his true promise. Alms-deeds do wash away our sins, because God doth vouchsafe them to repute us as clean and pure, when we do them for his sake, and not because they deserve or merit our purging, or for that they have any such strength and virtue in themselves.

"I know that some men, too much addict to the advancing of their works, will not be contented with this answer; and no marvel, for such men can no answer content or suffice. Wherefore, leaving them to their own wilfulness, we will rather have regard to the reasonable and godly, who, as they soon certainly know, and persuade themselves, that all goodness, all beauty, all mercies, all necessities, all forgiveness of sins, and whatsoever can be named good and profitable, either for the body or for the soul, do come only of God's

mercy and mere favour, and not of themselves; so, though they do never so many and so excellent good deeds, yet they are never puff'd up with the vain confidence of them. And though they hear and read in God's word, and other-where in godly men's works, that sin, death, mercy, and charitableness doth wash away sin, and blot out iniquity; yet do they not arrogantly stick and trust unto them, or brag themselves of them, as the proud pharisee did, lest with the pharisee they should be condemned; but, rather, with the humble and poor publican, confess themselves sinful wretches, unworthy to look up to heaven, calling and craving for mercy, that with the publican they may be pronounced of Christ to be justified. The godly do learn that, when the Scriptures say, that by good and merciful works we are reconciled to God's favour: we are taught then to know what Christ by his intercession and mediation obtaineth for us of his Father, when we be obedient to his will; yea, they learn in such manner of speaking a comfortable argument of God's singular favour and love, that attributeth that unto us and to our doings, that he by his Spirit worketh in us, and through his grace procureth for us. And yet this notwithstanding, they cry out with St. Paul, O wretches that we are! and acknowledge, (as Christ teacheth), that when they have all done, they are but unprofitable servants; and with the blessed King David, in respect of the just judgments of God, they do tremble and say, Who shall be able to abide it, Lord, if thou wilt give sentence according to our deserts? Thus they humble themselves, and are exalted of God; they count themselves vile, and of God are counted pure and clean; they condemn themselves, and are justified of God; they think themselves unworthy of the earth, and of God are thought worthy of heaven. Thus by God's word are they truly taught how to think rightly of mer-

skill dealing of alms: and, of God's especial mercy and goodness, are made partakers of those fruits that his word hath promised." *Psalm xix. 12.* I have only to add, Mr. Editor, that I greatly rejoice in the efforts which are now made to bring the too-long-neglected Homilies of our Church once more into public notice. They were greatly prized by the good in days of yore; they contributed much to rescue this nation from the thick darkness of popish infidelity; they form, with our Articles and admirable Liturgy, a rallying point, of which, I trust, the friends of real religion will not neglect to avail themselves. I may, perhaps, be too sanguine; but I am willing to cherish a hope that, by God's blessing, upon the general distribution of the Scriptures, Homilies, Articles, and Liturgy, the time may yet be seen, by our children if not by ourselves, when the doctrines of the Reformation shall be faithfully preached by a large majority of the ministers of our Established Church. Such, sir, is the sincere prayer, of your constant reader.

Psalm xix. 12. Cleanse thou me from secret faults.

16 FAMILY SERMONS.—No. LXXI.

Psalm xix. 12. Cleanse thou me from secret faults.

This word *earnest*, as applied to faults, may have two meanings; it may imply either those sins which are concealed from the knowledge of the world, or those which escape our own notice. I apprehend, that the latter is the sense intended in my text, because it better accords with the context. Who can understand his errors? Cleanse thou me from secret faults. That is, who can ascertain the number of his offences? They are so frequently committed, that they escape our observation. Cleanse thou me, therefore, O God, from those undiscovers faults. If thou wilt, O God, I will report of thee, that thou hast saved my soul from all iniquity.

we construe the sentence by a reference to the words which follow it, *secret sins will stand distinguished from those which are presumptuous.* The prayer of the Psalmist, therefore, seems to be; "Cleanse me from (the guilt of) those numerous sins which I commit through inadvertence, and keep me back also from wilful and deliberate transgressions against thee."

Behold the picture of genuine humility! While pride is recounting her virtues, extolling their greatness, and overrating their number; the eye of the lowly man is fixed upon his defects, and he is disposed to believe himself more imperfect and corrupt than he can distinctly perceive himself to be. "Cleanse thou me from my secret faults."

(To this state of mind every real Christian will be brought. Close self-examination and subsequent reflection will discover to him so much evil, which when committing it, he did not suspect, that he will entertain an habitual jealousy of himself. How different is the opinion of themselves, formed by the best and the worst men! The best are often deeply dejected on account of their faults. The worst are prone to exculpate themselves, and are the last to feel any tenderness of conscience. A person's guilt is, therefore, by no means to be measured by his sense of it.

Various causes contribute to conceal from a man his faults. They may be said, generally, to be *lack of knowledge*, and *want of a right disposition of mind*. 1. Many sin against God without being conscious of it. But there, an objection will be urged, it will be asked, "How can a man be said to sin, when he is God aware of it?" Sin is the transgression of a law; but the law should be known in order that the guilt may attach. You cannot blame a person for being sick, which he did not know that he was; so, in the same manner, you cannot blame a person for being ignorant, who did not know that he was ignorant. Ignorance is, therefore, an excuse for sin, and is, therefore, an excuse for sin.

But a man who would avail himself of this plea, must make it appear that his ignorance was not owing to any want of care on his part to find out the law. . . If we allow that a want of acquaintance with the Divine law, whatever be its cause, is a sufficient apology for the breach of God's commandments, it will follow, that the grossest enormities may be committed with impunity; and that men have only to shut their eyes against the light of truth. By the laws of human society, a criminal is not allowed to plead in arrest of judgment, that he was not acquainted with the statute which forbade his offence. It is held, that he might and should have known it. Thus it is in the Divine administration. Take the case of an illiterate peasant: may he, because he has never learned to read the word of God, sin with impunity? By no means. Many points in the law of God are so simple and plain, that no literature, no extraordinary knowledge or talents are necessary to the apprehension of them. Every one, for instance, who knows that there is a God, knows also, that he ought to be worshipped. If, therefore, the peasant does not seek information concerning the true mode of worship; if, bearing, as he must bear, that God has afforded a Revelation of the manner in which he expects to be served, he makes no serious inquiries, and the purport of that Revelation; if, knowing that God, as Governor of the world, is entitled to the obedience of all his creatures, he does not inquire what his laws are, that he may obey them, he is unquestionably chargeable with guilt. This very ignorance is highly criminal; for that knowledge does it so much concern a man to possess, as that of God, and of his will. What is the work which can surpass in its importance, that of preparing for an eternal state? In comparison of which, all the pursuits and employments of this life shrink into

nothing. . . the disposition of mind, not communication, leads to the sins of ignorance. He that would avail himself of the plea of ignorance, should be able to say; If I had known the law, I would have observed it. . . I would have made any sacrifices for the sake of obeying it; I had the disposition to keep it, and my breach of it was occasioned only by unavoidable ignorance. Then, indeed, the plea would be good. But we should ask ourselves such questions as the following:—Has my conduct been upright, in those points which have been known? If I did not know the law of God, why did I not know it? Might I not at least have known it better? If I had desired to do so? And does not the want of that desire imply a criminal disposition? God has sent us his word; but if we will not read it, will not attentively and studiously consider its demands and its prohibitions, we are surely as guilty, when we violate its precepts, as if we had distinctly known them. . . Who then can shelter himself under the plea of ignorance? Who has not had a general suspicion that God required more holiness than he has practised?

These reflections may afford an admonition to some persons who profess an unwillingness to learn to read, because they are afraid of increasing their knowledge of their duty; they show their ignorance to the voluntary, and therefore criminal, by the argument they use. They shroud in ignorance, because they do not like the law of God. They are like the wicked and foolish servant, who had indeed been entrusted with the care of the vineyard, but who, when the master came, found him asleep, and who had sold his duty for a nap. . . How much is to be said to those who when God has shined with gospel opportunities for acquiring knowledge, (This is a bright and undetermined light, not a rock judgment, which produces a firm opinion, then leaves the reflection, their successive conclusion, the inability to procure and read, not only

the Word of God, but various transactions of good men upon the duties incumbent upon us are talents put into their hands of which God will require an account. And though ignorance, where it is wilful, is no sufficient excuse for sin; yet it must be allowed, that knowledge increases responsibility; and great will be the guilt of that person who is well acquainted with every art, and conversant in every science, excepting only that in which above all others he ought to be best instructed, the duty which he owes to his God.

2. One principal cause that our sins are so much concealed from our view, is, that we form our standard of what is right, not from the pure and holy law of God, but from the general opinion of our fellow-sinners. The custom of the world is our guide. The standard of right and wrong which it generally adopts, is our Scripture. But how many depraved principles, pernicious habits, evil passions, and sinful indulgences, are not only permitted, but even countenanced, by the too-general practice of mankind. Duty grows sin, and those which tend to disturb the peace of society, are scandalous; not those which dishonour God. Thus, a person is expelled from society if suspected of pilfering the value of a single shilling; but he who is guilty of habitual irreverence towards God and contempt of him, a crime as much exceeding in guilt that first-mentioned, as God is more worthy than man; may be received every where with a smile. What a perverted standard is here set up! How perverted the judgment which establishes this rule! Yet many have little or no perception of right and wrong but this; and do not trouble themselves to obtain any other. But our deflection on false standard, cannot alter the nature of things. If we walk darkness, light, and light darkness, surely not seeks them so. What a view of our secret sins here opens itself to our view!

While we are, perhaps, flattering our pride with the hope of having done every thing right, we may have detected ourselves in the very idea of right. Positive sinners are to be the only ones which we notice. The want of right disposition is often a subject little considered. A person may retire calmly to rest at night, thanking God that he has during the day been guilty of no act of injustice or violence, and applauding himself for his virtues. But has he, therefore, no guilt to answer for? Examine the long catalogue of Christian tempers which he has neglected to cultivate, and he will have much more reason to adopt the cry of the publican, "God be merciful to me a sinner!" Has he, for instance, been influenced by a prevailing desire to glorify God, or by an inclination to gratify himself? Has he been anxious to live as a rational creature, formed by God for his service? Has he been taking care of his soul, labouring to improve himself in virtue, and to grow in grace and in the knowledge and love of Jesus Christ? Has he sought for God made him labour to promote the cause of God in the world, to discountenance sin, and to encourage godliness? Has he felt a due compassion for the wants and miseries of his fellow-sinners, a supreme love to God, and an ardent desire to be conformed to the image of Christ? Has a lively faith, a humble hope, a holy joy, been exercised throughout the day? Has nothing of this was thought of, or expected, or desired? Yet surely these affections are proper and right. They glorify God, they become him, they are worthy of his Gospel, and naturally result from a due reception of it. To be without them, therefore, is to be very deficient, and crimes may be committed of which we are ignorant, which is here brought to light. When we understand his errors, we are delivered from the law of God, but the conscience when compared with the standard of true righteousness!

And let not these be thought extravagant and unreasonable in religion, to be little expected in practice. Unless we have these dispositions, we must be imitators of a very different kind from the Apostles and the first converts, and we shall have little taste for their writings. Some there are—Oh that they were more numerous!—who are endeavouring thus to be what the Gospel requires; and if not in the measure they wish, yet this is still their desire and aim; nor are they satisfied, much less do they applaud themselves, while they fall short of it. Hence there is in them that sincere humility, that earnest confession of sin, that joy in the hope of pardon through Christ, and that watchful jealousy of themselves, which are among the characteristics of a real Christian.

Nor is this all. We are often under the influence of desires and tempers positively evil, without knowing it. Such is the deceitfulness of sin, and of our hearts, that we do not always see the connection between an action and the principle which produced it. Many a word is spoken and many a deed performed under the influence of pride, vanity, covetousness, or anger, which are by no means suspected to arise from these corrupt sources. The same actions may result from a good principle, and so the good principle self-love may bless them. Relief of the poor may be administered either through ostentation or benevolence. The public worship of God may be attended either through vanity or devotion. A bad action may be censured from dislike either of the person who committed it or of the sin. And though some distinctions of this kind may be broad and glaring, yet so intricate are the windings of the human heart that great caution, and even much jealousy of ourselves, are necessary to detect the secret and subtle error. There are persons, who through their lives

are governed by covetousness, selfishness, or ambition, and yet never consider themselves as doing wrong.

Who can understand his errors? What reason have we to pray, "Cleanse thou me from my secret faults?"

In all these cases, it is not any obscurity in the law of God, or want of capacity to understand it, which prevents the knowledge of our sinfulness. Our disposition is the fault. Love of sin is the root of all the error. An inclination to sin produces self-flattery; it blinds the eyes, and perverts the judgment; it disposes us to explain away the baseness of our transgressions, disguises them under smooth names, and even exalts them into virtues. Hence also proceed inconsideration, and inattention to what passes within. We do not sit down to examine our motives, to survey our actions, and trace them to their principles. Evil passions possess our breasts, and evil actions follow; but both the one and the other pass unnoticed by us.

In every study, diligence is necessary to success; but the study of our own hearts and the pursuit of holiness are left to chance. The conscience of one thus indifferent to his own progress in goodness becomes callous. It gives him no pain. The very monitor, implanted by God to warn him of evil, partakes of the corruption, and suffers days and weeks of sin to pass over without any friendly notice. That false complacency which prevails in the world conspires to conceal from each of us our vices. Thus self-love within, and flattery without; blindness in the understanding, and corruption in the heart; erroneous conceptions of the nature of sin, and indisposition to examine our hearts; inconsideration, and insensibility of conscience, so effectually conceal from the transgressor the evil of his life, that he not only does not understand his errors, but is puffed up with pride, and shines

so well of himself as to expect that God should bestow upon him a place in heaven as the just reward of his virtues.

To conclude: let me seriously press the consideration of this subject, as the means of rendering us humble. Every man's ways are right in his own eyes, but God pondereth the heart. Let us not say, that "though I have been guilty of some venial sins, yet I have not much to answer for. On the whole, my conduct is unexceptionable; at least there is no reason to be much dissatisfied with it." Do we not perceive that all men are ready to speak favourably of themselves, those who have been guilty of the most flagitious crimes, as well as the more decent. Nay, it often happens, that the most flagitious are the most confident, while the upright are remarkable for confessing their unworthiness. Let us, then, be persuaded to suspect ourselves; to believe that our hearts may not be so pure as we think them, and that we may have many secret faults to answer for, of which we are not aware. The Church of Laodicea was satisfied with the goodness of her state; but He that searches the heart, and tries the reins, formed a very different opinion. The truth is, that every man, if he closely examines his heart and life, trying it by the standard of the pure word of God; if he watches his thoughts, and in earnest labours to bring them into obedience to the Divine law; will find himself to be a miserable sinner. I press this point the more, because the want of a proper knowledge of our sinfulness, makes us ignorant of our need of a Saviour, as well as content with a partial and defective righteousness.

Let us pray, therefore, and labour to be deeply convinced of our sinfulness, and let us dread flattery and

self-love as poison. With holy Job let us not shrink from avowing, "Behold I am vile;" with Isaiah, "I am a man of unclean lips;" with the Psalmist, "Mine iniquities are a sore burden for me, too heavy to bear;" and with St. Paul, "O wretched man that I am, who shall deliver me from this body of sin?"—Following this course, we shall be led to pray earnestly for deliverance, and shall obtain salvation through Jesus Christ.

Let, then, this view of the subject shew us all the magnitude of a Saviour's mercy. As our sins are infinitely more than we conceived, so also is our obligation to Him who cancels so much guilt. We ought to feel as debtors for ten thousand talents; for he will love most who has the deepest sense of the guilt that has been forgiven. How thankful should we be, that we may venture to look upon so much guilt without absolute despair! If we truly believe in Jesus, instead of being overwhelmed with terror, we shall only prize more and more highly that blood which we every day perceive to be more and more necessary to us. Let, then, that salvation be endeared to us, which is by grace and not by works.

Let the consideration of this subject, also, make us watchful. This is a great part of Christian wisdom. A man who knows not himself approaches the brink of sin, and trifles with temptation. Though he should admit that he has fallen into some transgressions, he will assume that he is in no danger of others. Hence he is negligent in his daily conduct, negligent in self-examination, negligent in prayer.

And finally, let us not forget that inference from the subject which was made by the Psalmist: "Who can understand his errors? Told, cleanse thou me from my secret faults."

MISCELLANEOUS

To the Editor of the Christian Observer.

AFTER the admirable treatise on Christian Education which has lately issued from the press, and which had previously adorned your pages, it seems unnecessary, if not presumptuous, to offer any remarks on the subject. The following observations are made, in the hope of drawing the attention of your able correspondent to a point to which, though frequent allusions are made to it in the course of his work, he has not, perhaps, given sufficient attention; probably, because his instructions are only intended for the earlier stages of life. I allude, sir, to that want of confidence, I may say friendship, which we too often witness between young people and their parents, even where their mutual duties are discharged not only with cheerfulness, but affection, and where we might have formed very different expectations from our knowledge of their respective religious principles.

There can be no pleasure so gratifying to a man of feeling, as to see his children voluntarily step forward to make him the depository of their secrets, the confidant of their hopes, and the comforter of their sorrows. But, delightful as this confidence is, how frequently do we find in its place efforts to conceal the real feelings of the heart, a dissembled cheerfulness perhaps assumed to hide the pains of conscious guilt from him, whose admonitions are best calculated to prevent their recurrence. This unfortunate distrust, it is true, often, most commonly, perhaps, arises from bad dispositions in the children themselves. But are not these dispositions frequently superinduced by an erroneous education, or by the neglect of the most judicious means of removing the reserve habitual to many

young people. A few examples, which have come under my own observation, may serve to illustrate the subject.

A. is a man of correct habits and strict piety; strongly attached to his family, his grand object through life has been to train up his children for a happier world. As the leading feature of his religious character is a deep conviction of the heinousness of sin and our native depravity, he naturally endeavours to instil into their minds the same sentiments. All this is perfectly right: his plan is good, but he is deficient in his mode of carrying it into execution. His admonitions are all reproofs: his children regard him rather as a censor, than as a friend. They have been accustomed to hear from his mouth repeated instances of God's wrath, but few of his love; and to hear them mentioned with such warmth of feeling, that their young minds have mistaken parental anxiety for anger, and their fear of their Creator is exceeded by that of their father. It is needless to add, that A. complains of the hypocrisy of his children, and finds them as well versed in dissimulation as Mazarine.

B. was a character of a different stamp: he also possessed an almost morbid anxiety about the spiritual and temporal welfare of his children. Being a man of strong passions, he experienced in his own case the advantage of having a parent, who knew how to guide a family with a powerful hand. B. therefore determined, when he became a father, to regulate the conduct of his children with equal severity. Filial obedience was the duty upon which he most strongly insisted. He married early in life; and conscious of his own correct views upon religious subjects, and supported by extensive experience

in the ways of the world, he imagined that as long as he lived to guide them, his children could not commit any irreparable error either in morality or business, provided they would always submit to his guidance. Though, as I have said, a man of ardent passions, B forgot to calculate upon meeting with the same in his children. But he committed a still greater error than this, in expecting that they would be restrained by habitual deference to his will, even if not actuated by the higher motive of duty towards God. The consequence of this system was, that he became the master, and not the friend, of his family: they submitted to his will in all points that came under his knowledge, but they concealed from him all that they were able to conceal. Knowing that they should not be permitted to use their own discretion in the most trivial circumstances, they took every means in their power to keep him in ignorance of their pursuits and intentions; and never consulted his opinion, because it left them no alternative. They loved him, because his conduct was evidently the result of an anxious regard for their happiness; but their love never opened their hearts; nor overcame their habitual reserve. B. discovered his error when it was too late to repair it, and when lamenting, that out of six children, he never was blest with one of an ingenuous disposition.

Though the objects of A. were not of such an elevated character, he followed a course similar in principle, though less dangerous in practice, to the first that I have mentioned. Ridicule was the weapon he employed, and it produced similar effects: he rather wished his children to rise above the follies than the sins of the world, and his children not only dreaded but (not to make a stronger expression) never loved him. It would not be difficult to illustrate many other plans of education that have produced similar ef-

fects, nor were these my object, to point out many other evils arising out of those I have mentioned. I will rather describe a father of a different character, whose success may do away the impression that indolence and dissimulation are always the state of bad dispositions.

D. is a man equally formed by nature and study to become the head of a family. All his wishes, and all his business in life, have a principal reference to the happiness of his children. His whole conduct is regulated by love to them, unalloyed with any mixture of severity, and his love is repaid with the most open and ingenuous confidence. Has a child committed a fault, he is not afraid to declare it; for he knows his father loves the offender, though he hates the offence. Has he any grief at heart, where can he find a more soothing friend than in the author of his being? Does he labour under any difficulty, or suffer from the consequence of his youthful folly, he meets with one who will enter with ardour into his juvenile distresses; who will quit without impatience the most interesting occupations, to wipe away the tear of shame; who will share his joys and participate his sorrows, while he mingles education with sympathy, and affords relief by the most condescending kindness. But though indulgent, D. is not a foolish father: his abhorrence of vice is great, and how ever he loves, he never spares the sinner. Still he has had few occasions to call for chastisement in aid of his authority: than most parents this may arise partly from the amiable temper with which he has had to contend; but principally from the system he has uniformly pursued. Before their infant understandings could folly comprehend the meaning of love to an unknown object, he endeavoured to restrain his children, by a sense of gratitude and affection to himself; all that of reasoning his feelings was the first principle by which they were guided. At their youthful pursuits

ed, it was not difficult to change the object of their regard, by displaying to their view the love, the holiness, and divine attributes of their Saviour. It was not difficult, because they had not to imbibc new principles, to form new habits, or to submit to unaccustomed rules. They pictured to themselves a lively image of their heavenly Father, from their keen sense of the excellencies of their earthly parent; the love, the confidence, they had always placed in the latter prepared them for the same lively emotions towards their Maker. D. and his beloved assistant in this delightful work are now descending in the vale of years, happy in the enjoyment of the affectionate friendship of their children, but happier still in having led them to a due sense of the value of an eternal and never-failing Friend.

G.

To the Editor of the Christian Observer.

The following Memoir will (it is presumed) appear peculiarly interesting to most of your readers at this moment, when the present excellent Emperor of Russia has but recently left our shores.

"Nichapher" Alphery was born in Russia, of the imperial line. When that country was torn in pieces by intestine quarrels in the end of the sixteenth century, and the royal house, particularly, was severely persecuted by impostors, this gentleman and his two brothers were sent over to England, and recommended to the care of Mr. Joseph Bidell, a Russia merchant. Mr. Bidell, when they were of age fit for the university, sent them all three to Oxford, where, the small-pox unhappily prevailing, two of them died of it. We know not whether this surviving brother took any degrees or not; but it is very probable that he did; since he entered into holy orders, and, in the year

1618, had the rectory of Woolley in Huntingdonshire, a living of no very considerable value; being rated at less than 10*l.* in the king's books. Here he did his duty with great observance and alacrity; and notwithstanding he was twice invited back to his native country, by some who would have ventured their utmost to have set him on the throne of his ancestors, yet he chose rather to remain with his flock, and to serve God in the humble station of a parish-priest.

In 1643, he underwent the severest trials from the rage of the fanatics; who, not satisfied with depriving him of his living, insulted him in the most barbarous manner; for, having procured a file of musqueteers to pull him out of his pulpit, as he was preaching on a Sunday, they turned his wife and small children out into the street, into which also they threw his goods. The poor man, in this distress, raised himself a tent under some trees in the church-yard, over against his house, where he and his family lived for a week. One day, having procured a few eggs, he picked up some rotten wood and dry sticks; and with these, made a fire in the church-porch, in order to boil them. But, some of his adversaries, to show how far they could carry their rage against the church (for this poor man was so harmless, that they could have none against him); came and kicked about his fire, threw down his skillet, and broke his eggs.

"After this, having still a little money, he made a small purchase in that neighbourhood, built a house, and lived there some years. He was encouraged to this by a Presbyterian minister who came in his room, who honestly paid him a fifth part of the annual income of the living, (which was the allowance made by the Parliament to ejected ministers), treated him with great humanity, and did him all the service in his power. It is a great misfortune that this gentleman's name is not preserved; but conduct in this

was pronounced, though properly spelt Nichapher (Nichaphery).

insupportable; the most miserable, because it was not a little singular. Afterwards, probably on the death or removal of this gentleman, Mr. Albery left Huntingdonshire, and resided at Hammer-smith, till the Restoration put him again in possession of his living. He continued on this occasion to Huntingdonshire, where he did not stay long; for being upwards of eighty, and withal very infirm, he could not perform the duties of his function. Having, therefore, settled a curate, he retired to his eldest son's home at Hammer-smith, where, shortly after, he died, full of years and of honour.

It must be owned, that this article is very imperfect: but the singularity of a Russian prince being a country minister in England will, we hope, atone for those deficiencies which it was not in our power to avoid.

The above Memoir is extracted from a biographical dictionary, entitled, "Biographica Britannica," in fifteen volumes 8vo., printed in London, in 1798. The following note is subjoined by the editors of the work:

"Mrs. Albery, the last descendant of the family, married one Mr. Johnson, a gentleman of Huntingdon. She was living in 1764, and had eight children. By her, the facts contained in this article were confirmed to Lord Sandwich, and were likewise known to be true by old people in the neighbourhood. His lordship informed Dr. Campbell, that such was the respect paid this woman, on account of her illustrious descent, that no persons, let their station be what it would, chose to be seated in her presence, on the contrary, they rose and remained so, till she had taken her chair."—

EDWARD VINTAGE, of VINDOBSKY ST. E. N. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

To the Editor of the Christian Observer.
SIR, I have the pleasure to inform you that the principles of the Christian religion are the principles of the Christian religion, and the principles of the Christian religion are the principles of the Christian religion.

definition of the terms, as given by Johnson in his Dictionary. These often thought, that a much simplicity had been introduced; the discussions on important subjects by a close adherence to an exact definition of the true and legitimate meaning of a word, while the common acceptation of it has been overlooked. That is, in fact, the proper force of every term, which expresses the idea immediately excited in the mind of those who are accustomed to hear and to use it in conversation.

Quam parva arbitria est, ut jura de hominibus loquatur.

Your valuable correspondent, B. T. whose essays on Education have enriched your excellent miscellany, appears to me to have properly used the term *Simulation* in its popular sense, and to have as properly protested against it as a principle employed in education. I am not, however, going to enter the lists with Vindex, who has far more powerful antagonists to contend with; but I make these observations, merely to introduce a passage from Dr. Johnson himself, which will shew in what light the great moralist looked on the principle, and employed the term *Simulation* in conversing with his friends. The extract came accidentally in my way, on an odd leaf of an old magazine, containing anecdotes and observations of the late Dr. Johnson. The quotation is, I suppose, from the "Tour to the Hebrides?" but as I have not the work at hand, and it is many years since I read it, I must rely on the fidelity of the edition.

Mr. Boyd told us, that Lady Essex was one of the most pious and sensible women in the island; and a good head, and as good a heart. He said, she did not use force or fear in educating her children. Johnson: Sir, she is wrong. I would rather have she used the gentlest means to lead, to make them taste, than tell a child, if you do not do this, you will be hanged.

your brothermost sister, no reward produces an effect which terminates in itself. A child is afraid of being whipped, and puts his task; and there's an end on't; whereas, by exciting emulation, and comparisons of superiority, you lay the foundation of lasting mischief: you make brothers and sisters hate each other; and

To the Editor of the Christian Observer.

I have been in no small degree surprised, while reading in your valuable miscellany several papers on the subject of the increasing Expensiveness of a College Education, to observe into what extremes your correspondents seem to have been led. By Augustus and other correspondents, it appears, that some young men require no less a sum than £100. and others £200. per annum, to defray their expenses; the greater part of which, it must be evident, can only be spent, by means of great extravagancies. Your last correspondent, however, who signs himself an Old Fellow, appears to have run into the contrary error: he asserts, that a prudent young man may live at college for 50*l.* per annum, and even some may have to receive instead of to pay money. Now, Mr. Editor, this Old Fellow, puts this 50*l.* per annum under the head of actual college expenses. By these actual college expenses I suppose to be meant the payment of tutors, rent of rooms, taxes, payment of college servants, &c. If this be the case, it may be allowed that a young man's actual college expenses come to about 50*l.* per annum; but then, there are other expenses greater than these, which he is under the necessity of incurring; viz. for his food, clothes, books, furniture for rooms, surplises and academical dress, fees for degrees, &c.

With regard to food (for which, at some colleges, more is paid than at others), I do not conceive that any man, if he speak of pensioning

Cambridge, would dispute that he will every day in the week, and who breakfasts and takes tea in his own rooms, can possibly be at a less charge than from 80*l.* to 120*l.* per week. Of the expense of clothes and books, any one may form a judgment, at the same time remembering, that a young man is obliged to dress respectably, and that there are certain books he must possess, some of which are expensive.

Furniture for rooms, surplises, and academical dresses, it may be said, are only expenses of the first year; but still they require no small sum of money, and must be classed among the absolutely necessary expenses of college. Let not parents, then, under the idea that any young man can live there for so small a sum as 50*l.* per annum, impute or suspect extravagancies in their sons, if they should very considerably exceed that sum.

Fees for degrees are also heavy, and in the last academical year, make a considerable addition to the expenditure. For B. A., they amount at least to 15*l.*

Of such things as wine, horses, &c., I make no mention, because these, in general (though by no means always, and especially with very studious men) are luxuries and extravagancies which might well be dispensed with.

I am far from wishing to impute blame to the tutors, and heads of the several colleges; but there is one thing which ought to be mentioned, as in some measure aggravating the evil alluded to. It is this: the tradesmen of Cambridge send in their bills to the tutors, for the several young men. The tutors in their accounts, state only the total sum, as tailors, so much, grocers, so much; &c. Now, while the tradesmen were previously to carry round the bills to the young men, in order to their being signed by them, and with the signatures sent in to the tutors, this might oblige much of that fraud which it is so often

plan, the opportunities of committing fraud are very great. For instance, a young man may have a suit of clothes of his tailor, and perhaps a few other things. The tutor, if he be not an honest man, may charge for articles which have never been had. This it is impossible the tutor should know, unless the bill is first submitted to the inspection of the young man himself. But it seldom happens that he has seen the bill. This statement applies more forcibly to the bills of some of the other tradesmen, than to that of the tailor. Now surely, this practice ought to be reformed. Since I have been a member of the university, only one of the bills sent up to the tutor has ever been brought to me for signature. I do not mean to assert, that frauds have therefore been committed; yet there certainly have been great opportunities of committing them.

I shall be obliged by the favour of your giving an early insertion to this paper, which has been written with a view to give some more adequate and just views upon this subject than your former correspondents appear to me to have given; and to furnish parents with some idea of what are the necessary expenses of a college life; so that they may in some measure be directed in making a due allowance to their sons, and that neither extravagance may be encouraged on the one hand, nor young men be so distressed on the other, as scarcely to be able to pay their way through the university, and thereby become depressed in their spirits, while their ardent in the pursuit of knowledge is materially checked.

With my earnest prayers, and best wishes for the success of your work, I am, &c.

A CAMBRIDGE PENSIONER.
To the Editors of the Christian Observer
On the subject of wills, which has occasionally been discussed in your

pages; allow me to profess myself deeply obliged to suggest, that in the said able opinions, especially in the grand basis of a provision for children, as in all other instances, especially in a testamentary disposition. Modifications there may and ought to be arising from the ever-varying circumstances of the case (and your ingenious correspondents in vain endeavour to anticipate these); but still, partiality, that bane of family peace and harmony, should as much as possible be avoided. A Christian parent will not readily suffer the economy or the improvidence, the good or the bad conduct of a child, to deprive him of that quota of wealth, if not expressly by the law of nature, yet by received usage (in modern times at least), he may well be considered as having acquired a species of right; however expedient it may be found, in certain cases, to guard strict to qualify such a bequest. On the other hand, a child influenced by similar principles will not be hesitating to assert that right to deny the authority; or to impede the execution of his parent, in doing what he will with that which, after all, is his own. Each man and every age will send to his particular duty, and will be honestly as to the land. From these motives, what society do there against partiality and caprice on the one hand, or greediness and discontent on the other? A son will, in common with your correspondents, the vast proportion may justly be made in the case of large possessions, by giving the preference to an eldest or only son; not merely in recognition of general expectations, but on account of his tried utility in procuring and maintaining the success of the family judgment and acquiescence of that order of society acquired and perhaps is now so far as to make the thread, which will most certainly bring up evenness in the family, of a family peace and abundance, not the most important of business partners in the management of all things.

respecting children, for a farther provision at the death of the former, suggested by your correspondent, ~~has~~ ^{has not} frequently come under my notice. Where this is the case, the conscientious tie which he mentions, ought undoubtedly to have its full operation. But generally, that farther provision is expressly made at the time of the marriage, by such a security as it is convenient to the parties to give; and this certainly ought, in point of prudence, to be always recommended.

I am, sir, Yours, &c.
M. Y.

To the Editor of the Christian Observer.

A very circumstance which tends to magnify the grace and mercy of our God and Saviour, is welcomed by the conductors of your work, perhaps, the following simple statement may be permitted to stand on record.

A minister of the Established Church had been attending the anniversary meeting of a neighbouring Auxiliary Bible Society. On his return home, in the evening, a poor person who had been in the company, came to his parsonage, entered his study, and said, "Sir, we were kept on our road from the Bible Society, and were asked to walk into a cottage to see a poor woman who has been in a lingering consumption for six years; she makes no complaint of her bodily sufferings which are very great, but is continually imploring God's mercy upon her soul. We gave her the best advice in our power, but having heard of your daily visits to the sick, she wishes much to see you: you may, perhaps, administer consolation to her wounded conscience." The parish in which this poor individual lived, had no resident clergyman; the minister in question, hastened therefore, the next morning to her cottage. On reaching the door, he distinctly heard a

plaintive voice above, saying "What shall I do? To whom shall I look for help? I am lost for ever!" He ascended the wretched staircase, and beheld a woman about sixty years of age, poor and emaciated; her arms extended; the one a mere skeleton, the other swollen to a fearful size. She lost no time in describing her bodily diseases; but exclaimed, with tears, almost in the language of the gaoler at Philippi; "What must I do to be saved?" The minister could not have a better precedent than that which is recorded of the great Apostle of the Gentiles; when he said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Earnest as she had been in her applications for mercy, she seemed deplorably ignorant of the nature of the Gospel; and of the various offices of the Redeemer! Jesus Christ, appeared to occupy no place in her system. The gracious plan of redemption was then pointed out to this poor ignorant inquirer. Christ was described as the only Saviour; as a full, perfect, and sufficient sacrifice for sin; as the appointed Mediator between God and man; as bearing our sins in his own body upon the tree; as becoming, according to the happy expression of Bishop Beveridge, "The Son of man, that we might be made the sons of God." He was exhibited as fulfilling all the commands of a broken law, and offering a free pardon to the guilty. Nor was the necessity of holiness of life forgotten in this conversation; holiness, without which no man shall see the Lord. Prayer, founded upon these grand truths, closed this interview.

When the minister paid his next visit to the cottage, he perceived a striking change in her whole deportment. Composure, and humble dependance, had taken the place of extraordinary agitation. Instead of being wretched and miserable, as before, her fears were banished; her soul was tranquillized; although

she perceived death approaching with heavy steps, knew that she must stand before God in judgment, and was conscious of her own utter unworthiness to appear before him.—"No man cometh unto the Father but by me." "If ye had known me, ye should have known my Father also." "Whosoever ye shall ask the Father in my name, he will give it you." "Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full." These were truths of which she was at first ignorant, but by which, when she became acquainted with them, she was lifted from earth to heaven. They were to her a rod and a staff, when walking through the valley of the shadow of death.—She lingered for four months, the minister visited her every week; and before mortality was swallowed up of life, life seemed to be swallowed up of mortality. This poor woman had felt herself (as it has been well expressed by a writer of no ordinary attainment, in a recent publication*),

quite guilty; but she had never been taught to lift her eyes to the cross of a Saviour. She had felt herself weak; but no one had led her to the Comforter, to that Spirit, who, with his holy fire, dries up the tears of the miserable.

May I, in conclusion, venture to suggest the following hint? Whilst we are all busily employed in evangelizing the heathen, in distributing the Sacred Volume, and in converting the seed of Abraham, let us not overlook this melancholy fact; that there are many persons in this highly favoured country, as ignorant as the heathen, and as much bewildered as the Jew; and that the shepherds of the flock can never be too diligently employed, in searching out the lost sheep at home, remembering the words of the good Shepherd himself, "Verily I say unto you, there is joy amongst the angels of God over one sinner that repenteth."

I am, &c.

R. P. B.

REVIEW OF NEW PUBLICATIONS.

Pensées de Blaise Pascal. 2 tom: 10mo. Paris: chez Ant. Aug. Renouard. 1812.

An edition, new to us, and, as we believe, to this country, of a work so eminent among the Christian classics as Pascal's *Thoughts*, might very pardonably draw some mention from us, even if it furnished no excitement to attention beyond its novelty. The present publication, however, adds other claims. It is a stereotype impression; and the editor, M. Renouard, to whom French literature is indebted for many valuable republications, has been at great pains to render it worthy of perpetuity. The volumes are very beautiful. The text is not only printed correctly, but the editor

has been careful to verify it, both by a collation of former editions, and by a personal and laborious examination of Pascal's scantly legible autograph, which still subsists in the Bibliothèque Royale. This examination has also enabled him to increase the collection in some slight degree, by adding a few *Thoughts* never before printed.

In all these points, the present edition is very honourably distinguished; but our attention, we own, has been chiefly attracted to it by a less happy peculiarity. The respectable editor designed, he says, a "complete edition," and thought it necessary to this end, and, why necessary, we cannot even conjecture, to annex the notes of Quinault and Voltaire. Some of our readers probably know a little of those notes,

But it has not always been practised
to procure copies of Pascal from
them. Those who do not, at
least know more or less of the un-
known that wrote them, and may
easily imagine how Pascal, and the
subjects on which he meditates, and
the truths which he loves, were
likely to fare in such hands.

Condorcet's edition of this
"Thoughts" was first published in
1770, but without the name of the
editor. To this edition he prefixed
what he called an *Eloge* on Pascal;
as if from the pen of a friend, but,
in fact, written by himself. He also
added notes; some extracted from
Voltaire, who had already criticised
the "Thoughts" with infinite free-
dom in his *Lettres Anglaises*. Con-
dorcet, who revered Voltaire as his
preceptor, cites these criticisms with
great commendation both of them
and of their author. He likewise
inserted in his edition an essay on
Pascal's argument for a future state,
commonly (though, Voltaire thinks,
erroneously) ascribed to Fonte-
nelle; in which a Christian mi-
nistry is introduced, mainly defend-
ing the argument in question,
against a philosopher of China.
The edition of Condorcet, whatever
its faults, had the merit of exhibiting
a better arrangement than had yet
been given of the "Thoughts,"
which, it is well known, were left
by their ill-fated author in the
state of more or less connected and some-
times fragments.

Voltaire's edition, which was also
anonymous, came out in 1770. It
was a republication of that of Con-
dorcet, whose praise Voltaire took
the opportunity of returning with in-
terest, though without naming him;
but it contained also an account of
of error by the new editor. It was
printed at Geneva, and with good
reason. The "Lettres Anglaises"
in which Voltaire first attacked
Pascal, had been published at Paris,
and had given such offence, that it
was suppressed by an order of the
censor, and a copy burned by order of
the Parliament. The author of the

even accused with personal panis-
ment, but escaped by pretending
that the book had been published
and by himself, but by a secretaries
secretary; and by having friends in
power who were able enough to be-
lieve the tale.

The *Eloge* of Condorcet appeared
at a time when Pascal's reputation,
in spite of the disparaging remarks
of Voltaire, stood very high. A
man of genius may sometimes
choose a hackneyed subject for his
panegyric, in order to show his
own originality. Such could hardly
have been the object of Condorcet.
His discourse is in no sense an *éloge*,
unless that be the French word for
"damning with faint praise." What
is worse, even the faint praise in the
text is further frittered down in the
notes below. Voltaire himself ad-
mits that it is not so much an *éloge*,
as a faithful portrait; and, certainly,
were this true, we should allow that,
though not an *éloge*, and though
shrewdly called such, it was in fact a
better thing. But it might not per-
haps be difficult to prove, if we had
the opportunity, that this pretended
portrait is as unlike as it is un-
favourable; that the discourse, with
its notes, contains much unfair cri-
ticism—much direct misrepresen-
tation—and a studied and exagger-
ated exposure of what the author
conceived to be Pascal's weaknesses,
at the very moment when he affects
to be censuring similar indiscretions
in the friends of that great man.

To enter further, however, into
this subject, would be irrelevant.
The compiler of the works before
us, who thinks Voltaire and Con-
dorcet's statements to be reason-
able, and of an impartial of French
has, by an unhappy inconsistency, wil-
fully omitted Condorcet's *Eloge* and
Fontenelle's *Essay*, although both
were thought essential by Voltaire.
In place of the *Eloge*, Mr. Boncompagni
very judiciously inserts the excellent
discourse of the Academy on the death
of his author, still Mr. Boncompagni
misses the simple, honest, and ac-

fortune to return by Pascal's own sister, Madame Portet; but that of Blaise could least be spared of the two; and it was hardly possible to spare both. Of the notes by Condorcet and Voltaire, those of the latter are the more numerous; and they bear plain marks of the hand from which they came. It was Horace Walpole, we believe, who called Goldsmith an inspired idler; if a like appellation were required for Voltaire, perhaps the most suitable would be that of an inspired monkey. He is the monkey-deity of the Brissots. The brilliancy, variety, and versatility of his parts; his rapidity of apprehension; his ready wit; his activity of mind; perpetual, yet ever without effort; the power, the vivacity, and the ease, with which he grapples with all subjects, and most styles of writing, whether light or profound, whether literary, scientific, metaphysical, historical, political, or relating to common life and manners; these high qualities, when viewed in conjunction with the eternal grin, the grimace, the chatter, the antic, the mischievousness, the indelicacy, and the apparent want of active dignity, that belong to his character, form a most strange compound. Never, rarely, were talents so fully united to thoughts so low; never did genius appear in so shapeless, or so admirable and so little amiable or respectable. His knowledge was wonderfully extensive, and unwonderfully superficial; he half-knew everything from the cedar to the hyacinth, and the rest of them, and laugh at the epithet of a know-nothing. He lent his reputation on the most baneful subjects, marriage, from which, that he said, he was to retire, like Pascal in mathematics, and in natural philosophy. The following sentence will prove that this might be the only subject in which he was not mistaken. Pascal had remarked that in a certain demonstration that there was a certain number of numbers of numbers in and out of the number.

Every beginner in algebra knows that this proposition is a strictly demonstrable, as any negative can be; that is, the contrary supposition can be immediately refuted, and leads to a gross mathematical absurdity. Yes, Voltaire, commenting on the remark, has said, "Ce n'est point de démonstration, c'est l'expérience de la démonstration, qui démontre cette singularité et tant d'autres." Here was a most interesting discovery, though it demonstrated what was no great singularity, the rashness of the writer. We need scarcely add, that this monstrous ally of ignorance occurs in Voltaire's abundance of notes; that in these, that passed the eyes of his brother-anthologist, so disgraceful a display of mathematical learning, would have been suppressed by Condorcet; and surely, the appearance of it in print must have cost him a sleep, and perhaps a deeper one than the detection of the blunder ever drew from the hardened vanity of that gay self-denying himself. For it appears to show just opinion that vanity was the ruling passion of Voltaire, though probably he was not conscious of it, in its full extent, and thought it might be always present in his writings. His good sense (for he seems to have been considerably right of head, whatever he was of heart) would considerably check any offensive display of the feeling; but it was Pope's was the master of the ruling passion, and this, since from his words and his note, it explains much that would otherwise be hard to understand, and the happy life of Voltaire, and especially this feeling, that under him, scholars against the atheistical absurdities of the *systeme de la Nature*, as the surprise and confusion, and doubt of the whole school of scepticism, who regarded him as their idol, and in apparently this feeling that makes him sometimes introduce into his story, instead of his infidel theories, the most Pascal, in his story, in his own history, in his own history, in his own history.

professor of philosophy, Rouquellé, until
 election of Pascal, which we have had
 some mysterious dry-gates in his title and
 reputation with Rousseau. This
 man, philosopher, and with his Jesuit
 missionary, more than Condorcet himself
 self altogether, escape the sarcasm
 of this laughter-loving angel. Vol-
 taire was perhaps the dominating
 master of the whole tribe of *philosophes*,
 but it seems to have been much more of a per-
 sonal, individual, and self-beatified
 feeling in Voltaire than in any of
 the rest, excepting Rousseau. He
 must be singular, or he did nothing.
 We know not whether there existed
 at Paris, as has been said, a regu-
 larly organized Anti-Christian con-
 spiracy; but if so, and if it was
 headed by Voltaire, even that cir-
 cumstance alone, we think, would
 have gone far to insure its failure.
 The conspiracy could have prospered
 and maintained who had so much of
 the spirit of a prize-fighter, and
 who was at any time ready to sa-
 crifice his friends for the pleasure of
 mortifying his enemies. Condorcet
 was far less of an anomaly than
 Voltaire, who belonged to the regular
 order of sceptical philosophers, which,
 however, possessed few members
 equally eminent for ability and knowl-
 edge. Among the favourite subjects
 of speculation with Condorcet was
 that absurdity of modern times,
 which has been called by some, still
 more absurd than the thing, the
 perfectibility of the human species;
 or, in other words, the gradual and
 indefinite advancement of mankind
 towards a state of perfect happiness
 by the help of reason, science,
 liberty, philosophy, and fidelity. It
 should be noted in the credit of
 Condorcet's understanding, that his
 plan and prospects of this subject never assumed
 that shape of utter extravagance
 which has drawn forth such just
 ridicule as some English commentators
 of the anti-deism. Comparatively
 speaking, his ideas might be
 called rational, as that spirit could
 be applied to any theory of human

improvement which leaves no
 room out of the question. In the
 pretended sage, or rather, he makes
 several allusions to this subject
 among other things, he professes to
 hope much from the air they had
 been produced in men's minds by
 their philosophical speculations of
 Descartes, and he is laughed at by
 Voltaire for his pains. To say the
 truth, laughter might have been the
 proper reward of the whole theory,
 as it had not stretched on sacred
 ground. But Christianity (as we
 have intimated) constituted one of
 the chief aims, the ends, that were
 to be gradually burnt out of the
 human system in the progress to
 perfection. Mankind were to be
 every thing but gods, and hence
 the destruction of religion (from what
 else than Christianity does it
 name?) appears to have been a
 great object with Condorcet, an
 object not so with Voltaire, at least
 in the more wicked weakness
 of unregulated genius and ex-
 treme vanity, but suggested by a
 favorite system, and pursued with
 shocking deliberation and energy.
 The notes of Condorcet on Rus-
 sel, with the exception of some ad-
 mirable, but rather irrelevant dis-
 cussion on the African Slave Trade,
 are very offensive, though espe-
 cially deplorable. Those on Vol-
 taire, at least the second set (in
 which this miserable misguided man
 tells us, "it is at length time to
 speak the truth"), are free from
 the scurrility and impiousness to
 blasphemy which are to be found
 in the first. We confess, with no slight
 indignation, that the review is not
 a great authority, thus condemned, and
 more to the custody of the con-
 fessed enemies of his principles, and
 of those who hate all that he loves,
 and hold all that he despises, as if
 he had been generous as the fame of
 Pascal, as little as it is to be
 to those important and awful truths
 which he has cultivated. So far as the
 present edition is concerned, the
 sublime meditations and affecting ad-
 monitions of some of the first among

Christian moralists, will never be seen detached from the cold sceptical philosophy of Condorcet and the grinning infidelity of Voltaire. The editor has, however, placed the annotations of these commentators at the end of the work, and he observes that such readers as object to them may cut them out; a hint, which is most likely to be taken by those who would read them with the least danger.

It cannot be necessary to prove that a dislike to the circulation of irreligion and infidelity implies no improper distrust of the force and the ultimate triumph of truth. Undoubtedly, the principles of religion stand on too firm a basis of reason to suffer eventually by discussion. Truth is mighty, and will prevail. But falsehood has, in this world of vice and passion, its partial victories; and what sort of a policy is it which would sacrifice youth and inexperience to the most dangerous seductions of opinion, in the hope that, at the worst, their fate may furnish an useful warning to posterity? It is no more a reason for turning men adrift to every wind of doctrine, that the right view of things must on the whole prevail, than it would be a reason for committing them to the Atlantic in a river wherry, that water always finds its level.

It is due in justice to the editor to add, that he is not himself a disciple of the new philosophy. On the contrary, he seems a sincere believer of Christianity; and, in one instance of some importance, which we shall hereafter notice, he has exerted himself with much effect in the vindication of his author's fame. This is some compensation for his unnecessary indulgence towards the philosophical annotations; but it makes that indulgence so much the more surprising. Would it not be well if he were to act in the spirit of his own suggestion, noticed above, by destroying the plates that contain the notes of Voltaire and Condorcet before he makes a

new impression of the work? The requisite alterations in the prefatory advertisements might be effected at little expense; and were we that the change would much augment the value of the publication, and, in this country at least, its sale likewise.

In what remains of the present article, it is not our object to discuss separately the several evils raised by the commentators before us against their author. It does appear to us that they might be refuted with little difficulty; but they are too numerous to be dispatched in a few words. The more advisable plan may be, to confine the reader's attention to one or two principal parts of Pascal's speculations, and to shew what reception these have met from his unfriendly annotators. At the same time, we shall be forgiven, we trust, for occasionally introducing a reflection or two of our own; with the hope either of contributing, in some feeble degree, to illustrate our inimitable author, or of pointing out some casual defect in his views or reasonings. In venturing on this latter ground, we are confident that we shall not incur the most distant suspicion of harbouring any unfriendly purpose against the author, or his works. We should be mortified indeed, if a single syllable in our pages could be tortured into a construction inconsistent with the deepest respect for Pascal.

One of the most striking arguments in the *Thoughts*, is that by which the general depravation and debasement of mankind are inferred from the ill success that ever attends their unassisted researches after truth and happiness. This idea Pascal sometimes directly states, sometimes obviously insinuates, and sometimes, where it is unsuspected by careless readers, it forms in truth the *sublimation* of his reasoning. For the full development of the idea, his own pages must be consulted; but, wishing to point out the notice of our readers, we shall

attempt, conceals to explain it in our own words.

The reason of man, says Pascal, is ever engaged in the chase of truth, and his feelings in that of happiness. The pursuit in both instances is most active and diligent, and it is obviously dictated by nature; yet setting apart Revelation, it is attended with little or no success. The understanding, surrounded by infinities, and distracted between the systems of opposite guides, sinks confounded. The heart panting for repose, wastes itself by its eager activity, only to languish in hopelessness. A disappointment so universal cannot but be natural; yet every man feels that nature herself suggested the enterprise: she infused the fire that burns in vain; and, even after the search, which her bidding alone prompted, has been relinquished in despair, that irresistible and mysterious impulse still survives, to torture the energies which it has exhausted, and lash the ambition that has expired in its service.

These contrarieties, so inherent in human nature, accord with the supposition, that it is at present in a state of confusion and disorder. It has the appearance of some exquisite piece of mechanism which has unaccountably received a warp; the injury pervades it thoroughly, yet leaves the beauty of the original workmanship discernible. How this disorder has arisen, or what is its exact nature, we must seek elsewhere; but it plainly subsists. This vain desire after knowledge and repose,—this double failure of man,—these feverish and fruitless languishings after objects that still haunt his imagination only to elude his grasp, as they constitute his present misery, so they convey obscure intimations of his original grandeur. The failure would be none, if he had not faculties to appreciate and to feel it; it shows him being with conceptions too magnificent to be fulfilled, and a sensible being too profound to be satisfied

But such a view of human nature is consistent with the account which Revelation gives of man's pristine perfection and subsequent fall. The phenomenon does not directly or distinctly suggest that doctrine; but it is fully compatible with the doctrine when suggested, and no other principle can it be solved. The religion, therefore, the only religion, which asserts the fact of the fall of man (for, in this light, Judaism and Christianity are one,) prefers here a strong claim to our belief and acceptance.

We say, the only religion that asserts this fact. Glimpses indeed, of the fact appear in other ancient systems; as there very naturally might, supposing it true. But this is the only religion that states the fact *distinctly*, or in such a manner as to render a disbelief of it impossible to a believer of the religion. It is the only one that states the fact *purely*, or without a mixture of matter glaringly and offensively incredible. It is the only one that states the fact *popularly*, or to the people, and not to a few cloistered priests, or tongue-tied votaries. It is the only one that states the fact *systematically*, or as a cardinal part of an entire system of doctrines and duties. Lastly, it is the only religion that joins, to this internal evidence of authenticity, a credible set of external proofs, or indeed any thing that deserves the name of an external proof at all.

The corruption of human nature, however, which explains so many difficulties, is itself, as Pascal observes, in some views inexplicable. The knowledge of finite beings must stop somewhere. Newton proved that gravitation was the great cause or rule of the various phenomena of the solar system. Every well-informed mind now accepts this doctrine, and admits its value; yet what can be more incomprehensible than gravitation itself? Revelation, however, though she professes to leave something unexplained, leaves more than enough for every rational

purpose: she does not wholly clear up the moral mysteries by which man is surrounded; but she reveals them sufficiently to point in upon him her high and immortal lessons of patience, calmness, and hope. She does not dispel his difficulties, but she banishes his inquietudes. She dismisses his doubts of their stings, and, without shedding a fall illumination on his understanding, communicates a permanent and ever-deepening repose to his heart.

The argument we have been sketching was not absolutely new, when first used by Pascal. Its general outline had often been grasped, more or less vividly, by thinking men. That human nature is in a state of disarrangement and disorder—that the moral harmony of the world is jarred and ruptured—that there has apparently been, in some way or other, a fall—and, on the other hand, that for this disturbed and dejected condition of things, neither reason nor remedy can be found; except in the volumes of inspiration;—that the voice of Scripture is the single authority which in any degree unriddles the contradictions of our nature, our mingled debasement and exaltation, “the vanity of our reason, and the greatness of our destiny;”—all this had been seen, and all this had been said, before. An argument so natural could not be new. Yet has it all the merit of novelty in the hands of Pascal. The energy with which he presses it, the prominent light in which he places it, in any, the almost exclusive stress which he lays on it, would alone have given it an appearance highly marked and original. But it derives a still greater and more striking peculiarity from the tone of manner, earnest, and resolutely eloquent with which it is enforced. He discourses every where, from within at once to the sincerity and the miseries of the mind from which it has emerged, and the light of truth itself seems to assume a cha-

acter doubly solemn, definite, and religious, when seen through the fine and genuine colours of fancy and feeling. It is not at all surprising that Pascal should have attained to originality in this instance, who had studied the subject with an eager mind, and with all his heart, and no man who so studies any subject, however harkened, will fail to deliver himself on it, if he makes the attempt, in an individual and interesting manner. This is true of every student gifted with ordinary faculties; much more will it hold when the subject is studied by genius and judgment, and when the results of their study are presented to the world by taste and eloquence.

The use of the argument in question, by Pascal, and the eloquent and pathetic manner in which he develops it, will be more strongly prove the insensitiveness, independence, and remoteness of his genius, when we recollect that the influence of his previous pursuits would rather have led him into a different train, and another method of reasoning. The study of his earliest choice was geometry; and from geometry he had passed to natural philosophy. These were his darling pursuits;—pursuits in which he had devoted the first efforts of his prodigious capacity, and endeared to him in later life by the grateful recollection of youthful diligence and persevering toils,—pursuits, in which he was so intimately and absolutely at home that, in their utmost severity, they constituted merely his recreation and recreation, under the pressure of bodily pains insupportable and arising. It might have been expected, then, that these studies, these families, these foregone, should have given a peculiar heat and energy to his more excited contemplations. He might have been, through the influence of his theological speculations, would have been, in a dry and logical character, and his own

many with the abstract sciences. It might have been expected also, that his love of physical philosophy would rather have inclined him to that class of arguments for the truth of religion which are founded on the phenomena of visible nature. Quite otherwise. When he becomes a theological writer, he strikes out a perfectly new track. He alters his weapons as well as his warfare. The ardent votary of natural philosophy altogether forsakes the material world, to bury himself in the world of the human mind. The hard geometer adopts a style of argument, remarkable indeed for perspicuity and conclusiveness, but still more for pathos and fervour,—a style addressed to the heart as well as the reason,—simple as truth, and impassioned as poetry.

Some writers of the present day have represented D'Alembert as remarkable among all the men of science that ever flourished, for an assemblage of opposite qualities;—for the union of the highest gifts of the mind with its lighter and softer graces,—of profound and original thinking with simplicity and even playfulness,—of the contemplative habits of a student with a taste for social enjoyment,—and of a severe and laborious mathematical faculty with great warmth of feeling and vigour of eloquence. We would not grudge D'Alembert his due praise; but it seems to us that Pascal would have been a preferable example. Were we called on to name a mental

combination, and a form

Where, *may* god did seem to set his seal,

this would have been among the foremost names in our catalogue. It is not perhaps generally known of Pascal, though it amply appears in the most authentic accounts of him, that his social qualities and colloquial powers were of a highly distinguished order. He was, as a companion, delightful, till towards the close of his life, when his con-

scientious struggles after a greater abstraction of the affections than seems attainable (or perhaps is even allowable) in the present stage of our existence, assisted, we doubt not, by the wretched state of his health, had the effect of rendering his manners somewhat cold and indifferent. Even this was an abatement, merely of sociableness,—not of benevolence, which glowed in his heart with ever-increasing warmth till its last beat. His intellectual faculties and acquisitions are better known and appreciated. He was born a mathematician and an analyst. In experimental philosophy, his sagacity was only equalled by a modesty and caution which formed a striking and amiable contrast to the presumptuous hardihood of his contemporary, Des Cartes. Condorcet, indeed, appears to consider the rashness and dogmatism of Des Cartes as a more useful quality than the wariness of Pascal, or at least as having in fact produced more good. Accidentally, there can be no doubt that the bold contempt of Des Cartes for received opinions, and his confident reliance on himself, proved highly beneficial to the progress of science by demolishing established errors and making room for a sounder philosophy. But, if Condorcet intended to represent this fortunate audacity as in itself more respectable than that cautious and accurate examination of evidence, and that distrust of novelty which distinguished Pascal, or even as, in ordinary times, a more serviceable and successful qualification for a philosopher, we can only say that a profound disciple of the Newtonian philosophy ought to have judged better. Mathematical and physical science, however, formed but the smaller part of Pascal's glory. Having astonished his world by his philosophical proficiency and discoveries, while at the same time the intense application with which he studied absolutely ruined his health, he, in

His thirty-third year, burst into notice as the author of the *Provincial Letters*. This work was written without any model, for indeed the French had at that time no great writers whatsoever; but it has itself become a model to all succeeding times. All competent judges, of whatever sect or party, have vied together in its praises. Though of a controversial nature, and employed on metaphysical questions of great subtilty, it exhibits all the graces of fine writing; and Voltaire himself confesses that it at once rivals the wit of Moliere and the sublimity of Bossuet. Even this work, however, thus high and various in excellence, is not that from which the reputation of its author has been principally derived. His life was now hastening to a close. He died at the age of thirty-nine, and the three or four last years of his life were one succession of the acutest sufferings. Yet this short and harassed interval sufficed, not only to exhibit him once more with undiminished power in the field of mathematics, but to produce an invaluable, though unfinished, modicum of his capacity in an entirely new department. In the work which forms the more immediate subject of the present article, he appeared, no longer as a controversialist, but as a *contemplative*, moralist; no longer as the advocate of a particular body of Christians, but as the champion of Christianity itself. The merits of this work have compelled the admiration of those most inclined to "ridicule its object and exaggerate its defects." It is pathetic, profound, and sublime; composed in the simplest style; yet abounding with examples of that sage and serene eloquence which befits an ambassador of Heaven. It seems to us the perfection of the deliberative style on a great subject. Yet it is a mere collection of fragments, the casual products of short intervals of extreme pain; and, as M. Renouard excellently observes, "How extraordinary must that

mind have been, of which the mere rough and formless sketches have produced such a performance!"

Surely, here was a wonderful constellation of excellencies, even if, to so many talents and accomplishments, that might singly have made other men famous, there had not been added that one qualification, without which the highest of authorities assures us that the command of all mysteries and all knowledge could profit us nothing.

But we are losing sight of what is more peculiarly our present task. The argument from the nature of man, powerfully and commandingly as it is stated by Pascal, has not perhaps, all the completeness to which he would have wrought it had his life been spared. A philosopher himself, he has finely peined the agonies of the human understanding in its search after truth; and has given some striking sketches of the general imperfection of human knowledge. He has represented also, with great force, the moral contrarieties of the soul of man; — the confused strifes between conscience and evil inclinations; — the mixture of a moral sense with moral incapacity. Even on these points, however, had the author lived to complete his design, he would probably have entered into a far greater variety of detail. But the greatest defect seems to belong to that part of his argument which is founded on the vanity of human happiness; and, as Voltaire has not failed, in his annotations to take advantage of this imperfection, we might perhaps be forgiven for remarking on it rather more particularly. The blessing of happiness, says Pascal, is the single motive of human action; yet no man is happy. From the earliest times, no man has attained that blessing, for which alone every mortal sighs. All seek it, and all complain that they never have been fruitful in it; and old and young, strong and weak,

learned and unlearned, healthy and sick, of all countries and in all ages. All have an indistinguishable idea of an unobtainable good; all commence with the same hopes, to end in the same disappointment; and, by this contrast between that which they are fated to seek, and that which they are doomed to find, illustrate at once the grandeur of their origin, and the depth of their degradation.

The dark view given of human life in this representation, though sadly just on the whole, yet seems to require some little qualification. There are indeed those who will recognize the likeness at once, and recognize it the sooner for its sombre colours. This gloomy portraiture needs not any softening, to please the serious, the pensive, or the disappointed; the child of affliction, or the victim of remorse;—all those, in short, who have been taught by habit or circumstances to cast a sober eye on man and the world,—to chastise the gaiety and joyousness of life by a recollection of its many days of darkness,—to visit the desert places of the earth, and muse amidst the ruins of human happiness. To become so prepared, the “dark speech” of Pascal will ever find a comparatively ready access.

But there are persons of a different cast, who might complain a little of this strong painting, and perhaps not wholly without reason. Notwithstanding the natural condition of man is lost, depraved, and in a serious view most unhappy, yet a merciful Providence has been pleased to surround him with many blessings, not immediately growing out of the practice of religion, though doubtless intended to excite him to it. We may truly say, that

“Wants not hidden from us
Our nature has the capacity of deriving pleasure from many innoxious sources;—from the interchange of labour and rest, from the pursuit of useful knowledge, from the cultivation of the arts, from the mode-

rated exercise of imagination, from poetry and from music, from the charms of rural retirement, from the social and benevolent affections, and, above all, from the charities of domestic life. We are, indeed, fatally prone to abuse these gifts; but the gifts themselves must not therefore be slighted or undervalued. Amidst the signs of wrath and penal misery by which we are on all sides surrounded, these bounties seem scattered as memorials of Him who does not willingly afflict even the unthankful and evil, who considers punishment as his strange work, and who is pleased still to remember and to watch over a world by which he is insulted and forgotten. To omit, then, these bright spots in a picture of the present state of man, is surely a defect; and to some minds, would stamp one of no small magnitude. There are persons, of naturally amiable, or at least tranquil, dispositions, of dangerous habits, of no deep or large reflection, and who experience a tolerably uninterrupted course of those gentle, and (in themselves) innocent, enjoyments which we have mentioned. Such persons would be apt to shrink from descriptions which exhibit the earthly condition of mankind as one unmitigated expanse of restlessness, disappointment, and woe. They would declare that it was not so universally; and, for a proof of their assertion, would plausibly, and in some degree even justly, appeal to their own case.

Perhaps our great author might have rendered his argument more level to characters of this class, if he had broken his general sketches of life a little more into detail, and, by specifying particular cases, gradually led his more narrow-minded readers to those comprehensive surveys of which he is so powerful a master; above all, if he had more particularly dwelt on the subject of death. This, indeed, is the best answer to every objection, and one that admits of no rejoinder. Grant to the worldling

all that he can pretend of the happiness of life;—let him adopt it with that unsunned beauty which it wears in the hopes of youth or the dreams of poetry;—still must he recollect that

A perpetuity of bliss is bliss :

Could you, so rich in rapture, fear an end,
That ghastly thought would drip up all
your joy,

And quite unparadise the realms of light.

Indeed, it appears to us that Pascal might have admitted the existence of that quiet description of pleasures of which we have been speaking, not only without injury, but with positive advantage, to his argument. The argument says, that the present condition of man exhibits relics of his lost estate in paradise; and, perhaps, among those relics, the pleasures in question may not improperly be numbered. It may be true of them all, what Cowper says of domestic happiness in particular, that they are

The bliss

Of Paradise, which has survived the fall.

For, surely, the various and multiplied capacity for those sober, and, in their own nature, innocent enjoyments, was a constituent part of the original perfection of man, as the gratification of that capacity was a part of his original felicity. The remains, therefore, both of the faculty, and of the means of exercising it, may be considered as "shining fragments" of a better world; as lingering beams of a glory that has set. And, if we take these blessings in connection with the imperfections and inquietudes by which they are attended; the abuses of which they are susceptible; and the mortality to which they are subject; they seem to tell us, in some sense, not only the truth, but the whole truth. They intimate, though obscurely, the idea both of our elevation and our fall. Thus it is that the whole of our moral nature—both what we suffer and what we enjoy—breaches a consistent and harmonious language;

Thus it is, that for a confirmation of the scriptural account, we need not resort to the various shapes of suffering by which our mortal condition is oppressed, to the portentous forms that preside (as the poet expresses it), over the wounds and wrecks of nature, to the awful impositions of ruined ambition or blasted pride, of pain and calamity, despair and death; but may consult the gentle virtues and blameless pleasures of private and domestic life, which will, with a more touching voice, repeat to us the same sad history.

Besides the class of persons that has been mentioned as not likely to acquiesce in the gloomy descriptions of Pascal, there is another of a less respectable kind, who would, probably, be still more dissident. We allude to the thoughtless; the dissipated; the men of pleasure; the votaries of fashion; the deliberately calculating, epicurean, profligate. These, indeed, are bad subjects for the lectures and persuasions of the moralist, charm he never so wisely. Scarcely would they be persuaded, though one rose from the dead. To say the truth, their very insensibility (as Pascal observes of unbelievers in general) tends to establish the doctrines which they reject. Their denial is itself an argument. Did we not behold such melancholy instances of infatuation of heart, the sensible proofs of human depravity would appear less complete, as a lazar-house would seem comparatively imperfect without a ward of maniacs. Yet, as Heaven extends its offers of mercy to all men, even these insensate lovers of pleasure are not to be despaired of, nor abandoned to their folly. It is highly desirable, therefore, that Pascal had addressed some part of his reflections more peculiarly to persons of this character; and, perhaps, had he survived to finish his work, he would have left nothing to be desired on this subject. His terrible eloquence was well-calculated to come these men, if they

thing could, from their delusion. He would have painted with a dreadful fidelity, the fallacy of their joy, and the wretchedness which they gild over with smiles. He would have shewn them, that there is a perfect and a horrible consistency between such happiness as theirs, and the harshest pictures of worldly misery, with which the moralist can charge his ganyas.

What sort of answer the characters in question might be disposed to make to the argument of our great author, (we mean, as that argument now stands), there is no occasion to conjecture. One of themselves, even a prophet of their own, and one certainly whom they would very gladly have chosen for their spokesman, has saved us the trouble. The following is the note of Voltaire, on Pascal's assertion that all men, young and old, the great and the little, complain of being unhappy. We omit only one clause, which the note ought never to have contained.

"Je suis qu'il me doue de se plaindre: que de tout temps on a voulu le passé pour ignorer le présent; que chaque peuple a imaginé un âge d'or, d'innocence, de bonne santé, de repos et de plaisir, qui ne subsiste plus. Cependant j'arrive de ma province à Paris; on m'introduit dans une très belle salle où douze cents personnes écoutent une musique délicieuse: après quoi toute cette admirable assemblée se divise en petites sociétés qui vont faire un très bon souper. Je vois tous les beaux arts, un honneur dans cette ville, et les métiers les plus abjects, bien récompensés; les infirmes, très soulagés; les accidents prévenus; tout le monde y jouit ou espère jouir, ou travaille pour jouir un jour, et ce dernier partage n'est pas le plus mauvais. Je dis alors à Pascal: Mon grand homme, êtes-vous fou?"

"Je ne nie pas que la terre n'ait été souvent traversée de malheurs et de épreuves, et même de avens; mais elle est bonne. Mais certainement, lorsque Pascal se voit, nous ne sommes pas si bien placés. Nous ne sommes pas si bien placés, et nous ne sommes pas si bien placés."

"Pascal nous a vus, puisque Dieu nous a vus. Mais nous ne sommes pas si bien placés, et nous ne sommes pas si bien placés."

Although this note contains what

many persons might be inclined to say, we must confess that it required a Voltaire to do the sentiment complete justice, and that "the patriarch of the holy philosophical church" (as it pleased the jokers of his own school to style him) has expressed himself with a gay *courderie* pre-eminently becoming his high station. The note does indeed seem to us (in a certain sense), the very best in the whole collection: it is so natural, so characteristic, so exquisitely *Parisian*, as to be a perfect curiosity. In the refutation of a profound philosophical essay on the unhappiness of man; in an argument to shew that the notion of that unhappiness is an empty reverie, and the common complaint of it a mistake or a pretence; that our mortal state is a state of bliss, or at least of comfort; that we are *not* born to trouble as the sparks fly upwards; that every man does *not* walk in a vain shew, nor disquiet himself in vain; and that those who maintain the contrary of these propositions, are mad: in a demonstration, we say, of all this, who could possibly have expected, that the *PARA*, and a good supper would appear conspicuous in the foreground of the picture! The question is, Who shall insure man against "the thousand natural shocks that flesh is heir to?" And the answer given is, "Gretry and Vestris, Madame du Desfaut and her cook!" Not a syllable of the domestic affections: even benevolence is mentioned only for its effects on the objects of it, not for the reflected blessings which it bestows on the giver — the laborious, and often painful occupations of the vulgar, are spoken of with the easy coolness of a philosopher who passes by on the other side; — meanwhile, for the grand talisman of happiness, for the safeguard, and pillar of human felicity, we are referred to large *salles*, and little *sociétés*, to the circles frequented and adorned (truly so) by the witty himself; circles, distinguished for a mixture of wit, genius, acquiescence, fidelity, flattery, and a dance

ing, gallantry, falsehood, profane-ness, envy, malice, hatred, and all other vices, without any palladium.

Is not this description of the "vicious societies" of the Parisian philosophers, be deemed unjust. We have freely allowed the talents that shone forth in that singular society; let us, in our turn, be allowed to deplore their extreme want of right feeling and principle. Their character now stands recorded by themselves. The correspondence of various and very distinguished individuals of the body, or memoirs of their own writings, have been of late years much circulated, read, and reviewed. The world has been admitted into the green-room, if we may so say, of the company; and what is the impression that results? We really doubt not that the opera-corpora (for whose proceedings these were, these most new philosophers took so deep an interest), were the better philosophers of the two, though not the greater actors. The sect styled itself, The Holy Philosophical Church; and the irony turns out to have been far more exact than was intended; for they appear to have been precisely as philosophical as they were holy.

Should this be considered as a prejudiced opinion, let us refer to that of a highly ingenious, cultivated, and elegant countrywoman of the persons in question. "Il est remarquable" (says Madame de Genlève) "que toutes les correspondances des philosophes modernes, mises au jour depuis leur mort, soient également scandaleuses, odieuses, et déshonorantes pour eux. Fausseté, incohérence, duplicité, incohérence, méchancetés, ambition et vanité dévorées, cruautés, haine, basse envie, animosité, injustice, extravagances, &c., toutes ces choses s'y trouvent prouvées et dévoilées de leur propre main. Toutes sont la correspondance de M. de La Harpe, de Voltaire, de Rousseau, de Diderot, de D'Alembert, de M. de Montesquieu, de Jean

Jacques Rousseau, de Mademoiselle de l'Esperance, de Madame de Buffon, &c."

What a fine receipt for social happiness must that be, which is composed of such ingredients!

We cannot take leave of Pascal's argument for human corruption, without adding, that his attachment to this argument seems to have made him somewhat undervalue other general proofs of the truth of religion. This, indeed, is rather a curious head of remark. In the introduction to that chapter of Pascal which contains what has been called by some of his commentators the argument of the wager, the best editions exhibit the two following paragraphs:

"Parlons selon les lumières naturelles. S'il y a un Dieu, il est infiniment raisonnable, puisque, n'ayant ni parties ni bornes, il n'a nul rapport à nous, nous sommes alors incapables de saisir son être, qui est ni, ni n'est. Cela étant ainsi, qui osera entreprendre de répondre cette question? Ce n'est pas nous, qui n'avons aucun rapport à lui."

"Je n'entreprendrai pas ici de prouver par des raisons naturelles, ou l'existence de Dieu, ou la Trinité, ou l'immortalité de l'âme, ni aucune des choses de cette nature, non seulement parce que je ne me sentirois pas assez fort pour trouver dans la nature de quoi construire des idées subtiles, mais encore, parce que cette connaissance, sans Jésus-Christ, est inutile et stérile."

It will be observed, that, in the former of these paragraphs, he seems asserted that man is "incapable of knowing whether God exists;" and that, in the latter, the author declares that "he is not competent to find in nature such arguments as shall convince the hardened atheist."

The enemies of Pascal, or of his doctrine, have taken hold of these expressions with avidity. As if he had not attempted to pronounce the writer himself an atheist. The commentators have been enough to laugh at this interpretation, yet they affect to regard their author as a strange inconsistent, inconsistent being. But, in the

he did not observe that the first was spoken in the person of a supposed sceptical objection.

But, though safe from this mistake, we are not sure that Pascal is equally secure, in this place, against the smaller objections of his friends. It will be observed that he speaks rather slightly than otherwise of what he calls *des raisons naturelles*, or arguments drawn from nature.

What he meant by arguments drawn from nature may be collected, though not with perfect precision, from the context, and from another chapter entitled "*On ne connaît Dieu autrement que par Jésus-Christ*." He seems to have understood by this expression all arguments founded on the phenomena of material or physical nature, as distinct from the moral or intellectual nature of man. Even where the arguments themselves were of a subtle, metaphysical kind, still, if they concerned physical, not moral, nature, he called them *des raisons naturelles*. Therefore, he would have included in his idea, both that method of demonstration which proceeds on the marks of design in the creation, and also such refined and scholastic deductions as that of the Cartesians: "There is no vacuum, therefore there is a God."

This latter class of proofs might perhaps be discarded without much loss. They seem to be dialectic subtleties, often more remarkable for their ingenuity than their power of producing conviction. But we would speak very differently of the argument from the marks of design in the creation; and it does appear to us that Pascal underrated its effect and importance. He admitted it to be valid, but did not consider it as of very general application. He knew and felt that the works of creation "declare the glory of God," but he was of opinion that, by the state of the abstruse worldling, this almost utterance can be perceived but faintly, and even if distinctly, with little profit. It attracts men but not follows them. It proclaims a Deity in power, wisdom, and good-

ness; but men, being blinded by the rebellion of his natural passions, and prejudiced by the dogma of the Son, do not, therefore, through that as awakening and attracting the meditations of the pious, to whose moral attention this mysterious melody of nature comes blended with the clearer sounds of Revelation, than in attracting, alarming, or convincing the sceptical.

This seems to have been Pascal's manner of considering the subject; but we cannot entirely assent to it. It is true, and a lamentable truth, that the arguments which the believer deduces from the works of nature are often heard by infidels with scorn. So are all his other arguments; but would that be a reason for using none at all? On such a principle, Pascal's "*Thoughts*" would never have existed to excite the derision of Voltaire and Condorcet. It easily cannot be said that the particular argument in question fails of effect, *after* that all the other reasoning employed in favour of truth and right principles. Is it not, on the contrary, curious that, in all ages, the admirable mechanism of the creation has impressed men with an idea of a Divine agency? Are not the invisible things of God clearly seen, being understood by the things that are made? Or is that an "accursed squad" which has gone forth into all lands, and its words were the curse of the world? So far, again, as the argument produces effect, is not that effect of a most desirable kind? Has that man made no progress towards a belief in himself, who is deeply convinced of the real power and Godhead of the Most High? Is not he partly converted in a very important sense, in the practical, when a knowledge of the wisdom of creation has led him to the knowledge of the Maker, and the stars fill with a more glorious and humbling sense of the greatness of God, and the littleness of man, than the mere contemplation of the physical sciences could ever produce? Is not the mind thus brought to a state of receptivity for the truth of the Christian religion?

profit or loss on believing? Why talk of interest to those who are the victims of reason? This question, however, Pascal completely meets, by observing (in substance) that, though belief is not directly in our power, attention is; so; and by solemnly asserting his conviction, that no man will remain an unbeliever, who pays to the subject of religion that serious, humble, continued, and dispassionate attention which it deserves. After this, no man certainly who does not choose to pay the subject such attention, has any right to urge against Pascal the impossibility of believing. No man can do so, who cannot begin with declaring, "I have strictly and conscientiously followed your directions; I have attended to the subject in the manner you recommended; and I am as great an unbeliever as ever." An opponent who will not say this, says nothing to the purpose, and is in effect silenced.

Yet the philosophers are not silenced, though they say not this, nor any thing like it. Condorcet coolly observes, that a man who is convinced that nothing definite can be known respecting a Deity, may very laudably remain in a state of scepticism. It is lamentable to observe such an understanding as that of Condorcet reposing in such a scepticism. Would he not have done well, to attend to the previous question, namely, What right a man has to be convinced of the necessity of ignorance, who will not take the proper means of obtaining knowledge? The author of the essay ascribed to Fontenelle adopts a somewhat different course, and indeed a course different, as we suspect, from all examples on record. This philosopher would have us deliberately believe, that, even according to the most rigid rules of probability, a sceptic may act with perfect wisdom in rejecting the Christian religion altogether. Surely, language does not furnish a more appropriate term for a modern free-thinker than that of an *esprit fort*.

Whatever be the reason of this, even his wife, he never loses his courage.

Of Pascal's commentaries it appears to us that we have now said enough, and we bid them farewell without any regret. But, before we close this article, we would anticipate a question that may occur to some readers, and which seems of sufficient moment to deserve an answer. It is, whether the tenets of Pascal be not mixed with such partial impurities, and his reasoning impaired by such occasional weakness, as may justly incur exception or censure even from the sincerest disciples of revealed religion.

In a measure, we are of opinion that this is really the case. Pascal carried the scriptural principle of self-denial to excess; and the strong opinions which he evidently, and indeed professedly, holds on the subject, and the painful austerities which he is well known to have practised, have afforded but too ready a handle to the unfeeling and stupid ridicule of worldly men. Surely, the temperate table, moderate habits, and affectionate cheerfulness, of a Fenelon, have in them something far more accordant with the spirit of primitive Christianity, than all this self-negation and voluntary misery. As, in this instance, our excellent author seems to have erred on a point of ethical economy, so there are others in which his doctrines and his language appear not a little questionable. He was inclined to mysticism; and this tendency sometimes leads him to represent faith rather as superseding the use of reason than as simply occupying a distinct province of, which reason must trace the boundary. We may farther remark, that on the topic of miracles, Pascal is unsatisfactory, and will be peculiarly so to an English reader, who has traversed the same ground of inquiry under such masters as Locke, Butler, and Paley. No mind, especially, which is familiar with the accurate and

admirable distinctions laid down on this subject, by the last-mentioned author, will be prepared to acquiesce in the more original and ingenious, but less wary and less correct, remarks of Pascal. The truth is, that this great man was here somewhat misled by the prejudices of the school to which he was attached, and, perhaps, also by a prepossession arising from relative estimation. The Jansenists believed, that miracles were wrought in favour of their body, and one of these, and we believe the earliest of them, was an extraordinary cure effected on the person of Pascal's own niece, by touching a relic preserved in the Bastoyat. What appears of the case, does not seem to us to warrant the idea of any thing beyond one of those extraordinary développements of the resuscitating powers of nature, with which medical men of great practice are, as we believe, familiar. But we may, perhaps, forgive a different opinion in Pascal and the Jansenists. Nor let any man ridicule this instance of human credulity in those eminent characters, until he shall have learned to rival them in their less common qualifications.

If it should be thought that the unexceptionable parts which we have presumed to point out in the opinions or practice of our author, may partly be traced to his connection with the church of which he was a member, this is an opinion to which we are not disinclined. Pascal's attachment to that church, though malignantly questioned by the Jesuits, was most sincere. In his "Thoughts," he repeatedly professes his subscription to its doctrines, and, on the subjects of transubstantiation and the relics of saints, expresses sentiments which we cannot believe that such a mind would ever have emitted except on such authority. It is surprising to find him somewhere stating it as his opinion, that the great cause of the secession of the Reformed Churches, was the painfulness of the practice of auricular confession.

cular confession: "C'est une des principales raisons qui a fait révolter contre l'Eglise une grande partie de l'Europe." How light, how easy the task of auricular confession may become, how conveniently it may be made not only an accompaniment, but a cloak to the vilest irregularities, fully appears, from the account given of the practice of the Jesuits, by Pascal himself, in the tenth of his Provincial Letters. On the other hand, no fact surely in history can be better authenticated than this, that the secession of half Europe from the Roman Church, was far less owing to the rigour of the discipline of that church, than to the laxity of her practice. Lastly, the superiority of the Protestant practice Pascal himself elsewhere candidly admits, where, in repelling from the Jansenists the charge of secret Protestantism, which their enemies were fond of alleging against them, he says that they are Protestants only in their reformed morals: "ils ressembloient aux hérétiques par la réformation des mœurs."

Let it not be imagined that these reflections are suggested by any feeling of uncharitableness towards a communion of Christians at variance with our own. If we at all know our own hearts, such a suspicion would be extremely unjust. We are sensible of two very distinct, though not incompatible, impressions, when we contemplate the Roman Catholic Church. One of these arises in considering her through the medium of those eminent persons with whom it has pleased Providence to adorn her sanctuary, and several of them even in these latter days. When, for instance, we listen to the devout aspirations of Kemper, clasping the feet of his Saviour's cross; when we speak the accents of charity that flow from the lips of Fenelon, we here adopt the name popularly assigned to the work, "De l'imitation d'Jesus-Christ," without perceiving whether it be one, or as to itself and to itself.

Or, witness the tears with which he supplicated for his flock, between the porch and the altar, when we imitate the solemn and saintly mortality of Nicolo, breathing from his gloomy cell in the Portrayal the sweet heavenly Jocons of purity, charity, self-denial, and devotion; when we hear the voice of Pascal, now raised with authority, as if from Mar's Hill, to proclaim the unknown God, and now, in measures awful and piercing as the lamentations of a prophet, mourning over the misery of man; when we see and hear all this, we say—we tremble to pronounce an indiscriminate sentence against a community blessed, even in its days of darkness, with such burning lights, lest haply we should be found to curse whom God hath not cursed, and to defy, whom the Lord hath not defied.

But the great and serious concerns between man and his Maker, are not to be decided by mere authority. And therefore, if, after all this, we disclaim the Romish religion—if we humbly, but deliberately acquiesce in a separation from that communion—if we even say, "O my soul, come not into their secret; unto their assembly, mine honour, be not thou united!"—it is not because we strike a numerical balance between the holy, virtuous, and venerable persons we have mentioned on the one hand; and the sages, and martyrs, and confessors of Protestantism on the other: it is not because we confront the noble army of the Pascals, the De Sales's, the Duxergers, the Aroux's, the Nipols, the Sacies and the Fernel's, with our own Andrew's, Hookers, Hammonds, Ushers, Halls, Jewels, Rogeridges, Leighton's, Baxters, Wattleys, Doddridges; but it is because, to our humble judgment, exercised most candidly, conscientiously, and solemnly, the faith of Rome appears to be a corruption, and her pretensions a fable. It is because our reason, mistakenly, perhaps, but most sincerely exercised, is utterly unable to resist the uncon-

stant arguments by which the Fathers of the English Church vindicate the Reformation: for, because we can find in Scripture nothing like a warrant; no, not even the semblance of it, for the claimed infallibility of the Romish hierarchy, which if denied, the whole fabric confessedly falls: it is because we regard it as a matter of plain history, that the imposing ceremonies peculiar to the Romish worship principally arose from the ashes of extinguished Paganism: it is because the religion of Rome—not perhaps as held by those great and revered names above-mentioned, but certainly, and inevitably, in its natural and popular effect,—appears to us materially to disparage the dignity and majesty of our blessed Lord and only Saviour, Jesus Christ. How, indeed, the eminent Christians alluded to, could endure, with unwounded feelings, the worship of their own communion in its popular form, is to us a perfect mystery. Amidst a host of subordinate mediators; of mediators, in name subordinate, but who, in fact, occupy all those emotions and exercises of hope, fear, love, gratitude, and dependence, that constitute devotion; what usual observer would conceive, that he whom, through all this dazzling magnificence of ceremony, we so dimly discern, or explore in vain, was the only Mediator between God and man? That he was the only begotten of the Father? That he trod the wine-press alone, and of the people there was none with him? That he had a name written which no man knew, but he himself? That he openeth and no man shutteth, and shutteth and no man openeth? That he was both the author and the finisher of our faith, the Alpha and the Omega, the first and the last, the beginning and the end? Oh, who are these beatified mortals, however radiant their crowns, or however honoured their names, as "brethren that had the testimony of Jesus," who interfere with the incommunicable attributes of inter-

reason, meditation, and the hastening of prayer? Who are these intended comforters that co-operate with the unutterable inspirations of the Spirit of grace; or what these human sufferings and merits, that presume to mingle their efficacy with the blood of the everlasting covenant?

The greatest allowances are, however, to be made for those who have been educated in a system thus combining grievous corruption with essential and invaluable truth. Between such persons and those who are converts to the same system from a purer creed, the distinction is very material. He who has never known truth but as interwoven with error, may very naturally confound them together in his perception, while his affection is, in reality, fixed on truth alone; but he who has been familiarised with truth in all its purity, and who violates the prejudices of habit to embrace error, most evidently embraces it not for truth's sake, but for its own. We know, indeed, that conscientious converts have been made from Protestantism to Popery. The circumstances and the motives of such conversions; the corrupt or imperfect nature of the Protestantism that was relinquished; the seductive talents or attractive virtues of the teacher who persuaded;—these, and a thousand other considerations particular, may safely be reposed with Him who judges all things, and whose goodness is equal to his wisdom. But man is not debarred from using remonstrance with a brother whom he conceives to err; and, putting out of the question all the peculiar circumstances of partition alluded to, we should be tempted, had we the opportunity, to warn such proselytes as we have supposed, that their case was deeply serious. We should earnestly implore them to consider whether they were not trifling with a high privilege conferred on them by Providence; whether they were not trampling on means of grace which many prophets and kings, the Bards

and the Scribes, the St. Bernards and the St. Louises, would have delighted to enjoy, and enjoyed not; and whether they had not reason to fear lest, on that day when numbers shall come from the east and the west, and sit down in the kingdom of God, while the degenerate children of the kingdom are thrust out, they may see the sincere disciples of a corrupt faith admitted to a beatitude from which they themselves shall be rejected as apostates.

The case of these persons, we repeat, is not that of the Fenelons and Pascals. The great tie which bound Fenelon and Pascal to the papal church, was the Christian principle of submission and teachableness of mind. Fenelon especially, who, under very trying circumstances, memorably realized this principle in his own practice, recommends it to others with all his peculiar unction of eloquence. He believed that Protestantism, in its very nature, argued a proud, critical, and dogmatizing spirit, and that such a character was, in fact, generally discoverable in the writings of Protestants. That the ideas of this amiable and admirable man were erroneous on both these points, both as to the tendency and as to the fact, we are very decided in thinking, and should not despair, if we had a fit occasion, of fully proving. Deep submissiveness and child-like docility, are as strictly and imperatively duties in the Protestant as in the Catholic system, whatever may be the difference respecting the objects to which these graces should be directed; and, on the other hand, whatever may sometimes be the case in the controversial writings of Protestants (to which, as we conjecture, the reading of Fenelon in this department was confined), their *hortatory* and *devotional* compositions enforce the duties in question as earnestly and as affectionately, though perhaps not always as ably, as his own.

These observations we make, advisedly, indeed; but with a deter-

tance strong even to pain. They have been wrung from us only by a fear of the influence of error when sheltered under such authorities as Fenelon and Pascal; for we deeply feel how unworthy we are to offer even the slightest censures on men who appear to have made so eminent a progress in the most exalted because the most sacred of all human pursuits. Let that progress be a subject of self-reproach, and a motive of exertion, to the professors of the Protestant faith; and let such, at the same time, feel themselves confirmed in their principles, by finding that the distinguished characters on whom we have been decanting, whatever they might be in their creed, were in the temper of their hearts essentially Protestant. As one proof that this was the case with Pascal, and also as an appropriate termination to the comments of the Christian Observer on the merits of that great man, we shall now conclude with extracting some petitions from one of his prayers; petitions which, if offered up sincerely, and through the merits of our Redeemer, will never be offered up in vain.

"C'est pourquoi, mon Dieu, je m'adresse à vous, Dieu tout-puissant, pour vous de-
mander que toutes les créatures humaines ne puissent m'écouter. Je n'aurais pas la hardiesse de vous adresser mes vœux, si je n'étais sûr que vous les pouvez exaucer. Mais, mon Dieu, comme la conversion de mon cœur que je vous demande, est un ouvrage qui passe tous les efforts de la nature, je ne puis m'adresser qu'à l'auteur et au maître tout-puissant de la nature et de mon cœur. A qui crierais-je, Seigneur, à qui aurais-je recours, si ce n'est à vous? Tout ce qui n'est pas Dieu, ne peut pas répondre mon attente. C'est Dieu même que je cherche et que je cherche; et c'est à vous seul, mon Dieu, que je m'adresse pour vous obtenir. Gardez mon cœur, Seigneur; entrez dans cette place rebelle que les vices ont occupée. Ha la tiennent sujette. Entrez-y comme dans la maison du fort; mais fiez auparavant le fort et puissant ennemi qui la maîtrise; et prenez ensuite les trésors qui y sont. Seigneur, priez mes affections que le monde avait volées; volez vous-même ce trésor, ou plutôt représentez, puisque c'est à vous qu'il appartient, comme un tribut que je vous dois, puisque votre image y est empreinte. Vous l'y avez formée, Seigneur, au moment de mon baptême, qui est ma seconde naissance; mais elle est toute effacée. L'idée du monde y est tellement gravée, que la vôtre n'est plus reconnaissable. Vous seul avez pu créer mon âme: vous seul pouvez la créer de nouveau; vous seul avez pu y former votre image: vous seul pouvez la reformer, et y réimprimer votre portrait effacé; c'est-à-dire, Jésus-Christ mon Sauveur, qui est votre image et le caractère de votre sainteté."

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING FOR PUBLICATION:—Essays on the Works of the British Poets, by Mr. Campbell;—a new and elaborate Map of Asia, by Mr. Arrowsmith;—a work on Maritime Geography, by Captain Tuckey, R.N.; A History of Persia, from the age of Cyrus to 1810, by Sir John Malcolm;—A History of the Life of Melancthon, by the Rev. A. Macculloch;—A Dictionary of Religious Opinions, by Mr. Jones.

In the press, Sermons in 2 vols. 8vo. by the Rev. Dr. Wordsworth;—Charlemagne,

ou l'Eglise délivrée, Poème Epique, par Lucien Bonaparte;—Charlemagne, translated into English Rhyme, by the Rev. Dr. S. Butler, and the Rev. F. French;—A second Volume of Sermons, by the Rev. T. Kidder;—The Lord of the Isles, a Poem, by Mr. Walter Scott;—Nautical Astronomy, by Mr. H. Maskelyne, illustrated by Lieut. W. E. Parry, R.N.

Preparations are making to light many parts of London with gas. One experiment that the whole line of street, together with many of the shops in that line, near the Minister Abbey to St. Paul's, and thence to

Gas-lights, which will soon be thus lighted. The cost of a shop lamp thus lighted will be 4l. per annum.—Besides the original Company in Westminster, which has also a station in Womhip-street, an establishment for the generation of gas has been opened in Water-lane, Fleet-street. It may be used at any distance to which there are pipes to convey it.

A Steam Packet Company has been formed in London, for establishing conveyances by steam-boats on the River Thames. It is expected that, in the spring, boats of this description will be seen passing between London and Gravesend, London and Kingston, &c. The great advantage of these boats is their moving rapidly against both wind and tide.

A School of Physic has been established in Dublin. The Professors are for Anatomy, Chemistry, Botany, Theory of Medicine, Practice of Medicine, and the Materia Medica. Sir P. Dun has endowed a Clinical Hospital, where each Professor gives clinical lectures for six months in succession, and a medical library. A diploma granted after three years' study, equals an Edinburgh or Glasgow diploma. A longer period is required to equal those of Oxford and Cambridge.

FRANCE.

The grand work on Egypt and Syria, begun under Bonaparte, and of which two parts have been published, is to be finished under the sanction of the French Government. The whole work will contain about 1000 plates with corresponding letter-press.

The entire work will be in ten volumes, folio, and its cost will be 300l.

M. Lamoureux, an able naturalist, and an eye-witness of the fall of stones at Agen, Sept. 5th, has transmitted the following relation to the Institute, the general depot of all that is scientific and curious in France. "At eleven in the morning the sky was pure, calm, and transparent, so it is almost always in the southern provinces, and as it so rarely is on our foggy banks of the Seine. On a sudden, in the northwest, appeared at a great distance a dark cloud, with a very slow motion, and of apparently very circumscribed dimensions; for at the great altitude at which it was, its diameter did not appear more than a few feet. Presently its motion increased, the cloud rolled over itself with a noise resembling that of a combinalshander. A terrible explosion took place; the noise ceased; the cloud divided itself; at the same instant the inhabitants of several communes were struck with terror at seeing falling around them stones of a very considerable size, making holes in the earth several inches in depth. The Count de Villeneuve, Prefect of the Department, has collected several of them." M. Lamoureux has sent his brother, who is very curious in such researches, to the place, to obtain all the information he can procure. The stones collected at Agen resemble those found at l'Aigle, Lousde, and other places; but they are of a clearer grey, and a thinner consistency. If they come from the moon, they must belong to a more refined manufacture than we have hitherto seen.—M. Lamoureux proposes to deposit these beautiful specimens at the Institute.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon at Lancaster, Aug. 25, 1814, at the Primary Visitation; by T. D. Whitaker, LL.D. F.S.A. 4to. 2s.

The Complete Works of the late Rev. T. Robinson, M.A. late Vicar of St. Mary, Leinster, and fellow of Trinity College, Cambridge; containing Scripture Characters, the Christian System, Prophecies of the Messiah; any of which may be had separate. 8 vols. 8vo. 4l. 4s.

A Candid and Impartial Inquiry into the Present State of the Methodist Societies in this Kingdom; wherein their Doctrines are fairly examined, their Discipline and Economy investigated, real Excellencies in each displayed and vindicated. 8vo. 7s. 6d.

MISCELLANEOUS.

A Guide through Scotland and the Highlands. 2 vols. 12mo. 12s.

A Catalogue of a Miscellaneous Collection of Books, by Jas. Black, York-street, Covent Garden. 8s. 6d.

The Second Part of the Catalogue of Messrs. White, Cochrane, and Co. containing the Natural History, Auctores Classici et Theologici. 2s. 6d.

The Post Roads in France for 1814, published by authority. 18mo. 8s.

Relation Historique de leur Voyage aux Régions Equinoxiales de Nouveau Océan, pendant les Années 1799-1804, par MM. Hambois et Boupland. Tome II. Partie I. avec l'Atlas des Cartes Géographiques et Physiques. 4to. pap. 5s. 2s. pap. 1l. 12s.

Memoirs of the Queen of Etruria, written by herself. To which is annexed, an authentic Narrative of the Seizure and Removal of Pope Pius VII. on the 6th of July, 1809; Digitized by Google

with genuine Ossians of his Journey from Rome to France, and thence to Savoy, written by one of his attendants. Translated from the Italian. 8vo. 7s. 6d.

The History of Tonsaint Louverture; a new edition, with a Dedication to his Imperial Majesty the Emperor of all the Russias. 8s.

A Biographical and Critical Dictionary of Painters and Engravers; by Michael Bryan. Part IV. Demy 4to. 15s.—royal 4to. 1l. 6s.

Memoirs of Francis, commonly called St. Francis de Sales, Titular Prince and Bishop of Geneva, translated from the French, 12mo. 5s.

Pindar Carmina juxta Exemplar Hevniacum; quibus accesserunt Notæ Hevniacæ; Paraphrasæ Benedictinæ; et Lexicon Pindaricum, ex integro Dammii Opere Etymologico excerptum, et juxta Serie dispositum; digessit et edidit Henricus Huntingford, L.L.B. 8vo. 14. 10s.

Dammii Lexicon Pindaricum, ex integra

Opere Etymologico excerptum, et juxta Serie dispositum, Henricus Huntingford, L.L.B. 8vo. 14s.

The Elements of Land-Surveying, practically adapted to the Use of School and Students; illustrated by highly finished Engravings, plain and coloured; by Abraham Croker, Land-surveyor, of Frome. A new edition. 9s.

New Mathematical Tables, containing the Factors, Squares, Cubes, Square Roots, Cube Roots, Radicals, and Hypothetical Logarithms of all numbers from 1 to 100,000; Tables of Powers and Prime Numbers; an extensive Table of Formule, or General Propositions of the most important particulars relating to the Doctrines of Equations, Series, Fluxions, Fluents, &c. &c.; by Peter Barlow, of the Royal Military Academy. 8vo. 18s.

A Philosophical Dissertation on the Hereditary Peculiarities of the Human Constitution; by Joseph Adams, M.D. &c. 8vo. 2s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

SOME extracts from the correspondence of this Society, since the publication of the Tenth Report, have been circulated for the information of its members. They are highly interesting and animating, and furnish fresh proofs that the blessing of Heaven attends the progress of this noble Institution. We will endeavour to convey to our readers the substance of these glad tidings from distant lands.

From SURINAM, we hear that an adequate idea can scarcely be formed of the eagerness with which Dutch Bibles and Testaments are sought. Old and young flock in crowds, and besiege the door of the person to whom their distribution is entrusted; and receive the gift with evident marks of gratitude and reverence.

At PHILADELPHIA, an extensive female Bible Society has been instituted, with the counsel and assistance of the Right Rev. Bishop White, and the clergy. The Bishop, in his address on the occasion, contemplated the recent institution of Bible Societies, begun in England, and extending rapidly throughout the world, not only as a modern and useful institution, but as one of the most important experiments for spreading the knowledge of the Gospel of Christ. The amount

paid in England to the supply of the American prisoners with Bibles appears to have produced a pleasing sensation in the United States.

In SWEDEN, on the 6th of July, in full council of state, the President submitted to His Majesty to become the patron of the Swedish Bible Society, to which his Majesty was pleased to give his most gracious consent. Count Engeström, minister of state, and for foreign affairs, then addressed the Crown Prince, requesting him to become the first honorary member; to which he also most readily assented. Count Engeström, was in consequence, as also from his general character, chosen a vice-president on the 9th. What happened on the 6th was registered in the great state minute book.—The Gottenburgh Society has been very active. They have collected 5,000 rik-dollars, which they have remitted to the Stockholm Society for Bibles and Testaments; the distribution of which, by sale or gratuitous distribution, has been very brisk. The Society of Stockholm, had printed 11,000 Bibles, and 35,600 Testaments; and a fresh edition of 2,500 Bibles, and 6,000 Testaments, was working off. And yet the demand for the Scriptures increases daily. Surely no person will now say that there was no want of Bibles in Sweden. The loss of Dr. Engelström, who

severely felt; his place being filled at present by the Rev. Mr. Patterson.

From ICELAND, the Rev. E. Henderson writes, that the ardour of the people to obtain copies of the Scriptures was so great, that he had scarcely got ashore when the doors of the bishop were crowded by applicants. The venerable prelate does all in his power for the free distribution of the Icelandic Scriptures. The Dean of Iceland informed Mr. Henderson, that so ardent was the desire of the people at last, among whom he had distributed and sold copies of the New Testament which were sent over from Copenhagen two years ago, that they would have paid double the price, had it only been possible to obtain them.

At AMSTERDAM was formed, on the 20th of June, the National Bible Society for the NETHERLANDS. The British and Foreign Bible Society has contributed 500*l.* towards its funds. The Netherlands Bible Society, in giving an account of its institution, observes; "All professors of Christianity ought to have but one object in view—the triumph of Revelation. From that source alone all truth and happiness spring. To conquer the follies of men, to counteract the pernicious effects of vice, and to reconcile the minds of men to the most severe calamities of this life, this the Bible alone has power to effect. May the holy Scriptures be our guide and our refuge!"

The poor in LUSATIA, on receiving some Bibles, sent for distribution among them by the British and Foreign Bible Society, shed tears of grateful joy, and implored the best blessings of Heaven upon the donors. This province had suffered most severely from the calamities of war, "Many," says the Society's correspondent, "came afterwards to me, expressing a cheerful confidence, that the same compassionate Redeemer, who, by the word of his patience, had thus nourished and refreshed their souls, would likewise mercifully supply the wants of their bodies. Nor was their confidence disappointed, for they actually partook of the temporal relief sent from England. I esteemed it a real privilege to be employed in dispensing both the spiritual and temporal gifts. May the Rewarder of all acts of Christian kindness richly recompense our British benefactors; and may many of those whom their donations have benefited, meet them in a better world, to receive them into gratulating habitations!"

In HANNOVER, the Hanoverian Bible Society was established on the 25th of July, in the presence of ministers of state, ministers

of religion of every denomination, and other persons of distinction. The Rev. E. Pinkerton, to whom its establishment may in a great measure be attributed, speaks of the inexpressible pleasure he enjoyed on this occasion, when the Lutheran, Calvinistic, and Catholic clergy of the city, many of whom had never spoken to each other before, cordially joined hands in promoting this good cause. The chief Catholic priest grasped Mr. Pinkerton's hand, his countenance beaming with joy, and said, "I rejoice that I have an opportunity of uniting in such a glorious cause. I am decidedly of opinion, that the Scripture should be put into the hands of every class of man, and that even the poorest and meanest should have it in his power to draw divine instruction from the fountain head."

From HANNOVER, Mr. Pinkerton proceeded to BERLIN, where, on the 2d of August, the Prussian Bible Society was established, in an assembly containing some of the first characters both in church and state. Mr. Pinkerton explained the objects, principles and progress of Bible Societies. He was followed by the chief dignitary of the city, Hagenstein, who rose with a Bible in his hand, and pronounced a most eloquent, appropriate, and inspiring speech. His Excellency Lieutenant-General Von Dietrich, an excellent old man, and tutor to the Crown Prince, was chosen president; four of the ministers of state were chosen vice-presidents. "A happy hour," observes Mr. Pinkerton, "that the Prussian Bible Society is instituted, at such an auspicious period, and in the capital of the Prussian dominions, will ultimately be the means of dispelling the spirit of error and infidelity which have for many years enveloped every order of society in this country, and produced an awfully diversified scene of public and private misery."

From DRESDEN in SAXONY, the Rev. Dr. Döring, chaplain to the court, transmits an account of the formation of a Bible Society in that capital on the 10th of August, of which he himself is secretary. "Dresden," he says, "which was once in so flourishing a state, has now lost the fountain of living water, and has not broken up some which can hold no more, and feel the mighty hand of God, and appear even his paternal chastisement, they might feel the necessity of returning to the pure Word of God. This chastisement is now upon us, though still intermingled with much mercy. We possess our good and much of temporal, but also of spiritual help, and thus our hearts are opened

when the Rev. Mr. Pinkerton, that messenger of peace, was sent to us from London. We have welcomed him with joy and gratitude towards God and those who sent him; and by his faithful exertions the glorious work was accomplished."

The necessary preparations having been made, a general meeting was held at the house of his Excellency Count de Hochenhausen, who is at the head of the ecclesiastical department. Mr. Pinkerton stated, in a short but impressive speech, the design of his mission, after which, Dr. Döring read an address that Mr. Pinkerton had prepared. The whole assembly concurred joyfully in the proposal to form a Bible Society. The Rev. Dr. Tetman, superintendant and ecclesiastical counsellor, a worthy man of sixty-nine years of age, made a speech full of unction and energy in favour of the Institution, which made a deep impression. Great was the gratitude expressed, both towards the Society in London, and Mr. Pinkerton. "Tears of joy glistened in many an eye, and the name of the Lord was glorified." A grant of 5000 *r.* has been made to the Russian Society, by the Parent Institution.

From Breiden, Mr. Pinkerton visited Warsaw, where he spent eight days in making arrangements for the formation of a Polish Bible Society. Forty most respectable characters assembled at the palace of Prince Czartorsky, on the 26th of August, who all subscribed their names, with large donations, undered to a set of regulations for establishing such a Society. Most of those present were Catholics, and among them two Catholic bishops. Before steps could be finally and publicly taken for the establishment of the Society, it became necessary to obtain the sanction of the Emperor Alexander. Mr. Pinkerton arrived at St. Petersburg on the 5th of September, and on the 10th, the approbation of His Imperial Majesty was signified to him by Prince Galitzin. His Majesty has sent me Prince Czartorsky's letter (said the Prince), and required me to converse with you fully upon the subject; and, without delay, to send proper instructions to the Governor-general of Warsaw, Linskoy, so to render every possible assistance to the final establishment of the Polish Bible Society. His Imperial Majesty, I am told, has taken his departure for Warsaw in a day or two, where he himself will give every countenance to such a benevolent and useful Institution. By now you will be assured that Mr. Pinkerton found the Bible Society in a state of great activity and progress, and a further extension of

1000*l.* had been received from the British and Foreign Bible Society, to assist the friends of the Bible in St. Petersburg, in their various enterprises of zeal and love. They are exerting themselves with great effect in procuring a supply of Bibles for distribution throughout the Russian empire. They have already ordered the printing of the Scriptures in seven different languages, and the committees of Auxiliary Associations are proceeding with the printing of them in three other languages. In this work, they are particularly careful that the Bibles they print and circulate shall be "without note or comment." "This," they say, "is the very life of the Institution." The increasing demand for the holy Scriptures has obliged them to send to England for a fresh supply of various kinds; among the rest, for 3000 copies of the Greek New Testament. The Tartar New Testament now circulates in the Crimea, and is likely to prove a great blessing to the Mohammedans in that quarter. An active member of the Society, who visited the Crimea in July, writes from Perceps, that he had had the honour of an interview with the Mufti, who had presented him with a copy of the Tartar New Testament, which he accepted with exultation and many expressions of gratitude. After some conversation, the Mufti resolved to add his name to the Persian Bible Society, as an annual subscriber of fifty rubles. He was very desirous to obtain the Bible in his own, the Turkish language.

It is, however, from PERSIA, that perhaps the most striking and gratifying portion of intelligence has been received. Lord Althorpe has received from Sir Gore Ouseley, the British ambassador to the Court of Persia, a letter dated from St. Petersburg (where he had arrived, on his return to England,) the 20th September last, which gave that agreeably to the wishes of his learned friend, the Rev. Henry Martyn, to be presented, in the name of the Bible Society (as Mr. Martyn had particularly desired) a copy of his translation of the New Testament into Persian, to his Persian Majesty, having first made conditions that he was to peruse the whole, and give his opinion of the style, &c. He also distributed copies to several men of learning and taste, and stated about the person of the King. Sir Gore has transmitted hitherto the translation of a letter he received from the Persian Majesty, highly approving of the work, and ordered by Mr. Martyn to be sent to the King, which was done so appropriately

to the just and ready conception of the sublime morality of the Sacred Writings." Sir Gore offers to the Society a correct copy of Mr. Martyn's translation, and, in case it should be thought proper to print it in England, he engages to devote his leisure to the correction of the press. The following is the translation of the letter of the Persian King:

"In the name of the Almighty God, whose glory is most excellent,

"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ouseley, Baronet, his Britannic Majesty's Ambassador Extraordinary (after being honoured and exalted with the expressions of our highest regard and consideration), should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitting exertions of the Rev. Henry Martyn, it has been translated in a style most befitting sacred books, that is, in an easy and simple diction. Formerly, the Four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner: and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the Four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We, therefore, have been particularly delighted with this copious and complete translation. Praise the most merciful God, we shall command the select servants, who are admitted to our presence, to read to us the above-mentioned Book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

"I beg leave to remark, that the word 'Islamet,' which the translator has employed, 'and,' is an honourable signification of that art, almost exclusively applied to the learning or reading of the Koran. The practice is, therefore, of this term or expression, shows the degree of respect and estimation in which the Shah holds the New Testament.

Noted by Sir Gore Ouseley.

"Your Excellency will be pleased to rejoice the hearts of the above-mentioned dignified, learned, and enlightened Society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the holy Gospel, and other points in sacred books, that they are deservedly honoured with our royal favour. Your Excellency must consider yourself as bound to fulfil this royal request.

"Given in Rebiavall, 1229.

(Sealed) FATEH ALI SHAH KAJAR.

"In consequence of communications between Sir Gore Ouseley and Prince Galitzin, it was determined by the Petersburg Bible Society, to print an edition of Mr. Martyn's Persian translation for the western provinces of Persia, some of which are subject to Russia. The work is now in the press, and Sir Gore has undertaken to correct the proof sheets while he continues at Petersburg.

Mr. Morison, the missionary at Canton in CHINA, having been joined by a second missionary, Mr. Milne, it was agreed that the latter should proceed to Java, Malacca, and Penang, for the purpose of circulating the Chinese New Testament, among the Chinese settled in those places, supposed to amount to 200,000, or 300,000. Mr. Milne sailed from Canton in a ship, in which were near 500 Chinese passengers, among whom he distributed twenty-five copies of the New Testament, which he had the pleasure to see them read. The ship, touched at Palembang, in the island of Borneo, where, as an English settlement, Capt. Court, who commanded there, received Mr. Milne with kindness, and offered to aid him, in distributing the Scriptures, among the Chinese. Twenty-three copies were left with him at Batavia. The Testaments were well received by the Chinese; and Governor Raffles highly approved of their distribution, and said that he would do all he could to forward Mr. Milne's object, and would grant him the use of the Government press. In less than a month, he had distributed 500 copies of the New Testament to Chinese, who could read, and would read them, besides supplying several schools with copies. He deposited three for the use of the priests in the temple of the golden Kwau.

And it is the wish of the Society, that some of our bishops would visit these happy islands, preside and authenticate the edition of the New Testament, which is now in the press, and thus give it the sanction of their authority.

less, how they should thereby endanger both the Church and the State? Surely, if they will not consent to forward its victory, and triumphant progress through the universe, it would be prudent in them to forbear from opposing its course, until they shall have more maturely weighed its claims to their regard, lest in the end they should find that they had been fighting against God.

CHURCH MISSIONARY SOCIETY.

(Continued from p. 678.)

REVIEW OF THE JOURNAL OF A SOUL-HUNTER.

11th March. 1813. — Arrived at Agra. Abdool had come on some days before, and related several conversations with persons on the way about religion. Many copies of St. Matthew given away. On one subject the number and names of the travellers were to be reported at the police. It was late when the requisition came from the head-man of the village. Abdool was there, and desired the eldest Christian boy to go, along with the police officers to make the report. On writing the names, the head-man of the village, a Hindoo, said, "I have never heard of you, and what was Abdool's name tonight he told me, and said the boy himself was." The boy answered, he was an *Esau* (i.e. Christian). The man asked what religion there might be. The boy replied, that of the English; and that he had a book, by reading which, they might learn what kind of religion it was; and if they would listen, this would come to them. They objected; and at midnight Abdool awoke, and, on looking for the boy whom he wished, was told he had been taken to the house, and was gone again. Abdool, anxious for his recovery, rose and went to seek him. After looking on two or three places, he found him lying under a large canopy, reading St. Matthew's Gospel.

12th March. March 13. — About three P.M. the native Christians beside the children, attended Hindoo temple worship in the

Fort, with whom Abdool read, prayer, and expounded Luke v., it being the chapter in order of reading. In the evening many hundreds of the poor assembled near the Fort, to whom Abdool read and explained briefly the Ten Commandments. Many cried out, "These are true words; and the curse of God will be upon us if we obey them not?"

13th March 22. — Set our Native School in order, by appointing six of the head boys to learn English on the New British Plan, that some or all of them might, through the Divine blessing, become translators. They all continue to learn the Catechism in the mornings, with Persian during the day, and attend morning and evening worship, in which Abdool officiates, by reading a chapter, and making remarks upon it, using some prayers from the Liturgy afterward.

14th Sunday, March 28. — At three o'clock, the native congregation of Christians consisted of about forty persons. Abdool explained the Gospel of St. Luke in order, and read and commented on the fourteenth chapter. Some of the people staid, to inquire who he was, and said they felt their hearts much affected whilst he was addressing them. In the evening he went into the town. A great crowd collected to receive charity. Before he distributed the pice, he explained the original state and the fall of man. Many sat quietly; evidently more taken up with the discourse, than with their own necessities. Some of them, on being through school, offered a pice a second time, without their hand, saying, they had already received. Daily some of the Mahometans come to converse with Abdool.

15th April 8. — This evening he went to visit a very old man, accounted by the Mahometans a holy man, and much respected by many of them. He had been a scholar of Abdool's grandfather, and had repeatedly expressed a desire to see Abdool. They were collected at the old man's house. Some asked, who Abdool was. The old man told them, mentioning many circumstances respecting the respectability of his family; among others, that Abdool's father's brother is president of the Royal Mahometan College at Delhi. They then asked Abdool, whence he was, and on being told that he was a native Englishman's disciple, they inquired what he had learnt. He replied, he had gained some valuable information in religion. One of them said, "What connection has religion with the English? Their religion is a small idol, and they can know nothing; and, in this country, what benefit is

"It is my decided conviction," says the Right Rev. Dr. Law, Lord Bishop of Chester, in his Charge delivered in September last,—"It is my decided conviction that, by joining the Bible Society, you may, though unintentionally, endanger the interests of the Church and State; but that you will most unquestionably render service to both, by giving your undivided support to the Society for promoting Christian Knowledge."

religion call you reap from them? Abdoel told him, that he spoke thus for want of information. The old man made a sign for Abdoel to listen. Abdoel said, "If you are afraid I should be disgraced before this company, pray understand that I go into the Bazar to speak on these subjects, and am not ashamed of Christianity, that I should flatter or deal in ambiguous language." "Well," said the old man, "but now leave off; and come among us from time to time: we shall be happy to see you." The discussion was thus interrupted, and nothing satisfactory could afterward be introduced; so Abdoel rose to go. They again invited him to frequent their society: he replied, he had not time to spare for mere visiting; but if they would allow him to read a chapter in the Gospel every time he came, he would wait on them as often as they pleased. They expressed a wish that this might be the case. Time will prove their sincerity."

"Sunday, April 4.—In the afternoon, at three, fewer native Christians attended Hindoostanee worship; but a great many servants of the gentlemen who live in the Fort came to hear, behaved very orderly, and heard with much attention the explanation of the Parable of the Prodigal Son. In the evening Abdoel explained the Apostles' Creed to multitudes of Natives, collected outside the Fort, who all behaved respectfully to him."

"April 5.—After morning worship Abdoel took the children, and went into the Fort, to be ready for the afternoon. When all the children were collected he read to them the story of Henry and his Brethren. They all expressed great delight. When he had finished, the eldest of his nephews said, 'Now I must of necessity be baptised.'"

"Sunday, April 11.—About nine o'clock, while the native Christian children and servants were at worship, a venerable old man, who says he is ninety years of age, came from the Tago to Abdoel. As they were kneeling down during the Eucharist, he knelt down with them. The tears began to roll down his cheeks as they proceeded in the service. Towards the end, he repeated a *Amen* heartily after each petition. When prayers were ended, he went up to Abdoel and embraced him, and said, 'Do you know that I am a Christian?' He answered, 'Yes; I heard so yesterday. I have often seen this English man at worship, but I never understood their language; but you pray in our own language, and I have heard you greatly rejoiced by them.'

April 13.—The old man from the Tago, referred to in the 11th instant, had continued to come, and to show great love for the Word of God. He had spoken of Abdoel in the city to many, with much respect.

"Sunday, May 2.—The old man, from the Tago, came to morning worship. In the afternoon, none of the native Christians attended, but as many or more of the Hindoos and Mahometans living in the Fort. In the evening a great crowd was collected without the Fort, and silence kept the whole time. Abdoel spoke to them on the angel's annunciation of Christ's birth. A Mahometan gentleman, attended by several servants, stood behind Abdoel during the whole discourse, and seemed much in reflection; on going away, he saluted Abdoel very respectfully."

"May 5.—To-day a Mahometan Physician sent to request that Abdoel would visit him in the evening. He accordingly went, and found him an attendant on the Royal Family at Chandpore. He has leave to visit Agra, owing to sickness in his family, which required change of air. He had heard of Abdoel's conversion yesterday, and would not believe he was the person he pretended to be. He offered to bet 2500 rupees that a person of the family described could not change his religion. He moreover said, if it were such a one, he must know him, for they were at school together; and he would lead for this person (viz. Abdoel) himself, and prove him to be his impostor. On Abdoel's going to his house, nothing could exceed the physician's astonishment to find him the very person described, and his old school-fellow. They had a long and friendly conversation about their former intercourse; and read several chapters in St. Matthew, and other parts of the New Testament. On Abdoel's answering his objections, he said, 'This is the way I understand you did yesterday, speaking boldly by reference to their own customs: and as I perceive that will not stand, I took a copy of St. Matthew, and desired to have the whole New Testament.'

"Sunday, May 9.—In the evening, out of the Fort, a greater number than ever was collected, with evident desire to hear the Word. They checked one another, in order to preserve silence. One, impatient at the noise around him, cried aloud, 'Keep silence, ye accursed! and let us hear the Word.' 'Ye have six days in the week, have ye not, to babble and talk.' The subject was, 'This is a faithful saying.' Several

was in tears. One man came forward and declared he would be a Christian. He was sick, had long been ill, did not expect to live long, and these words comforted him. He had never before heard such comfortable words.

"One evening, during the preceding week, Abdool went into the city. A number of people collected round him, and entered into conversation; at length, they begged that he would sit down, and read them a chapter. He did so, and read the eleventh of John. One of them told him, 'If you would have us become Christians, you must come among us, and teach us the Gospel. Come and live among us, and we will attend you daily.'

"May 26.—A learned Hindoo took him aside, and asked him to say plainly the reason, why he wished to institute schools. Abdool replied he did not wish to conceal his design, that all should become Christians; but that no force would ever be put upon their wishes. The Hindoo said, he believed so. 'But we are sure,' said he, 'if our children hear the Gospel, they will forsake our religion; for, as it is, whenever they go among the Sahibs, they come home wishing to be like them. One says, "Buy me a huggie;" another says, "Let me wear English clothes;" and we are sure that if they read your books, as they grow up, they will laugh at their fathers' customs.'

"June 5.—During this week a place was obtained in the city; and to-day possession taken. In the evening Abdool received a message from a number of learned men, who had assembled to canvass the subject of this New Way. On his going, the usual subjects were gone through, with this further circumstance, than ten of them, asked for copies of the New Testament.

"Sunday, June 6.—The attendance in the Fort was as usual; and, in the evening, without the Fort, the crowd was beyond all former example. Even the tops of some of the huggies were covered with Mahometans; but those of the crowd who could not hear, by their pressing and eagerness to get forward, prevented much of what Abdool said from being heard.

"June 7.—The whole day was passed by Abdool in the city; and his house was like an exchange from morning till night. More copies of the Scriptures were sought for; and one moonshiee began to read St. Matthew with Abdool. Three children were brought to school, and the people speak with much admiration of the establishment of a free school.

"June 8.—A man came forward, who said, 'Abdool was a good man, and I to be the height of the Mahometan faith. He inquired for the person, who, from being a Mahometan, had turned Christian. Abdool said, he was the man. "Oh no," said the youth, 'you are not he; he was a Mahometan, and is become Kertagee, and dresses as the English.' Abdool said he was the person. The other expressed his surprise, and asked the reason of his change. Abdool told the story of his conversion; and on his mentioning his having heard the truth from a Sahib, the young man confessed he was the son of an English officer, and had been left entirely to the care of Mahometans, who instilled into his mind a hatred of the Gospel; and, on his father's death, he embraced Islam: but now that he saw a Mahometan become Christian, and hear his reasons, he was much perplexed. Abdool was affected to tears by this relation. The young man also wept. He then hoped Abdool would not mention the story of his descent; for to-day he felt deeply ashamed, and would now set himself to learn the Gospel.

"June 9.—Numbers of people visited Abdool again to-day, and many interesting conversations took place. An old Mahometan, uncle to one of the principal men in the city, was asked, on going away, what he thought of Abdool. He answered, 'What can I say? He says nothing amiss, and nothing can be objected to the Gospel. What can I say?'

"June 10.—To-day the doctrine of Christ witnessed a triumph. For three weeks past a Jaqueer, of the Jogi tribe, has come frequently to our morning worship in the school. On Tuesday the chapter to be read in order was John xvi. The manner of it, and our Lord's manner toward his disciples, arrested the attention of the Jogi, and the tears flowed plentifully down his cheeks. To-day he brought his wife and child, and he was a convert to Jesus without ceremony, and began of himself to take of the Jogi's dress. He first took the beads from off his neck; then broke the string to which the charms given him by his guru were suspended; then broke off an iron ring worn round his waist, and to which an iron rod about two feet long was attached. He then put on some old clothes which we had given him, and said, now he wished to be instructed in the Gospel, and to get employment. A man was given to procure food for the family, with which the wife went and bought a cooking wheel, and a small pot, and a small

their livelihood. These are wonders in the history of a Hindoo! The whole family at forward eat their dinner with Abdoof of their own accord.

"To-day, an old woman also, who has constantly heard Abdoof on Sundays, brought her little all from the house of a Mahometan, where she had long lived, and took up her abode among the Christians, expressing a heart-affecting sense of her value for the Gospel of Christ.

"A leper too, who has spent years in religious observances without finding rest to his mind, and who has been some time in edifying attendance on the means of grace, took up his abode with us, saying, Jesus would cure the inward leprosy of his soul.

"The old soldier also, and his wife and son, have cast in their lot with us.

"The school to-day increased to ten, expressly under the idea that it is a Christian institution.

"June 12.—The whole city seems moved with this new thing which is come unto them; but not a tongue stirs in opposition. As a proof of this, the Mooftes of the court, whose father is Khasee of Kanet, or Native Chief Justice of the Company's head court in Calcutta, sent to beg that Abdoof would forget the attempt that had been made by his relatives in Calcutta to procure his imprisonment; and would visit him (the Mooftes) and his friends with him.

"It would be no easy task to record all the interesting discussions which have taken place during these two days between Abdoof and the principal Mahometans in the city. One of them observed, that Abdoof was so provided with armour, that none of their weapons (arguments) could reach him.

"The school increased to fifteen.

"A Musselman asked the converted Joriff he had indeed become a Christian. "Yes."—And eaten beef too? "Yes," said he; "I have just now been eating with Abdoof Messce."—The Mahometan asked the wife, if she also was become a Christian: she said, "Yes, by the grace of God." He inquired, what she saw in Christianity, that induced her to embrace it: she answered, she had not yet learned much of the Gospel; and, being but a rustic, could not talk much with him, who was a learned man; but this much she could say, that what she heard of the Gospel brought rest and peace to her soul, and therefore she had embraced it.—There being no water in the house, this woman took up a pitcher to go to the river; when Abdoof told her she need not be at the trouble, the waterman would soon be there: she

answered, she was not become a great wise man within these few days, but would, as it became a poor woman, work for her bread, and set off accordingly to fetch water. The husband also begged that he might be employed on errands, or for any other work, as he did not wish to eat the bread of idleness.

"June 14.—In the morning, Abdoof went early to the house of a son of an European, who retains the profession of Christianity; but, in language, dress, and manners, is entirely native. He had never heard the Gospel in a language which he could understand, and expressed much joy at meeting with the translations. He had collected many Musselmens, who were afraid to come to Abdoof's house, for the purpose of hearing the reasons of his change.

"After this visit, a Molwee, who is called the pillar of Islam in this place, came to Abdoof's house with a large company. The conversation took much the same turn as usual, and the Molwee openly took a copy of St. Matthew, in Hindustanee.

"June 15.—Two Jogs of the converted Hindoo's former associates, came to visit him, and staid long in conversation with him, in which he exposed the folly of their ways.

"June 18.—To-day, Abdoof was informed, that the kaze (judge) is taking pains to prevent the children from coming to school, and the people from visiting him. Some of the children said to him, on his forbidding them to go to school to Abdoof, "Will you then instruct us gratis, as he does?"

"Sunday, June 20.—This afternoon, for the first time, Abdoof held worship in his new house in the city. Our Christian children attended, and most of the native Christians in this place. There was a very large assembly also of Mahometans and Hindoos. In the course of regular reading, Abdoof read Levit. xix. and Ephes. vi. as lessons. For the Psalms of the day, he took the xliid.: and expounded those parts of Scripture as he went along. The boys of the city school, joined of their own accord in the responses. The mother of one came up, and ordered him away: the boy answered, "See; these nice boys are at the same sahib's school, and they join in worship, and why should not I?" His mother then left him to himself. Many of the Mahometans conversed about, after the service was ended, in terms of great approbation of what they had heard. Some said, "How vain are all the objections some make to this man, and what reason is there why we should not hear him?"

"The son of a native Christian, owner of

these villages, at some distance from Agre, engaged. He has been absent at his father's estate almost ever since we have been here. Before he went away, copies of Gospels of Matthew, and of the Morning Prayer and Liturgy, had been given to him; and he very warmly thanked taking to Abdoel for these translations; he wished to send a scribe to copy the whole Bible; and the Roman Catholic priest had never given them as insight into the Gospel, and he is convinced that the proficiency of the English is the true Christian profession. He expressed great joy at the Gospel being preached to the heathen, and offered to assist in progress in any way that he could. The father of this person is very old; and was a man of rank in Cabul, but was obliged to flee from thence on account of his religion.

At Jamboula Yesterday, Mr. Abdoel was reading and explaining Acts iv. to the ladies in the day, an extraordinary instance of Divine Power attending the Word appeared. A youth about fifteen, a Bramin of the Gaur caste, had come, among others, to hear this new thing. Abdoel observed him very attentively, and, as he proceeded, and was explaining verse 12, Neither is there salvation in any other, for there is none other name given among men, whereby we can be saved, the lad seemed greatly agitated; and breaking off his braided cord, threw it away. All who were present observed what he did, but no notice was then taken. After the congregation went away, the lad remained; and he would embrace the Christian religion; and, in short, of his own accord eat with Abdoel, and came home with him in the evening.

The foregoing detail, though a very small part of what might have been recorded, will render so much minuteness less necessary in future. The objections usually urged, and the answers given, take generally the same turn.

It has been thought, in general, advisable to give copies of translations, only when asked for; and in this way, during the last fortnight, about forty copies have been given. Two copies are gone to Cabul; and two to Ajmere, where asked for, and received with great thankfulness.

There are six candidates for baptism. The scholars amount now to thirty-five, all avowedly receiving Christian education.

Beside these our endeavours here, the writer corresponds with five better friends, who are, each in its place, doing what they can, by schools and the distribution of the

Scriptures, to further the cause of the Gospel in this land. One of these has begun to read the Scriptures in public to the natives. He wishes to be considered as a Missionary; but could not get so much wages as he, properly a missionary, he was advised and compelled to accept in his present situation.

(To be continued.)

BAPTIST MISSION IN INDIA

The twenty-sixth number of the Periodical Account of this Mission has been published, and contains such a variety of interesting information, that we find it difficult to make such a selection from it as is at all consistent with our limits.

The Missionaries observe that the number baptized by them is 1834, more or less than in 1811, yet that nevertheless the Gospel had been more widely extended in that than in any former year. The schools, which they have instituted on the Lancasterian plan, they represent as likely to be eminently successful, not only in conveying to the natives a knowledge of letters, but in giving them a thorough acquaintance with the Holy Scriptures, and this even by means of technical education. The meaning of the Missionaries on this subject appears to be in very satisfactory (see p. 174, &c.) and we are disposed to think with them, that by the almost insuperable obstacles of such a plan of instruction, many Hindoos, or any other species of idolatry, be swept at its very foundation, and "made as full of itself, which was passed as a tree the roots of which are destroyed beneath the surface of the ground." In this plan they have turned much of their attention, and eight schools were added to their former number in the first six months of 1813. The whole number is now sixteen.

They had explained several copies of different Oriental types that had been destroyed by the Gaur violence. Another Persian, Shik, Buxton, Malabar, Telugu, Oriya, Tamil, Gujarati, Bengalee, and all of Nagia. They had also a new and beautiful sort of Christian type, and made great progress in a Christian school, in 1813. In addition to the distribution of the Scriptures, they had also circulated tracts in English, and in all various languages of the country, which are stated to have had the effect of turning the attention of people to the great things of God. In March, 1813, Mr. Abdoel was joined by Mr. [Name] and Mr. [Name] and they were all three engaged in the same work.

Brother Norman Kerr, his colleague, & All other Europeans have left that country, on account of the horrible oppressions of the government; but Felix says, their prospects were never brighter. We are going to send a printing-press thither, to print the Scriptures. We have finished a large edition of the Tamil Testament, and have begun the Chinese, and Mr. Martyn's version of the Hindoo'shannee, in the Persian character. These are printed for the Bible Society. We are now printing the Scriptures in Sungskit, Bengalee (third edition of the New Testament), Hindoo'shannee, Mahratta, Orissa, Panjabee, Kashmir, Assam, Pushtoo, Billochee, Telinga, Burman and Chinese, and we only wait till the workmen can cast the types, to begin printing in Kumata, Gjeerattee, and Maldivian. Brother Chamberlain has taken his copy of the Brij Bhasha with him, and we are daily expecting a pundit to assist us in the Napalee.

"I was never so closely employed as at present. I have just finished for the press my Telinga grammar; the last sheet of the Panjabee is in the press; and I am getting forwards with the Kumata: indeed it is nearly ready for the press. I am also preparing materials for grammars of the Kashmir, Pushtoo, and Billochee languages; and have begun digesting those for the Orissa. The care of publishing and correcting Felix's Burman grammar lies on me, besides learning all these languages, correcting the translations in them, writing a Bengalee dictionary, and all my pastoral and collegiate duties."

And yet these are the men whom we have heard Members of Parliament, and Bengal Officers, and retired Writers, assailing with every species of obloquy, as low and ignorant enthusiasts!!

The following is from Dr. Marshman:—

"The things which we see relative to the spread of the Gospel, are such, that we behold them with a kind of sacred awe. They are so completely above the counsels of man, that we can account for them only on the ground that the Lord is about to call his own elect from various parts of India; we seem as mere instruments, employed to put in motion that to the end of which we are quite unable to penetrate; but which, as it unfolds, we are constrained to view with wonder and gratitude. Khrishnoo's journey proves this. For these six months the mind of this faithful and indefatigable servant of Christ had been filled with a strong desire to make a tour through the eastern part of Bengal. We appointed him supplies for Calcutta, and sent with him the native brother he desired, Gora-chund. He proceeded

to Silhet, the most easterly part of Bengal, and about one hundred leagues distant from the province of Yunnan, in China. Here, in about M. Lat. 24. 40. and a race of people without caste, of a good character for probity, and supposed by European gentlemen there, to be accessible. This sensible and kind man is pleased with the gentle simplicity of Khrishnoo, and encourages him. Another European, who has resided there forty years, is greatly his friend. Two letters received from these gentlemen five days ago, and a Bengalee son, from Khrishnoo, inform us that he has baptized seven persons there already. The former has built him a house at Bandoo, some miles nearer Chota than Silhet; and a school-house, and Khrishnoo is inclined to settle there with his family."

"This opening we cannot but regard as a gracious leading in Providence: to Pandoo, where Khrishnoo now lives, is about six days' journey from Serampore, and Brother Carey thinks with me, that with a horse, or horses, we might go from thence to Manipore in about a week, and thence into China in a week more. Whether this be so, we must leave for time to show; but it is singular to reflect, that at Serampore we are little more than three weeks' journey from China. The printing of the Scriptures with movable types, which we have brought nearly to bear, will enable us to print far nearer than the generality of Chinese print, and when the whole apparatus is complete, at an expense far less than any other printing. Surely this is done with some gracious design, particularly when we consider the extreme jealousy with which the Chinese watch over the printing of the Scriptures in their own territories."

In August 1813, Dr. Carey thus writes to Mr. R. Hall:—

"The field of missionary exertions in this country, and those that surround it, is every day increasing and extending itself, and respects all branches of the work; the principal of which I think to be the translation of the Scriptures, the preaching or otherwise communicating the word, and the Christian education of the young generation as far as it is practicable."

"In the first of these, Divine Providence has done more than the most sanguine person could have expected, and, certainly, much more than I expected when we engaged in it. We are now engaged in the translation of the Word into twenty languages, and I think fifteen of them are in the press; besides which, many circumstances have concurred to spread the Word of God. We have printed a large edition of the New Testament in the Tamil and

guage for the Calcutta Auxiliary Bible Society, and are printing an edition of the Chinese for them, which will be finished by the end of the year. We have also engaged to print a very large edition of the Holy Bible for the Roman character, with an extra edition of the New Testament, for the use of the inhabitants of Amboyna; which is to be accompanied at press by an edition of the Armenian Bible. These are for the Auxiliary Bible Society; as is a new version of the Hindoostanee New Testament translated by Mr. Martyn, also in the press. Only last week we had a letter from the Lieutenant-Governor of Java, informing us that the Literary Society of Batavia had resolved to print an edition of the Malay Scriptures in the Arabic character, at Serampore; so that we have now in the press, or on the point of being put to press, twenty editions of the Scriptures in the different languages of the East; and it is possible ere more of our own translations will be in the press by the end of the year. To assist in these works, we have persons from all these peoples, nations, and languages, at Serampore or Calcutta.

"For publishing the Word, God has enabled us to set up near twenty stations, and to these many more might be added if we had men fit for them. I this week received a letter from the President of Amboyna, pressing me to consult with our Brethren, and to send, as soon as possible, an able Missionary thither, where he says there are 20,000 professing Christians (Malays) without any adequate means of instruction. There are schools, places of worship, and every thing that can be desired; and he promises protection as long as he is chief there. One European, and six or eight born in this country, ought to be sent immediately. In short, there are loud calls on every hand. Pray ye to the Lord of the harvest to send forth more labourers.

"There are about a thousand scholars in all the schools belonging to the Mission. Heathen school-masters teach the children to read the Scriptures, without making any objection. May we not hope that in time this system of education will sap the bulwarks of heathenism and gradually introduce a change which will be highly important in its consequences to the people in the East. God alone can give the blessing; but we have many encouragements to look to him, and to expect from him every thing which his word holds out to our faith."

LONDON FEVER INSTITUTION.

In our volume for 1808, p. 131, is contained a brief account of the London

Fever Institution, established in 1802. A brief view of the nature of this institution, and of its beneficial operation, has recently been published, in two small pamphlets; one entitled "A short Account of the Institution for the Cure and Prevention of Contagious Fever in the Metropolis;" and the other, "Reports of the Institution for the Cure and Prevention of Contagious Fever in the Metropolis, from its Establishment in 1802 to the present Time." We have read both these pamphlets with great interest.—It is Cowper, who, speaking of the benefits which the world derives from the noiseless hours of the true Christian, observes,

"Perhaps she owes
Her sunshine and her rain, her blooming
spring

And plenteous harvest, to the pray'r he makes.
When, Isaac like, the solitary saint
Walks forth to meditate at even tide,
And think on her who thinks not for herself."

We could not help recurring in our minds to this passage, as we contemplated the debt of gratitude which London owes to the ceaseless energies, the ever-wakeful charity, of this Institution, (scarcely known among us, except to the immediate objects of its mercy), as the instrument of repelling contagion from our houses, and preserving us and ours in health and life. And yet surely it is not creditable to the humanity and Christian sympathy of this metropolis, nor even, to take lower ground, to its prudence on a mere cold calculation of profit and loss, that such an institution should languish for want of adequate support. How many a widowed wife, and orphan child, and mourning parent, might have been spared the anguish which now wrings their hearts, had they by a timely contribution arrested the progress of contagion in those abodes of penury where it first manifested itself; and while they thus repelled contagion from their own doors, had the double gratification of contributing to visit with health the infected dwelling. The immediate benefit derived from the simple methods adopted by this Society, for stopping the progress of contagion, resembles more the miraculous arrest of pestilence of which we read in Sacred Writ, than the ordinary operations of cause and effect. We do not bring this Institution before our readers as one that is, strictly speaking, a religious Institution; but just we will say, that it challenges for its support the best feelings of the religious mind; and claims, from those who would resemble the Good Samaritan, something more than the tribute of approbation.

The more immediate object of the Insti-
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tion is to preserve the Metropolis from the ravages of those malignant and fatal diseases, the typhus fever and scarlet fever. To do this effectually, a convenient house of recovery is wanted. Funds are required for this purpose, as well as for the ordinary calls of the society; and contributions,

whether in the way of donations or otherwise, will be received by R. Phillips, Esq. Treasurer, 36, Edgemoor, Red Lion-square; and by the following bankers: Foster and Co.; Smith and Hall; Hoares, Fleet-street; Goslings and Sharp; Morland, Ransom, and Co.; and Herries and Co.

VIEW OF PUBLIC AFFAIRS.

In this department of our work, the present month has furnished but few subjects of remark; and these chiefly respect America. The President's Message to Congress breathes, as might be expected, a very hostile character towards this country, and is conceived throughout in a tone of triumph, far beyond the occasion. It is true; but for which our soldiers on the Canadian frontier have afforded too specious a pretext.—General Prevost, at the head of 15,000 men, had advanced from Canada to Lake Champlain, supported by a fleet on that lake. The fleet having been encountered and destroyed by the American naval force; the General, who had already commenced the attack of Plattsburgh, a strong place garrisoned by 1500 men, deemed it necessary to raise the siege, and retire within the British frontier. This movement he effected with little loss of men, except from desertions, which are said to have been numerous. Much baggage and warlike stores are said to have been sacrificed.—General Drummond has also been forced to raise the siege of Fort Erie, with considerable loss. Our naval force, however, is said as length to have become so superior on Lake Ontario, that an attack on Sacket's Harbour, the grand naval depot of America on that lake, was about to be made. We trust it will prove more successful than that on Plattsburgh.

Soon after the occurrence of these events, a vessel arrived in America, bringing a report from the Commissioners at Ghent of the progress of their mission. The whole train of the negotiation was immediately made public; and this disclosure, combined with the recent advantages gained by the American arms, appears to have produced a very powerful effect in rendering the prosecution of the war popular in America. It is evident from the correspondence, that on learning the downfall of Bonaparte, America was disposed to waive all her former pretensions in the subject of independence, blockade, commercial trade, and neutralization. With that view, it was obviously her policy to have been satisfied

We had saved Canada, and had completely frustrated the designs of America on our maritime rights; and all we had to acquire of her, was peace for ourselves, and for our Indian allies. But we required, in addition to this, that America should consent to erect no forts and build no ships of war on the lakes, while the privilege of doing both should be reserved to ourselves; and that a part of the province of Maine should be ceded to us, in order to supply a communication by land between New Brunswick and Canada. There was no reason to hope that America, under existing circumstances, could be induced to accede to such terms; and it therefore seems to have been impossible to propose them; as it might have been anticipated that the very proposition would prove a tower of strength to the American Government.—The negotiations, however, still continued; and there is reason to trust, to hope are likely to be brought to a favourable termination.

The Continental journals are filled with speculations respecting the course which affairs are likely to take in the Congress of Vienna; but it would be a mere waste of time and paper to notice them. We cannot help fearing, however, that the kingdom of Saxony, the cradle of the Reformation, that country so sacred in the eyes of the Protestant world, is about to become a province of Prussia; and that some other minor states are to be forcibly dispossessed of their independence, and annexed to neighbouring kingdoms. Such proceedings would deeply tarnish the glory with which the events of the last year have covered the allied powers of Europe.

PARLIAMENT assembled on the 8th inst. The speech of the Prince Regent relating chiefly to the progress of the war with America, and it intimated that considerable supplies would be wanted soon to pay off our growing debt by the discharge of the public debt. The discussion of the state of the

ability to the alleged misapplication of several means; to the apprehended spoliation of the minor Continental Powers; and

to the general conduct of the war, which it was the duty of the British Government to maintain. But the disastrous result led to the

OBITUARY.

To the Editor of the Christian Observer.

You will oblige many of your readers in this part of the kingdom, by inserting in your valuable work the following "Memoir of the late Rev. JOHN WALTHAM, M. A. Rector of Ixton, and one of his Majesty's Justices of the Peace for the County of Stafford." Yours respectfully,

E. B.

Stafford and Warwickshire,

Nov. 18, 1814.

There are few things less becoming the simplicity and humility of the Gospel, than for our sinful mortals to make the obituary of another the vehicle of elaborate and inflated eulogy. We are, nevertheless, commanded to "remember those who have spoken unto us the word of God;" those whom he has vouchsafed eminently to qualify and to bless in his service; to "follow their faith, considering the end of their conversation."

In this view, the examples of great and good men become their best relics, which their contemporaries and successors should endeavour to preserve—not as objects of idolatry or empty boast, but of pious and diligent imitation: first, by glorifying God in them; and then, by following them as they followed Christ Jesus.

When Mr. W. was appointed to Darlaston, the state of the great bulk of its population approximated almost to barbarism! It is true there were some of whom "better things should be said, and things that accompany salvation;" but it is a melancholy fact (to be recorded of any parish within the British Empire) that, with respect to the generality of his parishioners, he had to contend with gross ignorance, and

with vice in its most offensive forms; with sabbath-breaking; drunkenness; brutal sports, such as boxing, cock-fighting, and bull-baiting; and with what was, if possible, still more arduous, with the formidable determination of many, whom long practice seemed to have made incorrigible, not to be obstructed in their sinful courses!

In a situation presenting such difficulties to a faithful minister, qualifications of no ordinary kind seemed to be indispensable. Mr. Waltham was accordingly favoured, in an eminent degree, with the most essential qualities of a Christian minister. He was a man of competent learning, and of genuine piety. His judgment was solid; and his mind firm and decided. He was laborious, diligent, zealous, and affectionate, and his person and manner were commanding and impressive. He united the office of a magistrate to that of a minister;—this brought upon him a considerable addition of care and responsibility, and exposed him to some objections and difficulties, in the discharge of his more sacred and appropriate duties. But, whatever may be thought of the expediency of this union of offices in general, it appears doubtful whether, in Mr. Waltham's case, the visible and important change produced at Darlaston, during his incumbency, would have been effected without it. His authority as a magistrate, in restraining vice and promoting civil and moral order, would often be intelligible and efficient, where the weightier instructions and sanctions of religion would not have access, and if they had, would, in a majority of cases, have been neither understood nor regarded. And though external reform be not the only nor the highest end

of the Christian ministry, it is undoubtedly an important point gained, and one which must materially contribute to the general usefulness of the faithful minister.

Whether the success of this excellent man was in proportion to his more abundant exertions and fervent desire for the temporal and eternal welfare of his parishioners, may perhaps be questioned; but the remarkable change produced in them was universally admitted, and became even proverbial throughout the neighbourhood. It remains, therefore, the solemn duty of his parishioners, "to take heed to themselves, that the things wrought" by their late pastor, be not finally "lost;" but that, in their complete salvation, he "may receive a full reward."

In addition to the laborious and faithful discharge of his pastoral and magisterial duties, Mr. Waltham was enabled to accomplish two objects of great importance, both to the spiritual welfare of his parish, and the comfort of his successors.

The parish-church was rebuilt, on an enlarged and commodious scale; and the parsonage, which before his time was deemed scarcely habitable by a clergyman, he enlarged; and, by the addition of suitable offices, made it a convenient and respectable habitation.

To the former of these objects he contributed liberally in money, but still more essentially by his able and unwearied superintendence of the progress of the work. The enlargement and improvement of the parsonage were undertaken and completed at his sole expense. And though it was not permitted to him long to enjoy these fruits of his pious labours here, he has now nothing to regret: he is removed to a purer temple, is the resident of a better house, and shall henceforth be employed in higher service and nobler worship.

But though much has been effected at Darlaston by the blessing of God upon his labours; though a considerable portion has been already

discovered from the waste, and much fallow ground been already cleared, broken up and planted; by his vigorous and successful exertions; yet we may confidently hope that, by the continued blessing of God on his successors, this favoured spot will be carried to still higher degrees of moral and religious cultivation. The field of labour is indeed vast, and it may well be asked, "who is sufficient for these things?" It should, however, be remembered, that the resources of the Christian minister are infinite; his sufficiency is of God. "May the God of the spirits of all flesh set a man over this congregation," a "pastor after his own heart, who shall feed them with knowledge and understanding!"

But, if the path of our revered friend, both as a Christian and a minister, was as the shining light; the end of his path was as the perfect day. To few has equal grace been shewn, in their last hours—an equal measure of that faith which substantiates things not seen, and of "joy and peace in believing." And this is the more to be noted as magnifying the grace of God, because our friend was not aware, till within a very short time of his dissolution, that his sickness was unto death. For more than twelve months his disease had been secretly acting upon his constitution, and had made a fatal progress, neither perceived by himself nor apprehended by his nearest friends.

About a fortnight before his death, he was advised to visit Cheltenham; but his physician there soon apprised him, that Cheltenham could be of no avail, and advised his immediate return to Darlaston. This counsel he received, as the notice to set his house in order. He with great difficulty reached Darlaston on the Wednesday in the same week, and on the Monday following was called to his rest.

But who can describe his blessedness in the interim? Though but a comparatively short time before he appeared in the fulcra of his

strength and maturity of his usefulness in possession of every thing that could make life desirable; and with a more than ordinary prospect of length of days; he yielded to the call, not as one who was compelled to obey, but as one who was "ready," and had "a desire to depart." The truths he had so long and so faithfully preached to others, now administered to him their full support. He seemed wholly occupied and absorbed by two considerations, THE WELFARE OF HIS FLOCK, and THE JOB THAT WAS SET BEFORE HIM. Like his blessed Master, the "Good Shepherd," he cared for the sheep; and those of them who had access to him, in his last hours, will not soon forget "how he exhorted, and comforted, and charged every one of them, as a father doth his children; that they would walk worthy of God, who had called them to his kingdom and glory;" with what ardour of holy affection, he gave them his dying benediction:—"May the Lord bless you; cleave to him with purpose of heart; hold on unto the end, that you may meet your unworthy minister, and that he may have to present you at last in the presence of God: 'I shall be looking for you, one by one, to follow me to glory.'" So affectionately desirous was this excellent man of the people of his charge, that their future welfare was amongst the last and dearest cares of his valuable life! Mr. Waltham felt and expressed the fullest reliance on the wisdom and piety of his revered patrons, in their choice of a successor; but so near was this subject to his heart, that he made it his dying request that his solicitude on this point might be respectfully communicated to them. May every Christian pastor drink deeply into the same spirit!

To all who visited him during the last days of his life, he had something strikingly appropriate to say; and when at intervals the power of utterance was suspended, he pointed upwards, to indicate where he was going. On one occasion, reviving a little, he was heard to say, "A

poor vile sinner saved!" and immediately repeated the two first verses of the hymn, "Jesus, I love thy charming name," &c. Mrs. Waltham requested him not to exert himself so much, when he replied, "I must speak the honours of my God with my last labouring breath." He then addressed his dear and afflicted partner: "Let your soul's salvation be your only care. In regard to earthly things, you will be left in a comfortable and respectable situation: but what are all these things! Do not set your affections upon them—consider them as the dust to be trampled under your feet!" After a suitable address to all present, he exclaimed, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who hath given me the victory, through Jesus Christ our Lord!" On the evening of the same day, one of his hearers came to see him, and being much affected, Mr. Waltham said, "Don't weep! I am happy! Tell my friends how happy I am! Tell them, I am going before; may they soon follow! I hope to present them before the throne of God, and to say, Behold I and the children thou hast given me!"

The following morning, another of his parishioners called upon him, when, taking him by the hand, Mr. Waltham said, "I shall soon be with Jesus! The Lord bless you! cleave to him with full purpose of heart." This friend observed to him, "What a blessing it is, sir, that the Lord is so good to you, as to fill you with such a glorious prospect!"—when our brother replied, "Not a cloud! The Lord is my light and my salvation; whom then shall I fear! The Lord is the strength of my life; of whom then shall I be afraid!" In the course of the same day, Mrs. Waltham, observing in her revered husband the struggle of departing life, was much affected, and said, "This is very hard!" when he answered, "It is not *crucifixion*!"

On Sunday morning (the day before his death), he inquired, "Is not

this the Lord's Day?" and addressing himself to Mrs. Waltham, added, "I hope my love would have no objection to my spending this day in heaven!" Objecting from her some wine and water, he said, "It only keeps me here! I long to drink at the Fountain Head." A friend observed, "the Lord's time is the best." "Yes," said he, "so it is; but I long to be gone: I long to see him as he is. When I awake up after thy likeness, I shall be satisfied: Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, thou God of truth!"

In the evening of the same day (Sunday), he said to his medical attendant, "I thought my spirit would have taken its flight before this time; but it clings so hard to this poor body!" And soon after, "I am upon a Rock—Thou wilt keep him in perfect peace, who stayeth himself on Thee!" On Monday morning, about an hour before his death, he said, "Glorious vision!" and, opening his eyes, and observing the sun's rays entering the room, he added, "Farewell, sun! I want not thee! I shall behold the Sun of Righteousness! Bright prospect!" And having said this, he fell asleep.

His funeral sermon (from Heb. xiii. 7) was preached by a friend and neighbour, who can never forget the spectacle which the church at Darlaston that day presented—it was indeed "the house of mourning!" and the preacher's impression, on ascending the pulpit,

reminded what he has sometimes felt on visiting a numerous and afflicted family for the first time after the removal of an affectionate and revered father. It would offend to the mind of the writer of this memoir a melancholy satisfaction to linger a while on this affecting subject; but he dares not trust himself farther. Nearly of the same age with his lamented friend, placed in a station of great responsibility, and not without indications of declining strength; he is reminded that the period of his labour, and of life itself, cannot be long. What he most desires is, that it may not be spent in vain. He will therefore, with encouragement and awe, "Go forth to his work and to his labour until the evening;" humbly praying, that the God of his friend "may be his God for ever and ever, and his Guide even unto death!"

MAJOR-GENERAL BURN.

At Gillingham, near Chatham, on the 18th of September, in the seventy-third year of his age after an illness of only a few days, died Major-General Burn, of the Royal Marines; well known to the Christian world as the author of several valuable publications, and as an eminently pious character in a profession not peculiarly friendly to the growth of the Christian graces. His family have announced their intention of publishing memoirs of his life.

ANSWERS TO CORRESPONDENTS.

A CONSTANT READER; A PROFESSOR CHRISTIAN PATRIOT; PASTOR; J. N. G.; & PHILANTHROPEAN; M.; and ORION, have been received, and are under consideration.

INDICULETTES must have been long before this time, how very widely he has spread in his speculations on Prophecy.

A FRIEND TO THE OLD SOCIETY AND ITS SAFEGUARDS; CAUTUS; and W. CONINGHAM, will be inserted.

The Pamphlet transmitted by a FRESTONIAN will be attended to.

The suggestion respecting the Paper of D. W. will be duly weighed.

We are sorry to find that several literary notices have been omitted through inadvertence.

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[No. 12. Vol. XIII.]

RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(Continued from p. 689.)

IN the Report for 1789, it appears that Mr. Fabricius, on account of his age and infirmities, had resigned the government of the Madras Mission to Mr. Gerickè, who removed thither from Negapatnam for that purpose.—At Negapatnam, in the preceding year, Mr. Gerickè had baptized thirty-eight children, and thirteen adults, chiefly Hindoos. At Trichinapoly, Mr. Pohle had baptized seventy-one, including three adult Heathens, and one Jew. Mr. Jænicke had joined Mr. Swartz at Tanjore, and was making great progress both in English and Malabar. His talents, temper, and conduct are highly spoken of. The congregation at Patamcottah, was under the care of Sattianaden, an able and pious catechist. At Tranquebar, ten Papists, and thirty-seven adult Heathens, had been converted. The number of communicants, was 1154. The Mission had experienced great loss by the death of the country priest Philip, whose memory would long be cherished. One of the Missionaries had visited different parts of Ceylon, and administered the sacraments there.

In the Report for 1790, Mr. Gerickè is stated to have baptized at Negapatnam, nineteen adults, and among them two women from Siam. Another woman received to baptism, surprised all who heard her by her comprehensive knowledge of Christianity. She continued an exemplary Christian.—The Danish Missionaries at Tranquebar, announce an increase of one-hundred-and-seventy-eight to the Mission. The Mission had suffered a great loss by

the death of the Missionary Klein, for forty-four years a faithful labourer in that vineyard. He had been active to the last, and expired in his chair without being brought to a sick bed. He died composed and comforted in his soul, and expressing his faith in Christ, and desire to be soon with him, so that they were all greatly edified.

In the Report for 1791, Mr. Pohle mentions the caution with which he always admitted adults to Christian baptism. Experience had taught him, "that if a man is not truly concerned in his inmost soul, but is visibly indifferent about his being a sinner, and about the Saviour from sin whom God out of his infinite mercy hath given to the world, he is not fit for the kingdom of God. To a knowledge of the language of Canaan must be added the power of godliness, or the man is not (whatever his Christian professions may be) to be depended upon."

Mr. Swartz gives an account of the ordination, according to the Lutheran ritual, of Sattianaden, one of their native catechists, who had given abundant proof of ability and faithfulness. On this occasion, he delivered a sermon in Tamul, of which Mr. Swartz transmitted an English version to the Society, and which the Society afterwards published, "not as a curiosity, but as an evidence that the work of God is advancing in India, and the light of the Gospel spreading through these regions of darkness and idolatry." The sermon is preceded by some very sensible and pious observations of a member of the Society, who rejoices that even "a single soul

like Sattianaden should have been rescued from heathen darkness, and brought to the knowledge of Jesus Christ; a knowledge not such as too many of the Romish converts attained, but a knowledge unto salvation; a knowledge which does honour to his instructors, and which the most enlightened members of our own church would glory to have instilled." "A simple and tender strain of eloquence pervades the whole." "The order, perspicuity, and knowledge of the subject which appear throughout, would do credit to those who have been long trained in the habits of composing; and if the natives of India possess by nature, or can arrive by instruction at perfection to such a degree, let it not be said any longer, that they are deficient in any qualifications that fit men for the office of pastors and teachers in the church of Christ."

The text of this sermon is Ezek. xxxiii. 11. In treating it, he proposes to consider:

I. To whom the offers of Divine mercy are made.

II. The way and means of obtaining the blessings offered in this Divine promise.

III. What those inestimable blessings are.

A few extracts will give our readers some idea of this discourse.

"I. The persons to whom this gracious promise is made, are all mankind, who though endowed with rational souls and well-framed bodies, blessed with great divine gifts of the mind, and with the comforts and conveniences of this life, though daily protected from all dangers, and receiving innumerable blessings from the paternal hands of their Maker; have disobeyed his laws, dishonoured his name, resisted the dictates of the blessed Spirit, and pursued the sinful desires of their depraved heart. Melancholy and very humiliating as this assertion is, conscience, and the unerring word of God, concur in declaring it to be true. Let us hear what the sacred Scripture says on this head," &c.

"II. The way by which men are to obtain the blessings of this promise is expressed in the text,—by turning from their evil ways: 'Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?' Such a turning of a convinced sinner from his evil ways, implies in it a distressing sense of his departure from the way of God's commandments, and of his ungrateful behaviour towards God, and an abhorrence and renunciation of all his sinful courses; for as long as a sinner is not affected with a sense of his sinfulness and lost condition, but thinks well of himself, while he continues in his sinful course, he will never be prevailed upon to renounce and forsake it. This was the condition of most of the Jews; though God then chastised them for their sins, they remained insensible of their great ingratitude towards him their Divine Benefactor; their proud hearts were not humbled by it, for they were industrious to justify themselves, though thereby they reflected on God, and therefore they continued to pursue the dictates of their depraved heart. And this, alas! is the deplorable condition of many who call themselves Christians, who miserably deceive themselves, by hoping to become happy because they conform to some external rules of Christianity, while their hearts are still estranged from God; and though the word of God, and their own conscience tells them that they live in this and in that sin, and that consequently they cannot be pleasing to God, yet they either believe it not, or turn a deaf ear to those salutary warnings, or make a hundred shifts or excuses for it, without examining the state of their souls, or considering to what miseries they are exposed, as long as they go on in their unconverted state, and therefore they remain in their sinful attachment to the world, and in other sinful courses. But O that such would consider how dreadful their condition is, as long as they are insensible of their sinfulness and misery: that as long as

they continue in sin, they are slaves to Satan and to their lusts, under the high displeasure of God, and liable to such miseries which no human tongue is able fully to declare. Whosoever loves sin destroyeth his own soul. Let us therefore be persuaded no longer to continue in the practice of sin, but let us entreat him to convince us by his blessed Spirit of our miserable condition by nature, and to make us truly sensible thereof. Let us consider how disobedient and how ungrateful we have been towards him, and let this consideration fill our hearts with sorrow, and excite us to humble ourselves before him.

"God comes now to the door of our hearts, and invites us to accept of his grace and mercy. 'O sinners, turn, turn from your evil ways! Why will you die? Why will you throw away your immortal souls, and plunge yourselves into eternal death and misery? As I live, I have no pleasure in your death. Hate and renounce therefore your sins, and turn unto me by repentance, and faith in your Redeemer, and I will bestow upon you the riches of my grace, and the blessings of pardon, righteousness, and eternal life.'

"This was likewise the chief intention of our Saviour's preaching when he entered on his ministry, namely, to prevail on sinners to repent and to turn to God: 'Repent, for the kingdom of God is at hand:' yea, God is now making his own way to reconciliation and peace, through the sufferings and death of his Son: he has sent him to atone for your sins, that thereby he might lay a firm foundation for your being united to him again; that you may share in these blessings. Therefore, repent; consider how you have departed from God, and how ungrateful you have been to him; and let your hearts be melted thereby into repentance and sorrow for your past sins, and be excited to hate and forsake every sin,

and to love and serve God. Let us, therefore, be prevailed upon by these gracious calls, no longer to continue in our enmity against God, who has such kind designs towards us; but let us turn unto him with a sense of our poverty and sinfulness: let us acknowledge and bewail before him our sins, and resolve, in dependence on his strength, to hate and to renounce them, and to dedicate ourselves to the service of God.

"The turning of a convinced sinner from his sinful ways includes in it likewise a trust and dependence on Christ for pardon and salvation; all our sorrow for sin, and resolutions to amend our lives, will not take away our sins: it is Jesus who has atoned for them, and has made peace between God and men: to him, therefore, we must fly for refuge, and believe in him as our Saviour, and the Source of all our happiness. Through his mediation we ought to draw near unto God, and entreat him to grant us pardon of sin, and an interest in his grace and favour. This is the only true way of attaining to these inestimable blessings; for the oracles of God assure us that he is the only Mediator between God and men, and that whosoever believeth in him shall have life everlasting."

"The atonement of Jesus is the only foundation for pardon and acceptance: he is the way by which we are to draw near unto God: 'Whosoever cometh through him shall be saved, and shall go in and out and find pasture,' John x. 9. We have no reason to doubt of it, for God himself hath set him forth to be a propitiation for the sins of the whole world, and inviteth sinners to believe in him as their Saviour, that so they may share in the blessings of redemption. God calleth us to look on him and be saved. 'O sinners, ye have undone yourselves, and are plunged into a state of the most deplorable misery, out of which you are not able to deliver yourselves; but Jesus your

Saviour is able and ready to save you. Be your sins ever so many, ever so great, yet you shall certainly be saved if you do not neglect the offers of grace which are made to you. Delay, therefore, no longer to turn from your evil ways: let not your doubts and your fears keep you at a distance, but come like the returning prodigal with true repentance and faith in your Divine Saviour; and I will pardon all your sins, adorn you with his righteousness, renew and strengthen you by my Spirit, and receive you into the number of my children.' O how kind, how gracious is this invitation! If we love ourselves and desire to become happy, let us accept of him as our Saviour, and entreat God in his name to grant us forgiveness of our sins, and to bestow on us the riches of his grace. This is the way in which we are to turn unto God, and become partakers of his grace and mercy; and if we have by the grace of God entered on this blessed way, let us take care that we do not then think we have already attained to a state of perfection. There are some who think that they need not be under any farther concern for their eternal welfare, because they have once found their minds awakened, and have shewed some sorrow for their sins; but this is a fatal thought which will ruin our souls: let us therefore take care to maintain always a sense of our sinfulness and lost condition; and endeavour to grow in grace and in the knowledge of our Lord Jesus Christ, by our frequent addresses to him, and daily surrender of ourselves into his hands; let us strive by the grace of the blessed Spirit to follow his holy example, and adhere unto him in prosperity and adversity; let us daily hear the word of God, and lay it up in our hearts as the food of our souls; and watch and pray that his saving effects may not be frustrated, but that it may bring forth the fruits of a holy life. This is the way of

obtaining the grace and favour of God; a way, though narrow to our depraved nature, which will lead us to life eternal."

The Tranquebar Missionaries mention the death of the elder Mr. Kolhoff, aged eighty-six, after fifty-three years of faithful and laborious services; and after seeing his son engaged in the English Mission, and his family well provided for by a kind Providence. Their congregation had received an increase of one hundred and eighty-three members, of whom thirty-two were adult Heathens or Papists. The communicants amounted to 1170. In the schools, 197 children had been maintained and instructed.

(To be continued.)

To the Editor of the Christian Observer.

I FEEL grateful for the very able Review which you gave of my Dissertation on the Seals and Trumpets of the Apocalypse, in your Number for March last. Of the merits of my work, you have spoken in terms which very far exceeded my expectation when I gave it to the public; and I cannot but acknowledge myself greatly obliged to you for the handsome and yet delicate manner in which you have expressed your general approbation of it.

To some parts, however, of my canon of interpretation, you conceive there are very formidable objections: and, in particular, you apprehend that my exposition of the seals may open a door "to a latitude of interpretation to which no limits can be assigned."—In your 177th page, you invite me to discuss this subject anew, and to convince you by arguments *a priori*, that my canon of interpretation does not lead to the dangerous consequences which you apprehend.

In taking up my pen to address you on this subject, I feel that I could willingly leave the fate of my theory of the Seals to be decided by time and the gradual increase of

prophetic light and knowledge. But as it is by the "runnings to and fro of many," in conjunction with the progress of events, that this light and knowledge are destined to be increased; it seems to be my duty to lend my humble aid to the attainment of that desirable end, by not declining the discussion which you invite.

I remark, in the first place, that no objection is made to the internal probability of my interpretation of the first six seals; on the contrary, you explicitly admit that, "standing by itself, its internal probabilities are very great." You acknowledge further, that if it be established by argument, "it will be by far the most edifying of any interpretation hitherto given," as well as "more strictly in unison with the principle of homogeneity." You likewise are forward to confess, that the application of the seventh chapter of the Apocalypse to the mere temporal peace of the church, in the reign of Constantine, has always been most unsatisfactory to your mind. But to all these powerful reasons in favour of my scheme of interpretation, you oppose the apparently formidable objection of a *rigid criticism*, that by assuming a liberty of introducing the principle of retrogression, or, in plainer words, of carrying back the prophetic vision in an arbitrary manner, I bring disorder and uncertainty into the whole of the apocalyptic chronology†.

In giving to your objection the appellation of a *rigid criticism*, I beg you, sir, to believe that I am in no degree appalled by it, and likewise, that I cordially acquiesce in the propriety and necessity of criticism the most rigid; and scrutiny the most jealous, being applied to every system of apocalyptic interpreta-

tion, always supposing that the critic limits his requisitions by those principles which distinguish moral evidence from mathematical demonstration.—Having made these preliminary observations, I shall proceed to vindicate my exposition of the Seals, or more properly, that of Archdeacon Woodhouse, which I have adopted.

Let us suppose a case on point, that it may have pleased God to give unto his Church, for her instruction and consolation, a vision contained in a book consisting of various sections or chapters, comprising, first, an epitome of her future fortunes unto the end of time; and secondly, a more minute description of the various events and agents affecting her fortunes. I think it must be admitted, that there is nothing previously impossible or even improbable in the case here supposed. Now, sir, if such a book does exist, it must include in it the principle of carrying back the narrative in one or more places; because without doing so, it is impossible first to give an epitome of the things revealed, and then a more complete account of them. If the book be composed in the language of enigma and hieroglyphic, it may be expected that considerable difficulty will occur in fixing the particular places where the narrative turns back, and it will be necessary to watch with a jealous eye the attempts of expositors to ascertain these places, lest they should introduce confusion into the texture of the prophecy. But it may, perhaps, be anticipated, that certain internal marks will be inserted in the book itself, to assist us in deciding when and where we are to retrograde.

Now, sir, according to the united testimony of commentators, the Apocalypse, from the 6th chapter downwards, is such a book as I have supposed. And expositors agree, that as a work, it consists not of one continuous series of predictions, but that the consecutive order is

† Dan. xii. 4.

† In stating the objection, I have, perhaps, used stronger words than the Reviewer; but as it is an objection against myself, I have thought it best to put it in the strongest way.

broken or interrupted; and the narrative turns back oftener than once, for the purpose of giving a more full and perfect description of certain events and objects.

The only difference between my canon of interpretation and that of most other writers, consists in this, that I suppose the whole series of visions to be comprised in the seven rolls or sections of the original book, which was delivered into the hands of our Lord to be opened*: and I consequently introduce the principle of retrocession or repetition into the original rolls or sections; whereas the writers alluded to imagine, that besides the original book of seven seals, there is a supplementary book or codicil, in which, for the sake of greater perspicuity, the narrative turns back almost to the beginning of the original book, for the purpose of a more full description of the most important incidents of the prophecy.

It is unnecessary for me to inform you, sir, that I deny the very existence of the codicil; but it may not be superfluous to draw your attention to the contradictory opinions of those who believe that it exists as a separate portion of the prophecy. Mede maintains, that the whole of the Apocalypse, from the tenth chapter inclusive to the end, belongs to the codicil, thereby making the supposed supplementary prophecy larger than the original one. Bishop Newton, on the other hand, holds that the codicil is all comprised in the first fourteen verses of the eleventh chapter. Mr. Faber steers a middle course between Mede and the Bishop, maintaining that the codicil comprehends the eleventh, twelfth, thirteenth, and fourteenth chapters, being about one fourth of the whole prophecy.

But I would ask, supposing the existence of the codicil to be admitted for the sake of argument, and that there were an entire agreement respecting its contents; still, what

difference is there in principle, between the violation of the consecutive order in the codicil and a like violation of it in the original book with seven seals? Or, if it be admitted in the one, what solid reason can be given *a priori* for denying its possible existence in the other? Surely, in this case, the *onus probandi* rests upon those who maintain that the consecutive order may be violated in the codicil, but is to be held sacred and inviolable in the original book.

I shall now shew, however, that neither Mede nor those interpreters who follow his system of synchronism, have limited the principle of carrying back the narrative to the little book. Mede places the vision of the palm-bearing multitude, chap. vii. 9 (as I do) in the seventh trumpet. He rightly argues, that the palm-bearing saints are the inhabitants of the New Jerusalem*. For this profound writer, though he unquestionably was mistaken in some of his synchronisms, and his exposition of the seals, and likewise in disjoining the whole of the seventh chapter from the sixth seal to which it belongs, had yet too accurate a knowledge of the language of symbols to be guilty of the error of some later writers who suppose that the vision now under consideration belongs to the church in the time of Constantine. Mede, would probably have rejected with indignation such an interpretation (if proposed to him), as calculated to secularize and debase one of the most sublime and spiritual descriptions of the glory of the church which the Sacred Volume affords us for our consolation and encouragement in this valley of tears.

Having then applied this vision of the palm-bearers to the Millennium, Mede, at the beginning of chapter eighth, when the seventh seal is opened, at once turns back to the period of the heathen persecutions in the third century; and he supposes that the prayers of all

* Rev. v. 7.

* *Clavis Apocalyptica Synchron.* VII.

saints offered up by the angel on the altar of incense, denote the cries of the martyrs slain under the fifth seal, to avenge which, under the trumpets, wrath descends on the Roman empire. He places the sounding of the first trumpet in the year 395.

When I wrote my exposition of the last part of the sixth seal, and the opening of the seventh, I had not examined that part of Mede's commentary which treats of the same passages of the Apocalypse, and, in fact, I did not refer to it till I sat down to write the present remarks upon your critique. It has, therefore, proved very agreeable to me to find myself supported by that great writer, in the precise violation of the principle of succession, against which you, sir, most loudly protest. I am also happy to add, the respectable names of Dr. Henry More and Brightman, as concurring in the millennial application of the vision of the palm-bearing multitude, and the consequent retrogression of the seventh seal.

Bishop Newton, by the forced and unnatural application of the vision of the palm-bearers to the age of Constantine, avoids the alternative of carrying back the seventh seal. Yet, in another part of what he deems to be the original book of seven seals (and not the codicil), viz. on the sounding of the seventh trumpet, he is under the necessity of retrograding to the first age of the church: but as you have referred your readers to the Bishop's remarks, and have observed, that they are much in favour of my views, it is unnecessary for me to enlarge on his testimony.

There are some, however, who resist altogether the introduction of the principle of retrogression, in the exposition of the Apocalypse, excepting in what they term the little book. To those who hold this sentiment, I would offer the following dilemma.—The gathering together of the beast and kings of the earth

to the battle of Armageddon, is mentioned twice in the Apocalypse, and not in that part of it which they suppose included in the little book. The two places are, chap. xvi. 17, and xix. 19. These two passages are therefore strictly synchronical. Now the intervening narrative between these two texts (which chiefly relates to the pouring out of the seventh vial) must be either prior in time, or posterior to the gathering together at Armageddon; let the advocates for the uninterrupted continuity of the apocalyptic visions take their choice, and say to which the priority in time belongs. If the effusion of the seventh vial and its principal events are (as I have endeavoured to prove in my Dissertation) prior to the gathering together at Armageddon, then the narrative turns back at chap. xvi. 17, and the continuity of the vision is there broken, and not resumed until chap. xix. 19. If, on the other hand, the objector shall assert that the whole contents of the seventh vial are posterior in time to the gathering together at Armageddon, which opinion it might easily be shown is replete with improbabilities; it follows still, from this view, supposing it true, that the continuity of the vision is broken, and the narrative carried back at chap. xix. 19, to the same place in time, as chap. xvi. 17. Thus, in either case, the hypothesis is destroyed, that the Apocalypse is one continued vision; and it follows, that the principle of retrogression must be admitted in expounding it.

But you still require that some canon may be found capable of defining with sufficient clearness, how far this principle of interpretation may be carried, and where it is to stop. I answer, that the canon which you desire is to be found in the five rules contained in the Preface to my Dissertation, and particularly, the fifth, being the rule adopted from Mr. Frazer. I also shall add, that the principle of retrogression is on no occasion to be

resorted to where necessity does not dictate it. If you demand, Who shall define and determine the existence and limits of this necessity? I reply, The prophet himself, or rather the Holy Spirit, has done so by those internal marks described in the rule of Mr. Frazer. I say further, that all sallies of imagination in the commentator are to be checked by the exercise of a jealous and severe criticism upon your part. In short, the same means are to be used to prevent the abuse of the principle of retrogression as are employed to repress the exercise of an undue license in the interpretation of the symbols. For myself, Mr. Editor, I profess not only to be willing but anxious to undergo the ordeal of such criticism in respect of my system of apocalyptic synchronisms. My object is the progress of truth; and I am willing that any one or more of the chapters of my Dissertation shall, if erroneous, be employed to kindle the fire of the burnt-offering on the altar of Truth.

Having, as I hope, completely justified the introduction of the principle of carrying back the vision, it is necessary for me further to vindicate the use I have made of that principle in my exposition of the seals. This I do as follows:—The palm-bearing multitude are seen by the Apostle at the close of the sixth seal, worshipping in the holy of holies, the inmost recess of the temple, where the throne of God is placed. (See chap. vii. 15.) Now, sir, I maintain from this circumstance only (were there no other argument in support of the conclusion), that it is absolutely certain this vision can only belong to the period of the sabbatism of the Church. We know from the Scriptures that the holy of holies was a symbol of heaven*, and by consequence of that glorious state of the Church, when heaven shall be brought down unto the earth by the descent of the New Jerusalem. To say, therefore, that the vision of the palm-bearers be-

* Heb. vi. 20. viii. 5. ix. 24.

longs to the state of the Church in the time of Constantine is, in other words, to affirm, that the sabbatism of the Church did then begin.

In confirmation of what is here advanced, I request you to turn to the account of the New Jerusalem state in Rev. xxi. It is there, and emphatically, as descriptive of this condition of the Church, ver. 3, "Behold the tabernacle of God is with men, and He shall tabernacle with them;"—and again ver. 4: "God shall wipe away all tears from their eyes."

Now, sir, having read this passage, turn back to ch. vii. ver. 15: "You will there find it written, as descriptive of the felicity of the palm-bearers; "Therefore are they before the throne, and serve Him day and night in his temple, and He shall sit upon the throne, shall tabernacle among them." (The same words as in chap. xxi.) And at the end of ver. 17, the whole description is closed with the words, "God shall wipe all tears from their eyes." Now this exact correspondence of ideas and almost identity of language certainly mark the complete synchronism of the two passages, which, as I have already said, is admitted by Mede, More, Brightman, and, I may add, Vitringa.

But, sir, the Divine Author of the Apocalypse has not left us to ascertain even by the strongest seeming the point I am now illustrating, viz. that the vision of the palm-bearing multitude belongs to the Millennium. He has added an express testimony to that effect, which I shall prove as follows:—In chap. ii. 19, and x. 5, the opening of the holy of holies, which had previously been shut, is exhibited to us as taking place immediately after the sounding of the seventh trumpet, and before the effusion of the vials. The synchronism of these two passages is now admitted by all interpreters as being proved by this circumstance of the opening of the temple, and they thereupon found their argument for maintaining that the seals belong to the seventh trumpet.

though the holy of holies is opened before the effusion of the vials, yet in chap. xv. ver. 8, it is emphatically declared, that "no man was able to enter into the temple (or holy of holies) until the seven plagues of the seven angels were fulfilled."—Now this intimation, when connected with chap. vii. ver. 15, where it was said that the palm-bearing multitude worship in the holy of holies, is to be understood as a declaration by the Holy Spirit himself, that we are not to look for the triumphant condition of the Church, signified by the vision of the palm-bearers, until after the conclusion of the vials, i. e. until the Millennium.

In reviewing my Dissertation, you have allowed some degree of weight to the foregoing argument, by terming it "an ingenious conjecture*." I am not without hope that on considering it again, and what has now been advanced in aid of it, and also the great authorities by whom the point to be proved by it is supported, you will join me in thinking that it is perfectly conclusive in fixing the millennial sense of the vision of the palm-bearing multitude. Considering this point, therefore, as established, I proceed to reason from it accordingly.

The last part of the sixth seal being thus exclusively appropriated to the Millennium, the former part of it, viz. the great earthquake, must necessarily relate to the final revolution which takes place at the fall of Antichrist. On the authority of Vitrings, I shall add, that this was an ancient exposition of the earthquake advanced by Victorinos, Andrew, and Arethas. It is adopted by Vitrings himself, whose work on the Apocalypse I had not seen when I

published my Dissertation; but have since procured, and I wish the limits of this paper would permit me to put you in possession of his reasoning on the subject of the above earthquake. I shall, however, quote a passage, wherein he gives the opinion of Arethas, who, be it observed, is supposed to have lived in the sixth century, and consequently long after the time of Constantine, Vitrings, speaking of the opinion of some, that the earthquake of the sixth seal relates to the overthrow of the Jewish polity by the Romans, which they supposed also to have been predicted by Christ in the 24th. chapter of St. Matthew, affirms, that even if that exposition of the prophecy in Matt. xxiv. be right (which he does not conceive to be certain), still it will by no means follow that the symbols of the sixth seal are not rather applicable to some greater empire to be subverted in the same manner as the Jewish state was; and he then adds; "Arethas, on considering this matter after he had said that some interpreters refer these emblems to the overthrow of the Jewish state, excellently observes, 'Though it be most true that these things were so & yet they shall be more completely fulfilled at the coming of Antichrist, not in the quarter of Judea only, but in the whole world.' This he afterwards confirms by the symbols of the four winds which shall in that time concur to produce this great catastrophe in things*."

The sixth seal is therefore to be considered as wholly referable to the events of the last times: and it must follow that the usual application of the five prior seals to the events which preceded the age of Constantine is entirely erroneous, unless indeed we are to admit a chasm of more than fourteen centuries between the fifth seal and the sixth. But I presume that neither

* Christ. Observ. March 1814, p. 174.

† I have quoted the authority of Mede, in aid of this conclusion. To this I have to add, that Daniel Iawenus, a foreign divine, who wrote some severe strictures on Mede's system of synchronisms, to which Mede published a reply, completely concurred with Mede in the identity of the vision of the palm-bearers with the New Jerusalem.

* Vitrings Anacrisis Apocalypsis, p. 330. Amsterdam, edit. 1719. The symbol of the four winds here alluded to is mentioned in Rev. vii. 1.

you, Mr. Editor, nor any sober interpreter will plead for such an undue violation of the unity of time, and that too in defence of a scheme of interpretation which, when it is narrowly investigated, proves itself to be utterly unworthy of our reception.

In reference to this scheme, let me ask you, sir, and your readers to open the Apocalypse at chap. v. and to mark the deep and solemn importance which is attached to the sealed book. It is first seen in the hand of God the Father. The voice of a mighty angel is next heard proclaiming, Who is worthy to open the book? And no one was found in heaven nor in earth worthy even to look thereon. We behold next an apostle weeping much at the bitter disappointment;—and when at length the Lamb approached, and took the book out of the hand of Him that liveth for ever and ever, all heaven is filled with a rapturous burst of adoration and praise.—Observe again the solemnity with which the seals are opened; and, as if the Holy Spirit had seen it meet to put most honour upon those very seals which have been most unhallowed by the systems of modern interpreters, the opening of each of the *four first seals* (not of the subsequent ones) is solemnly announced to the Apostle, and he is invited to come and behold their contents by one of the four living creatures or cherubim that are nearest to the throne of God.

Having contemplated these mighty preparations, I ask you next to turn to the pages of Bishop Newton, and you will there find, that the first four seals are supposed to relate to certain not very important changes in the condition of the secular Roman Empire during the three first centuries! I shall select a passage from the Bishop's exposition of the third seal, as a fit specimen of the manner in which this Divine prophecy is brought down from its sublime elevation in

the regions of uncreated light, and is as it were constrained to breathe the gross and tainted atmosphere of this earth, and to imbibe the sordid and grovelling spirit of worldly objects. After some remarks respecting the capacity and price of the chænix of corn mentioned in this vision, the Bishop proceeds; "But whatever may be the capacity of the chænix, which is difficult to be determined as it was different in different times and countries, yet such care and such regulations about the necessities of life imply some want and scarcity of them. Scarcity obligeth men to exactness in the price and measure of things. In short, the intent of the prophecy is, that corn should be provided for the people, but it should be distributed in exact measure and proportion. This third period commenceth with Septimius Severus, who was an Emperor from the South, being a native of Africa. He was an enactor of just and equal laws, and was very severe and implacable to offences. He would not suffer even petty larcenies to go unpunished; as neither would Alexander Severus in the same period, who was a most severe judge against thieves, and was so fond of the Christian maxim, 'Whatsoever you would not have done to you, do not you to another,' that he commanded it to be engraven on the palace, and on the public buildings. These two emperors were also no less celebrated for procuring of corn and oil, and other provisions, and for supplying the Romans with them after they had experienced the want of them."

I will not, sir, enter into any refutation of the above exposition. In the present state of prophetic knowledge, it carries within itself its own confutation, as being totally unworthy of the Divine Prophecy which it professes to illustrate. I request you to read again the simple but elevated exposition of Archdeacon Woodhouse, and to compare it with that of the Bishop and Mede. I shall only observe further, that

it was not to reveal matters of an earthly, but a heavenly nature, that the Apocalypse was given to the Church.

But I here foresee an objection. It will be said that I myself expound the trumpets as having reference to the secular fortunes of the Roman Empire, and that, therefore, I cannot consistently object to a similar interpretation of the seals. I have two answers to this:—The first is, that the symbols of the trumpets are entirely different from those of the first four seals, and therefore may fitly be supposed to relate to distinct objects. The second is, that in the trumpets I consider the *great mutations* only of the Empire to be predicted, and not these *minor changes* which Mede and Bishop Newton suppose to be referred to in the seals. And I consider these great mutations to be the subject of prophecy only because of their connection with the fortunes of the Church and the spiritual concerns of mankind. The Roman Empire, in short, is the subject of prophecy as to its greater mutations, because, while it exists (as it still does), it is the last great enemy of the Church; and when it is destroyed, it is to make way for the triumphant reign of the Messiah.

One or two observations more, and I shall conclude.—It has been objected to my scheme of interpretation, that even if the principle of retrocession be admitted (as it confessedly must be) to exist in the Apocalypse, yet it does not follow that this principle can legitimately be carried so far as to assign to any period of prophecy numerically posterior to another, a place anterior to it; i. e. to give to the seventh seal a place in time anterior to the third or fourth, or the fifth or sixth.—I reply, that my scheme does not assign to the seventh seal, *as a whole*, a place in time prior to any of the preceding six. It merely supposes the seventh seal to be a more detailed history with many new facts of the whole period of the preceding

seals commencing not with the third (as is supposed in your Review *) but perhaps strictly with the first, and reaching to the Millennium. Though, therefore, the first part of the seventh seal be prior to the sixth, yet, *as a whole*, it is not prior to but reaches to the same ultimate period as the sixth.

It may be expected that I should not close this paper without acknowledging the errors into which I have fallen in my volume on the Apocalypse, in anticipating the course of events. I shall feel no hesitation in doing so on another occasion, but the great length of this communication forbids my now entering on a subject which would necessarily require my going into some detail. I shall, however, briefly state, that my opinion respecting the actual expiration of the 1260 years (which I conceive to be the most important conclusion in my work) remains unchanged, and that I consequently still think we are in the midst of the last great earthquake which precedes the second Advent. Notwithstanding the late unexpected overthrow of Bonaparte, I yet believe also with many of the ablest writers on prophecy, that the Roman Beast is finally to perish in Palestine. But whether France or Austria, or what other power will then possess the supreme authority or headship of the empire can be declared only by the event.

I shall close with a remark of a very solemn nature. There are many texts of Scripture which seem positively to predict that the appearances of the last times shall be of such a kind as to *lull even the Wise Virgins into a deceitful slumber*. May we, sir, be found watching, with our loins girded and our lights

* *Christ Observer for March 1814, p. 176.*

The first event of the seventh seal is the prayer of the saints, offered by the Angel on the golden altar of incense. These prayers may be presumed to have begun to ascend even from the commencement of the first seal; and if so, the first and seventh seals commence at the same moment.

bumping, that when our Lord shall come, be it at even, or at midnight, or at cock-crowing, or in the morning, we may receive the invitation to enter with Him into the marriage supper!

I am, &c.

WILLIAM CUNINGHAME.

FAMILY SERMONS. No. LXXII,

1 Cor. xv. 54—57. — *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory. O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.*

We frail children of men, who, for a few short and fleeting years, dwell in houses of clay, whose foundations are in the dust; we, who daily see around us our friends and acquaintances sinking under pain and infirmities; who find ourselves, ere old age comes upon us, deserted by those who were the companions of our youth, and left solitary and desolate; who feel within our own bodies the symptoms of gradual decay; who are daily expecting the dissolution of this tabernacle of the flesh, either by its own natural weakness, or by the assault of some of those diseases which ravage the world, or of those innumerable accidents by which the slender thread of life may be cut in a moment;—we, I say, who are thus daily beholding the sad spectacle of human mortality, and expecting our own destruction, let us come and contemplate the glory of another state; some bright beams of which pierce through the gloom that surrounds this dark world, and shew us afar off a land of light and blessedness, in which there is no decay, no corruption, no sorrow, and no death;—a

land to which those of our friends and relations who sleep in Jesus are now translated. Yet; there is a state in which this corruptible puts on incorruption. This body, which is formed out of the dust, and is doomed soon to return to the dust again; which is so liable to aches, and pains, and decay; which is so soon exhausted by fatigue, and needs such a frequent recruit of rest and sleep; which is composed of such frail materials, that a slight accident may materially injure it; which is liable to be affected by taints too subtle to be perceived, and to become so corrupt, even while life adheres to it, that the soul herself loathes the companion of her existence;—this perishing form, which in a short time we must bury in the earth, and hide from the sight of those to whom it was the dearest object of affection, lest they should be shocked by its disgusting appearance;—this corruption shall put on incorruption. It shall put on a form of glory, a form clothed with lustre and brightness, like that of light; a form free from infirmity, and languor, and pain, not requiring to be refreshed by frequent rest, or restored by the arts of medicine; not liable to be injured, or to perish, but fitted by Almighty Power to continue in unabating vigour and perfection throughout eternity.

This mortal, too, shall put on immortality. This mortal body, which now is so subject to death; shall put on immortality. In the glorious state above, there shall be no afflicting separation from friends dearer than life; no sudden call to relinquish employments and duties of the most important nature, to quit all that we here delighted in, and to enter upon an unknown state; no painful spectacle of those we love stretched out as breathless corpses; no suffering under the melancholy feelings of exhausted nature, or the distressing apprehension of dissolution. This mortal shall put on immortality. *Death is swallowed up*

in victory. That destroyer, whose strokes neither the wisdom nor the force of man has been able to evade, shall himself be conquered and annihilated.

There are implanted in the breast of man, for wise purposes, two powerful principles; the love of life, and the desire of happiness. Now, if we always feel the influence of these principles; if, wretched as this life often is, we still fondly cling to it; if we feel ourselves irresistibly impelled to give up our ease, and employ our whole time, and all our talents in the pursuit of happiness; then let us reflect on the noble and important subject which the text presents to our view. Behold Life! Life immortal! Endless happiness! Behold, a life and happiness fully able to satisfy the highest desires of an immortal soul.

On the other hand, do we dread the power of death, and shudder to think that we cannot escape it? Does it at once damp our enjoyment of the blessings which surround us, to reflect, that in a short time we may be laid upon a bed of fatal sickness, and be torn from all the delights of our heart, and from our weeping friends? Then let us look to the subject which the text sets before us. We there see, the Apostle triumphing over death and the grave. Oh death, he exclaims, where is thy sting? Oh grave, where is thy victory? Where, O death, is there any thing in thee, when seen in this view, which a disciple of Christ should dread? Where, O grave, are thy spoils and trophies? Thy prison-doors shall be burst open, the shackles in which thou didst hold thy captives bound, in appearance for ever, shall be taken off. Thy triumphs shall be at an end, "Captivity shall be led captive."

Such is the elevated tone in which the Apostle triumphs over death and the grave. But this language was not peculiar to him as an Apostle. It was spoken by him as a Christian. The sentiments which it con-

veys, the arguments on which it is founded, are those of Christianity in general. It is what Christ has done for the church at large, not what he did for the Apostle alone, which was the cause of his exultation. Let us, then, be impressed with the same sentiments. Instead of dreading death, and shuddering at the view of the grave, let us triumph over them both. We must all be brought, in the common course of nature to a death-bed. Let us realize that scene to ourselves. Let us think when we are about to leave all that is dear to us, how the world will then appear in our view; what folly and vanity will be seen in those delights which we now so ardently pursue. Let us think how seriously those subjects will then affect us, with which we can now carelessly amuse ourselves as mere matters of speculation. Let us think how the eternal world will then strike our minds; how awful the dread tribunal of the judge of quick and dead; how solemn to meet our God, and to give an account to him of our whole life. Let us think how many scenes of sin will then arise up to our alarmed consciences, and how often the soul will shrink back, loth to quit the body, and anxiously looking on every side for succour. Now, would we wish in that hour to have peace; would we wish even to rejoice in holy triumph; to smile at the prospect of death, and to welcome his approach? And who would not? What better prayer can a father offer up for his children, in the most affectionate warmth of his heart, than that they may die the death of the righteous? What wish can we form for ourselves, more truly important than that we may triumph over death? Let us, then, attend to the reasoning of the Apostle. He shows how we may attain this triumph. He enters into the calm consideration of the causes which make death dreadful; and points out how we may gain deliverance from them.

"The sting of death," he says, "is sin." Death has indeed many stings; many things to make it dreadful and afflicting. The pains; and sickness, and agonies which usually attend it; the violent termination it puts to all our prospects, schemes, and employments; the forcible dissolution it causes of the strongest bonds of affection; the heart-rending separation from the objects dearest to us; the pangs of grief with which their breasts are torn; the uncertainty as to what awaits us beyond the grave:—these are all stings of death. But the sting of death, emphatically so called, is sin. It is not merely the quitting of this world, and entering on an unknown state, which is dreadful, but the appearing before God, conscious that we are sinners. Death is the wages of sin. It is the curse pronounced by our Creator upon us, for our disobedience. Death is dreadful, therefore, as a punishment; but it is still more dreadful as it ushers us as criminals, to the tribunal of the Judges; a Judge who cannot be deceived or bribed; a Judge inflexibly just and holy; before whom, our consciences tell us, we must be found guilty. Oh, had we been innocent through life, death would have been considered only as a change into some better state, which would have been effected without fear or pain! But now, to die, is to be summoned to trial.

"The strength of sin is the law."

What is it, it may be asked, which makes sin so formidable, and gives it such power to appal and to condemn us? It is the law. The law is the will and ordinance of the Supreme Ruler of the world. The law, therefore, cannot be resisted, because it is maintained by Almighty Power. It cannot be gainsayed, for it is the result of Infinite Wisdom. It is the eternal rule of right and wrong, rather required by the welfare and happiness of the universe, than imposed arbitrarily by its Governor. Now, the law condemns all sin. It is too pure and holy to spare

it, or to connive at it; and too merciful, too regardful of the general good, to tolerate it. The law, therefore, condemns all sin, under the severest penalties. It has annexed death, as the punishment of it; and death, in the meaning it here bears, is far more dreadful than destruction. It is, the being deprived of all good; banishment from God; the loss of spiritual life and happiness. The death of the body, then, is but the beginning of the awful punishment. Hitherto, justice has slept. The criminal has been spared. Now the executioner overtakes him: his sin finds him out: the law arms sin with power to condemn him, and death with power to punish him. This, then, is what makes death dreadful, its being the punishment of sin; and this is what makes sin so awful, its condemnation by the holy law of God.

How, then, are we to be delivered from the sting of death, from the strength of sin, and from the mighty condemning power of the law?

Here let us remark, the insufficiency of the hope which is too commonly substituted for that which the Gospel sets before us. Men usually trust to their goodness and integrity, at least to some valuable quality they fancy they possess. They shelter themselves under the garb of virtue, and hope, because they have not grossly defrauded their neighbour, or because they have been kind and charitable, therefore they need not fear death. But is this the language of the Apostle? Does it warrant such a hope? Does it inform us that only the most corrupt men have reason to fear the judgment of God? Does it require us that the law has denounced no curse but against the openly profigate? On the contrary, the Scripture hath concluded all under sin. The law hath condemned every transgression, and denounced the judgment of God upon every one that doeth evil. The Gospel does not suppose that only gross and notorious sinners are in danger of

perishing; but it concludes all to be in a ruined state. "All have sinned and come short of the law of God." "Every mouth must be stopped, and the whole world become guilty before God." It, therefore, puts all upon a level. It shews the holy nature of God, and of his law, to be such, that all without exception have in themselves cause to fear, just reason to be treated as transgressors, and no right to demand, or ground in themselves to expect, any thing from the hands of God but indignation and wrath; and to those only who are humbled under the view and acknowledgment of this, does it hold out mercy in another way.

Oh, let none of us, then, flatter himself with the vain and false idea of his being righteous before God. It is the grossest ignorance of the law, of its purity, its nature, its design, its threatenings, to suppose so. The law worketh wrath. The law was not given to grant life by our observance of it. If we seek for life by the observance of it, we renounce the hope of the Gospel: we are fallen from grace, as many of us have been justified by the law. "But what the law could not do, through the weakness of the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Behold here, the just view given to us by an inspired Apostle, to point out the insufficiency of trusting to our own righteousness, and the true foundation, on which the hope of men may be built.

Whence, then, may we gain the victory over death? I answer, We must first remove that consciousness of guilt which is the sting of death, and disarm that law which is the strength of sin, and which gives it power to condemn us. Now thanks be to God, which giveth us the victory, says the Apostle, "through our Lord Jesus Christ."

The Gospel supposes man to be a fallen, guilty, condemned creature. It supposes him irretrievably ruined as to his own power of extricating himself. And on this very ground is founded the necessity of a Saviour's redemption. He came down from heaven to rescue from destruction those that should believe on his name. And for this purpose, his efforts were directed against sin, which is the sting of death; and the law, which is the strength of sin.

Against sin which is the sting of death. He came into the world for sin, and condemned sin in the flesh. In our nature, and for our sakes, he fulfilled the law. In our nature, he offered up a costly sacrifice, to make expiation for our sins. He gave his own most precious life as a ransom for us, and as a sacrifice of a sweet savour before God. It pleased God to accept his offering as a full, perfect, and sufficient sacrifice; oblation, and satisfaction for the sins of the whole world. It pleased him who gave the law, to accept the atonement made to the law, as a sufficient satisfaction to its injured honour; and Christ was raised from death after the sacrifice was made, and ascended into heaven, that he might minister, like the high priest, before God in the salvation of his people; that he might present their prayers, intercede in their behalf, and impart to them mercy to pardon, and grace to help in every time of need.

Thus Christ removes from us the curse of the law, for he was made a curse for us. Then he takes away our sins, by bearing them in his body on the cross. Thus, he gives us the victory over death, by removing that sin, and that curse of the law, which united to make death formidable to us. Therefore, there is no condemnation to them that are in Christ Jesus. Who is he that condemneth? It is Christ that died, yes, rather, who is now at the right hand of God, who also maketh intercession for us. Sustain the law, which the

and one before a sinner. Now, if we would gain the victory over death, we see the ground on which we must do it. It must be by faith in Christ alone; by a lively trust in him who is the only Saviour of sinners. Instead, therefore, of fancying that the law will not reach us as not being sinners of sufficient notoriety, we must see that we are already condemned by it; we must acknowledge ourselves guilty, and apply elsewhere for a ground of hope. Here also we learn how incompatible the plea of our own goodness and virtue is, with the Christian hope. The one is founded upon a persuasion of our virtue and merits; the other upon the renunciation of them. The difference between them is an essential difference. The plan of salvation by Christ is one which is fundamentally opposed to that of human merit. It requires tempers and dispositions totally different from those which the idea of our own virtue would inspire;—poverty of spirit; deep humility; lowliness of heart; contrition for sin; trust in the great Expiation; heartfelt gratitude to the Saviour; sweet meditation on his work and offices; love to his Name; and the exaltation of it above every other name that is named, whether in earth or heaven. The Gospel requires us to abase ourselves, and thankfully to receive and humbly to trust in Divine grace. Hence Paul could say, I am the chief of sinners, and yet could triumph in the prospect of salvation and eternal glory. The cause of his glorying was not his own righteousness. What things were naturally gain to him, such as his strict adherence to all the rites of the law; these he counted loss for Christ. “Yea, doubtless,” he says, “and I count all things but loss for the sake of Christ, and that I may win him, and be found in him; not having any other righteousness, which is of the law, but that which is by the faith of Christ; even that righteousness which is of God by faith.”

In conclusion, let me impress it upon our minds, that, if we would have the satisfaction of being able to look with joy on the approach of death, in sure and certain hope of a blissful immortality, we must see to it, that we lay a just foundation. Other foundation can no man lay than that which is laid, even Jesus Christ. And if we place our trust in him, we shall find it the most powerful principle to influence us through life. It will fill us with love to that Redeemer, to whom we shall see ourselves to be infinitely indebted. It will inspire us with regard to his will from a better principle than that of the fear of punishment. It will show us the amiableness of all God's commandments. Finally, it will prepare us for the inheritance of the spirit above; it will give us the blessed earnest of peace in our souls now, and will, in the hour of death, cheer those whom we leave behind us with the joyful declaration of a hope full of immortality.

To the Editor of the Christian Observer.
I beg leave to express the obligations which I feel, in common with many of your readers, to D. W. for his remarks on what he terms the “crude Calvinistic Theology” of our day. I can hope to do little more than give an example which may serve to illustrate these remarks, and perhaps help to set in a clearer light the danger which he points out.

It has been my fortune for two or three successive years to visit the malefactors of our great metropolitan prison, but more particularly in the week which intervenes between the order for their examination and the execution itself. In the course of these visits, I have also found other persons, both clergy and laymen, busiedly assisting at the same painful office. On such occasions, I have been particularly struck by the mode in which many

of such persons appear to have considered it their duty to proceed with reference to the unhappy men for whom we felt, I believe, an equal concern. Their great object, from the beginning to the end of their intercourse with the prisoner, appeared to be to impress upon his mind the fulness and freeness of the atonement of the Saviour, rather than the necessity of that compunction for sin which I apprehend can alone shew the value of a Saviour; to preach the promises of mercy, rather than the terrors of judgment; to exalt the Gospel at the expense of the Law, and to magnify the saving qualities of faith in Christ in such a loose and unguarded manner as to lead the criminal to mistake the nature of true faith, and to imagine that the mere declaration of his belief in the Saviour was at once equivalent to that belief itself, and evidential of it.

I admit, sir, that the handling of this subject is full of delicacy; and I must be content to admire, rather than hope to imitate, the manner in which D. W. has treated it. The distinction which he takes between the necessity for the most full and plain exhibition of Divine grace, and the danger of abusing such a doctrine by human presumption, has my hearty approbation. While I tremble at the Antinomianism of one extreme, I desire to deprecate and avoid the fogality and self-righteousness of the other:—while, on the one hand, I feel deeply convinced, that if ever I am myself saved, it will be upon the footing of infinite mercy and sovereign grace alone, I yet apprehend, that before I can become a partaker of the mercy of the Gospel, I must feel something of the terrors of the Law, and know practically something of the evil of sin, and the danger of departing from “the living God.” I find it declared in the Scriptures, that a hatred of sin, so infinitely offensive to the sight of God, is the first step towards his reconciliation; that the Holy Spirit convinces of sin, before

he comforts the sinner; and that man being born in sin, and the child of wrath, he must be born again of the Spirit, or he cannot enter into the kingdom of Heaven. I find that white faith is laid down as the great instrument by which we are to appropriate the Saviour, yet that faith must be accompanied by repentance, or a hearty turning from sin: and I observe that both repentance and faith were united in the case of the thief upon the cross; or in other words that his heart was touched with compunction for sin, as well as his judgment convinced that Christ was the Saviour.

Now, to apply this consideration to the subject in hand—It had appeared to me the duty of any person, when called to address an unfortunate criminal, to excite, in the first instance, in his mind, some sense of the requisitions and extent, the sanctions and penalties, of a violated law, and to employ it as “a schoolmaster, to bring him to Christ.” In opposition to this mode, I have found some persons hardly employing this topic at all, or in so slight a degree, as apparently to leave but few and transient impressions; while the satisfaction offered by the Saviour (of which, in its place, none can think too worthily) has formed the great, and indeed exclusive, theme of exultation.

Again; I have thought, that it should be a principal object with any one to ascertain whether the individual appeared to apply to himself the denunciations of wrath which are found in the word of God, or was only satisfied with a general assent to the doctrines proposed to his notice, because I have found that most persons under these circumstances will readily admit certain propositions, as that they are sinners—that Christ is a Saviour—that there is a judgment to come; and so on, of whom I have afterwards had reason to fear that they possessed no more than the notions of these things, and not the truths themselves to any saving purpose. On the con-

trary, many of the instructors to whom I allude have appeared to be satisfied with such a general admission of the nature and consequences of sin, as might, notwithstanding, well consist with an unchanged and unsanctified state of heart. They have been content to enlarge on the main doctrines of the Gospel, rather than to satisfy themselves, as they advanced, whether the party addressed really received these truths, or only assented to them. From which consideration may be noticed (by the way) the peculiar advantage of a catechetical mode of instruction founded upon, and varying with, the actual state of the criminal's mind (who is perhaps hearing of such things for the first time in his life).—Many persons appear to be perfectly satisfied if they can only obtain a *hearing* upon the great truths of Scripture, and doubtless there is much in this. To preach the Gospel of Christ even in the press-yards of Newgate, surrounded as one is by guilt and wretchedness in all their affecting varieties, is certainly an honour of no mean consideration; and it would be limiting the grace of God to suppose that even where no particular advantage may appear at the moment, therefore none will appear hereafter. But still the statement of the truth is not all; and the more experience any one has in this painful duty, the more, I am convinced, will he feel that external assent and internal conviction are two very distinct things, and that self-deception is sometimes quite as easy under the most plain and pressing exhibition of the Gospel as in its absence.

Further—in a case where a mistake is a mistake for eternity, it has always appeared to me that the language of confidence and the expression of joy on the part of the criminal cannot be too carefully watched, nor too scrupulously examined. Far be it from me to discourage either the one or the other, much less to insinuate that they may not be found in as high perfec-

tion and of as pure a quality in the lonely dungeon as the lofty palace;—it is only against a false peace that I would protest—against a hope which, after all, may have no solid foundation, and a joy which (unlike the more sober, yet safer, comfort of the true Christian) resembles rather the exhilarating effect produced by a cordial, than the salutary result of nutritious food. Without by any means intending to state, that assurance is unattainable or triumph unseasonable in such cases, I yet cannot but regard the rapture which follows recent instances of conversion, especially after a long course of ignorance and sin, as at best a very questionable thing.

Again—the persons to whom I allude, having themselves adopted the higher doctrines of Calvinism, appear to think that first principles and elementary truths may be the more safely passed over; that a belief, for instance, in the doctrines of electing love and final perseverance are essentials; and that it is of indispensable importance that these points should be pressed upon the attention of the culprit, to the exclusion, but too often as I apprehend, of the “weightier matters of the law.” This habit of administering strong meat where milk was rather needed has, I confess, appeared to me a great mistake, and by no means like the conduct of our blessed Lord, who would not encumber his disciples unseasonably with what was less important in itself, and who, although he had many such things to say unto them, knew that they could not bear them then. I have myself witnessed instances in which an acquiescence on the part of the criminal in the higher doctrinal views of his instructors, together with some general admissions as to the more essential truths of the Gospel, have been regarded as unequivocal evidence of a state of grace; and (would I could withhold the fact consistently with a regard to truth!) I can never forget one case in particular, where

a man of the most licentious life and conversation, who lived in open adultery to the last, was considered as a remarkable subject of Divine grace, and respecting whom, when I pointed out the particular instance of allowed sin, and solemnly protested against such a perversion of all truth, I was answered, "He must not be disturbed by expostulations or reproofs. You do not know him as well as I do: he is a saved character: there is no doubt of his being a child of God. I need hardly say, sir, that great indeed were my astonishment and sorrow at witnessing such an abuse of the doctrines of grace; nor would any consideration induce me to relate the circumstance, did I not believe, from the experience which I have had, that it is by no means a solitary instance, and did I not feel considerable anxiety for those unhappy men who thus find "flattering unction" laid to a wound which lies deeper than to yield to remedies of such an unhallowed description.

I am well aware, that many visitors of the jail in question will consider the views of the writer as carnal and legal; will imagine that he is living below his privileges, and wishes others to do the same; in fine, that he is himself "out of the way," and only "a blind leader of the blind." They will contend, in reply to all that has been said respecting the Law, that we are "not under the law, but under grace;" that there is no time for a condemned criminal to work out his own salvation if he were so disposed; and that to expect he should be able to do so, if he had the time, is to betray an ignorance of the nature of the Gospel. Assuredly, sir, "the reward is not to him that worketh, but to him that believeth." Certain it is, that it is not too late to be saved, even at the eleventh hour, and that the equality of pay which the labourers in the parable received is a sufficient proof that not *their* merit, but the *Saviour's* was the only procuring cause of their reward.

Equally clear is it, that "by the deeds of the law shall no flesh living be justified." But while these things are so, it is no less true that "without holiness no man shall see the Lord;" that the faith which is saving shall be known by its fruits; that while the Saviour cannot be too highly exalted, the sinner cannot be too deeply abased; that He, with whom we have to do, is "of purer eyes than to behold iniquity;" and that, so long as the "right hand" and the "right eye" of our lusts are cherished, so long is the subject of those lusts producing "the fruits of the flesh," and betraying the existence of that carnal mind which is "enmity against God," and of that unrenewed heart with which, if the Scriptures be true, "he cannot enter into the kingdom of God," either in grace here or in glory hereafter.

Again must I unfeignedly lament my inability to do justice to this subject, or to convey so fully as I could wish my sense of the perilous and fearful responsibility which, in my judgment, attaches to certain modes of teaching, as applied more particularly to the case of condemned criminals. Having, however, been called to witness much of the evil which I deplore; and having in vain endeavoured elsewhere to institute what I conceive to be some better feeling upon the subject, I should consider myself wanting in a plain and obvious duty, if I neglected to notice it in every way which may appear likely to be useful. On the other hand, I desire to feel most deeply the value of that blood, "which cleanseth from all sin;" the sufficiency of that righteousness which justifies the sinner; the indispensable necessity of that faith which applies these benefits, and the saltness and freeness of that grace without which I am most sensible that I, for one, must for ever renounce all hope of mercy and of heaven. But, on the other hand, I humbly conceive that it will avail me little, if with all this light is

my head, I have yet no love in my heart; if, "naming the name of Christ," I do not at the same time "depart from iniquity:" say, that although it could even be shewn of me that I were myself, in the main, observing the commandments of Christ upon evangelical principles, yet, if it could be at the same time established, that I were virtually leading others to slight and to think

mostly of the necessity of a vital change of heart, and of that personal and practical obedience which follows it, I apprehend that I should be failing in one, and that fact the least essential, of the qualifications of "a guide to the blind," and an instructor of them that are "ready to perish."

I am, &c.

CAUTUS,

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE conductor of an Irish print, devoted to the Catholic cause, has given publicity to the enclosed document; which you may, perhaps, think fit to republish. It appeared in Dublin several months since, and is understood to be authentic; though there may be some typographical errors in the names.

Yours, &c.

JUVERNA.

SUMMARY ACCOUNT OF THE ENGLISH CATHOLICS.

"The extraordinary progress which the cause of the Catholics of Ireland has made within the last few years, through the talent and prudence of its leaders, has incidentally brought forth the Catholics of England to public notice. This body of men has not yet thoroughly recovered from the languor and depression inflicted by the penal laws; and their apparent *inertia* may be accounted for by the habits of despondency, which frequent insults and aggressions had wrought upon them. Events, however, are now dissipating this gloom; and the approaching session is likely to render their movements a subject of general attention. Our anxiety to procure useful and authentic information for our readers, upon every subject connected with the cause of religious

freedom, has led us to a diligent inquiry into the present condition of the English Catholic body; and we have been fortunate enough to obtain, through the channel of a correspondent in Liverpool, of eminent character and intelligence, the following statement, upon which we can perfectly rely. The subject is somewhat new and original, the ground hitherto unbroken, and the matter various and detailed.

"The total number of Catholics in England and Wales is computed to exceed 300,000. The principal Catholic counties are, Lancashire, Yorkshire, Staffordshire, Warwickshire, and Northumberland. These, with Durham, Cheshire, Norfolk, Suffolk, Kent, and Worcestershire, (the next in number), contain about 200,000. London, and its suburbs, with Surrey and Middlesex are rated at 50,000. The remaining 50,000, are thinly scattered throughout the other counties and cities; but chiefly in Bristol, Bath, Portsmouth, Plymouth, Southampton, Exeter, Gloucester, and a few watering places. Some compute the total number at 400,000, and this we cannot positively contradict; but we rely with more confidence, upon the proportionate population of the respective districts, as above given, than upon our computation of the aggregate amount. Their classes are three; clergy, nobility, and commons;

and each forms a venerable, though decayed, monument of ancient worth and respectability. — I. CLERGY. They have ceased, during upwards of two centuries, to possess any regular hierarchy. There are no bishops, or priests, as in Ireland, officiating in appropriate dioceses or parishes. They are governed in spirituals, by four superiors, called vicars apostolic; these vicars are deputed by the pope; and exercise vicarial powers revocable at pleasure. They are, indeed, bishops in the Catholic Church, but do not enjoy episcopal authority in Britain; their sees are little more than nominal, or “*in partibus*,” as it is termed, as *Centuria, Castabala*, &c. Each vicar has a district therefore assigned to him, not a see. Thus, Dr. Gibson in the northern, Dr. Milner in the midland, Dr. Poynter in the London, and Dr. Collingridge in the western district. In like manner, each priest has a separate district; not, however, any particular parish, but a “mission;” and he is termed a “missionary.” He acts by virtue of a faculty, granted by the apostolic vicar of the district, and is removable at his pleasure. In Ireland, on the contrary, where the regular succession has been preserved, no bishop is removable at the mere will of the pope; nor is any parish priest removable at the mere will of the bishop. To effect such removal, there must exist a canonical cause; an accuser, a regular trial, sentence, and satisfaction. It will be recollected, that Lord Redesdale (in his speech in the Lords, in May 1803), took upon him to state roundly, that the Catholic clergy in Ireland were wholly dependent upon the pope; and in England, quite independent; a proof, amongst many, of his lordship’s inattention and want of knowledge. In every county of England, there are Catholic chapels and congregations. Altogether, there are about nine hundred chapels, mostly erected within the last twenty-five years, and generally clean, commodious, and well built. Lan-

cashire alone counts upwards of one hundred Catholic chapels. Moreover, most of the Catholic country gentlemen of fortune maintain chapels in their houses. Service is performed daily, in the private chapel; and the traveller is freely admitted to assist at the office. In the summer of 1813, Dr. Smith (the vicar-assistant to the venerable Dr. Gibson), in the northern district, confirmed the following numbers of Catholic children, in three towns alone:

In Manchester	800
In Liverpool	1000
In Preston	1200

Hence some estimate may be formed of the Catholic population of England.

“II. PEERS. The Catholic peers are seven in number, viz.

1. Earl of Shrewsbury, Premier; and Earl of Waterford and Wexford, Created in Ireland	1443
2. Viscount Fauconberg	1640
3. Baron Stourton	1448
4. Baron Petre	1608
5. Baron Arundell	1605
6. Baron Dornier	1615
7. Baron Clifford	1673

The presumptive heir to the dukedom of Norfolk is also a Catholic. In Scotland there are two Catholic earls, Traquair and Newburgh. The Catholic baronets of England are seventeen in number; namely,

Sir William Gerard, Lancashire	1611
Edward Haies, Kent	1611
Henry Englefield, Berks	1619
George Jerningham, Norfolk ..	1621
Henry Tichborne, Hants	1628
John Throckmorton, Berks	1646
Edward Blount, Shropshire	1643
Windsoe Huoloke, Derbyshire ..	1643
Cartaby Haggerstone, Lincolnsh. ..	1643
Thomas Webb, Wiltshire	1644
Richard Smythe, Warwickshire ..	1646
Richard Bedingfield, Norfolk ..	1661
Thomas Massey Stanley, Chesh. ..	1661
Thomas Gage, Suffolk	1663
John Lawson, Yorkshire	1665
Henry Macre Lawson, Yorksh. ..	1665
Pierre Mertyn, Flintshire	1670

The principal names which have dropped off lately, either by death

or conformity, have been those of Howard, Duke of Norfolk; Browne, Lord Montague; Roper, Lord Teynham; Vavasour, Curzon, Acton, Mannock, Gascoigne, Fleetwood, Swinburne; all peers or baronets. Amongst the English Catholics are many ancient families of name and renown in English history. Their present heads are mostly country gentlemen, retired, reserved, of sedentary and nearly secluded habits of life. Such are the names of Constable, Clifford, Weld, Howard, Plowden, Townley, Jones, Stapleton, Carey, Stonor, Eyre, Heneage, Stanley, Turberville, Selby, Browne, Tunstall, Eyston, Errington, Chichester, Chomley, Giffard, Tasborough, Biddulph, Eccleston, Huddleston, Berrington, Charlton, Dalton, Sheldon, Ferrers, Canning, Berkley, Manby, Ridgall, Darrell, Fermor, Trafford, Weston, &c. &c. &c. There are about five hundred of these Catholic families, not inferior to many in the British peerage, in ancient, pure, and noble lineage; some who can boast the legitimate, Plantagenet blood; several, who enjoy landed estates, lineally transmitted since the Norman days, and even the Saxon era. These, though not now titled, may be classed by the herald amongst nobility. The heads of these families, mostly live retired, upon patrimonial incomes, varying, in annual value, from 1500*l.* to 25,000*l.* It may appear curious to those who know the name of Giffard in Ireland only, that the parent stock in England is wholly Catholic: the Giffards of Chillington, in Staffordshire, possess landed estates of 8000*l.* a year and upwards; and of this family is Sir John Throckmorton's lady, the elegant and accomplished correspondent of the pathetic poet Cowper.

"III. COMMONERS. We have spoken of the clergy, nobility, and higher classes of the English Catholic body. The inferior orders are little distinguishable from the corresponding classes of their Protestant

neighbours, (or *churchmen*, as they are called.) Here, the broad features of distinction almost disappear. Industry, association, necessity, obliterate the characteristic traits. Generally speaking, they are little farmers, shopkeepers, artists, and labourers; decent, humble, timid, shy, and careful. It is supposed, that they are rather more moral, regular, submissive, and inoffensive, than their neighbours; and also, of a more sedate and stationary habit of life. Emigrations from their parishes, pauperism, and crimes, are said to be rare amongst them."

To the Editor of the Christian Observer

In your last Number (for October), I read the remarks of your correspondent T. with the attention they deserved, from the motive he assigned for addressing you: and though I am far from presuming on the hope of being able to furnish him with a satisfactory "solution of his doubts and difficulties," yet the following remarks may possibly be not altogether uninteresting to him: Should they appear to you consistent with the objects of your publication, you will oblige me by inserting them.

It is impossible to do otherwise than concur in T.'s opinion respecting the several societies to which he alludes, whose claims to support are now laid before the public; that, "every churchman, before he can conscientiously obey their call, is bound to inquire how far they may or may not be capable of an application injurious to the principles of the Established Church." T., however, appears to have formed but an inadequate conception of the objections to the Bible Society, when he considers its result to be "much the same, as if more booksellers' shops were opened, and the duties upon paper taken off." In this comparison, the principal arguments against the Bible Society are mani-

festly overlooked : which rest, whether justly or not is another question, upon the *construction and fundamental principles* of the Society, and likewise upon the *peculiar mode of its distribution*. Nor does your correspondent, I conceive, assign to the Prayer-book and Homily Society any advantage which the Society for Christian Knowledge does not in effect possess : though his objection to the latter Society, as expressed in the concluding part of his letter, would insinuate the contrary. It is in reply to this objection, therefore, that I venture to request his attention, whilst I submit the following observations to his reflection.

Your correspondent observes, that his laudable intention of becoming a supporter of the Society for promoting Christian Knowledge was interrupted by reading an extract from that Society's Report, stating, "that in the course of last year, it had circulated no less than 488,710 small tracts, and upwards of 49,000 bound books of various descriptions ;" upon which T. adds, "I own I was startled." I confess, sir, with all possible deference to your correspondent, the feeling which results in my mind from the statement, is that of pure unmixed delight and gratulation. In it, I contemplate, the laudable and pious endeavours of a most important and beneficial Society, co-operating with the Church of England to a very considerable extent, in diffusing the principles of true religion and sound morality. T., indeed, justly requires, that a Society so extensive in its circulation of religious books, should be guarded by "securities and limitations," lest "it become a medium for circulating principles inconsistent with the Articles and Homilies of the Church." And such securities, it appears to me, peculiarly to possess. Indeed, if I were to name any one circumstance which, in my mind, gives to the Society for Christian Knowledge a

pre-eminent advantage over all others of the same nature, it would be that of its judicious "securities and limitations." In the first place, it requires to be assured of every new member before he is proposed, as an indispensable step towards his election (the cases of persons of the Royal Family, and bishops, alone excepted), that "he is well affected to his Majesty King George, and his government, and to the united Church of England and Ireland, as by law established : " and in the next place, it provides the additional "security and limitation" of a personal ballot.

"But the latter of these two regulations seems to be what T. principally objects to : for I conceive him to allude to this when he says, "The admission of members is conducted upon a principle of selection and exclusion, in order, doubtless, to prevent the introduction of any persons whose sentiments are supposed to differ from those of the existing members of the Society." But, I would ask, is not election by ballot the general mode of admission (and that for very obvious reasons) into most societies ? And what better security can T. devise for the preservation of the doctrine of the church, than that of "preventing the introduction of persons differing in sentiment from the existing members of the Society." Those members (be it recollected) having been already certified to be "well affected to the united Church of England and Ireland, as by law established." Truly, if it is in the power of "securities" to guard the doctrines of our church, as far as they are affected by this Society ; the regulation of the ballot seems calculated, above all others, to produce this effect.

The case supposed, of a member's changing his opinions after his admission, is one against which no "securities or limitations" can guard. If a Tract Society is to exist at all, connected with the doc-

times of the English Church (a confirmation surely most devoutly to be wished!) what better, or rather what other, regulations could secure this connection, than those already mentioned as adopted by the Society for promoting Christian Knowledge? The Committee to whose "discretion" the selection of the books and tracts of the Society is finally committed, is open to EVERY INDIVIDUAL OF THE SOCIETY, WHO IS PERMITTED TO BE PRESENT THERE, AND TO GIVE HIS VOTE. The manner of admitting books on the Society's list (I mention it here, sir, simply for T.'s information, who from his remarks seems unacquainted with the regulation) is as follows: "The manuscript, printed book, or paper (I quote from the Society's rules) is recommended by three subscribing Members, who have read the same, and report it proper and requisite to promote the designs of the Society: it is then referred to four other Members, who are to report their opinion thereof as may be: and (finally) at the next General Meeting after their Report, the admission or rejection of such book is determined by balloting." Here, again, can any "security or limitation" be devised, so effectually calculated as this is to secure the doctrines, for the protection and maintenance of which T. is so wisely cautious? I trust it is at once sufficient to disarm all his anxiety respecting the want of adequate safeguards.

Your correspondent, however, refers to the "opposition of sentiment" as he calls it (using, I conceive, a stronger term than fact and experience justify) among churchmen. The individuals who compose the (happy) numerous Society before us (God grant its still farther increase!) may indeed differ from each other in shades of doctrine and sentiment; but all (it is reasonable to infer) agree fundamentally in the leading and essential doctrines of the Church, to which they in common

belong: "The guarantee for perpetual orthodoxy of opinion, and even (as far as human institutions will allow) uniformity of sentiment exists in the provisions already pointed out of the certificate and the ballot. Beyond this, it seems impossible for human precaution to reach. Shades of difference (as I have remarked before) will doubtless exist among so large and extensive a body: but if in one portion of tracts admitted by the Society a part of Divine Truth is urged and enforced to the comparative omission of another, according to the particular views and bias of their writers, the disproportion may be remedied by resorting to another portion of tracts, in which the comparatively neglected doctrine may be more copiously enlarged upon. Indeed, I think it may be said of the Society's publications as a whole, that a series of tracts may easily be collected from them, admirably calculated "rightly to divide the word of truth." I would not be understood to presume to dictate in this respect to any one's choice: but if T. is hitherto unacquainted with the Society's tracts, and should have the opportunity and inclination to procure any of them, I think he would find in the following an amply sufficient compendium for a Christian man's faith, practice, and daily devotion; or (as the Apostle speaks in reference to the Scriptures) for doctrine, for reproof, for correction, for instruction in righteousness: viz. *The Pious Country Parishioner instructed; By Wilson on the Lord's Supper; Burkitt's Help and Guide to Christian Families; The Christian Monitor; Bishop Kenn's Manual of Prayers for Winchester Scholars; By Andrew's Devotions; Nelson's Companion for the Feasts and Fasts; Dr. Stanhope's Meditations and Prayers for Rich Persons; Reflections for every Day in the Week, by a Lady; Coleridge's Religious Meditations; &c.*

of Christianity stated; and his Admonitions against Drunkenness, Swearing, and Sabbath-breaking; to which list many others might be added.

Upon the whole, I cannot help indulging the hope, that upon a farther and more minute acquaintance with the proceedings and constitution of the Society for promoting Christian Knowledge (of which I am surprized at his knowing "so little," considering his intimate knowledge of and subscription to the Prayer-book and Homily Society; a Society of modern date, and infinitely less brought before the public than the one now under notice, through the aid of its Diocesan and District Committees), I cannot, I say, help hoping that your correspondent will be amply satisfied with the "securities and limitations" prescribed by it; and that he will cordially extend his subscription, cooperation, and influence (all of which he has hitherto suspended, from a dread of supposed difficulties alluded to in these remarks), to the measures of the "District Society in his neighbourhood, in aid of the Society in London." I am brought to this conclusion by T.'s own assertion, that "if the securities are certain and sufficient, the Society is eminently calculated for good, and ought to be supported by that universal patronage to which, in all other respects it appears to have as fair a claim."

If these remarks should afford any interest or satisfaction to T. I shall most sincerely rejoice; and hoping that you will not refuse them a place in your Magazine.

I am, &c.

A FRIEND TO THE OLD SOCIETY
AND ITS SAFEGUARDS.

To the Editor of the Christian Observer.

KNOWING, that your Miscellany is always supplied with useful matter, I should not, I believe, have intruded on your time and space,

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were it only for my own private information and satisfaction; but as the point to which I beg to call the attention of some of your intelligent correspondents is a question of a more extended nature, and of more essential consequence, in the religious world, than may be generally apprehended, I am inclined to suppose that a brief, clear, and pointed exposition of it may prove of extensive utility, and be acceptable to many of your readers.

The questions I have to propose are, *On what grounds are public lotteries improper?* And are *private lotteries of any description, under any circumstance, scripturally lawful?*

My reason for proposing these questions is, that sometime ago I was asked by a pious lady my opinion on the propriety of adopting a private lottery for various articles, fabricated by a number of ladies, for the benefit of a *charity school*; and very recently, in an incidental manner, I found that another society of ladies had used the *same means* towards benefiting a good and praiseworthy *end*.

When first the subject was proposed to me, it struck me, that the very principle of a lottery was wrong, and I did not hesitate to declare my opinion accordingly, though I found it was in opposition to the opinion (I suppose it was to the opinion, for it was to the practice) of some worthy and intelligent persons. — When, a second time, it came under my notice, I certainly did think it incumbent on me to censure the practice; but whether I was right is the point I want to ascertain. The means in question I did view, and still view, as *illegal*, *void*, and, therefore, on no account to be used, however excellent the end to be attained.

I considered the immoral consequences of a public lottery, as only one of the reasons why a Christian could not have any thing to do with it.

I trust some able hand will settle
J F

the subject up, and afford the wish-
all for circulation of it. Your constant Reader,
M. D.
The following paper ought to have
been inserted in our Number for
August last, but was overlooked.
Though less seasonable now than it
would have been at that time, we
are nevertheless unwilling that it
should be lost.

To the Editor of the Christian Observer.

Two years have not elapsed
since, through the medium of your
Journal, I was permitted to invite
the public attention to the then fal-
len character of our occasional state
prayers and thanksgivings. I now
beg leave to congratulate the en-
lightened members of the national
Church on the great improvement,
in regard both to talent and devout
feeling, which marked the Thanks-
giving Services for the 13th of Ja-
nuary and 7th of July.

In offering, nevertheless, the pre-
sent tribute of thanks to our eccle-
siastical legislators, I should present
an idle, and indeed a treacherous
compliment; were I to assert their
complete success in a matter, in its
own nature, precluding perfection.
What human pen, unaided by im-
mediate inspiration, ever produced
an immaculate specimen of devo-
tional composition? I cannot, how-
ever, under all circumstances, re-
frain from expressing a wish, that
the form for the last General
Thanksgiving had been purified
from every term which bore even
the most remote allusion to the cha-
racter, exploits, and projects of the
fallen foe. Let me exemplify my
meaning by placing between brack-
ets such passages in the following
prayer as, in my judgment, tend
to restore feelings, already, I trust,
considered to be obsolete by the
majority of our countrymen.

O God, who hast manifested
Thy Almighty Power, by breaking
the Gates of Hell, &c. &c. &c.
Christian Observer, 1812, pp. 634-642.

the bow, the sword, and the battle,
and hast breathed into the hearts
of the conquerors the love of peace,
and the blessed spirit of forbear-
ance, accept our praise and thank-
giving. And as Thy right hand
hath brought these mighty things
to pass, so let the same Hand im-
press upon us a just sense of Thy
mercy, and a conviction of Thy
controuling Providence. Nor let
the remembrance of these awful
events die with us, nor pass away
as a tale that is told; but establish
it, O God, as the inheritance of our
children, to the latest posterity;
instructing them [with patience and
courage to withstand the aggres-
sions of wicked ambition, and] un-
der the heaviest calamities to rest
their hopes in Thee; and [when
the tyranny be overpast,] teaching
them that harder but better part of
Christian duty, the forgiveness of
injuries, and the love of their en-
emies. Grant this, O merciful God,
for Jesus Christ's sake, our Saviour
and Redeemer. Amen.

Honourable as this address is to
the composer, it is impossible to for-
bear wishing that the bracketed
parts had been omitted; if for no
other cause, yet for this, that as an
act of public, British devotion should
have borne the evident impress of
consistency. Would it not have
been preferable, setting aside con-
siderations purely religious, to have
left "the aggressions of wicked am-
bition" to the examination and resis-
tance of those who may (Deus vo-
lunt!) witness their recurrence?

It would be ungrateful to recollect
without emotions of high delight,
the pacific character which dis-
tinguished the official addresses of the
Allied Sovereigns to the people of
France, composed—"not in the
wolf obscurities of retirement, nor
under the shelter of academic doc-
trine,"—not in the hour of fierce
peace, in the calm of passion, in
the deep repose of security, but
under smiles infused with blood,
impelled by revenge, and with
the cry of "to arms, to arms!"

familiar with blood. It is this extraordinary spirit, of forbearance, which invests the romantic names of Alexander and Frederic-William with a splendour unknown to all former conquerors; and only imitated by the subordinate chiefs of their armies, or rivalled by the chivalrous valour of our own Wellington, their compeer in military talent and their precursor in victory. The example afforded by this unprecedented assemblage of princes and warriors has not, I blush to confess, been duly improved by the compiler of the above prayer. At the same time, I should not have noticed the dissimilarity, had the prayer been less excellent than it certainly is; but bright surfaces readily discover a shade.

The Knight of Snowdon prefers a human claim to our applause, when, having punished the perfidy of an assassin, and fresh with the feelings of vengeance,—

Bent o'er the slain, with falcon eye,
He grimly smil'd to see him die;—

but while we are compelled, against the current of principles, momentarily to admire the generous revenge (so the world would call it) of a soldier, we are ready to bring up the old cast-off quotation, *tantum animis*, &c. not only when a celestial mind discovers actual ire, but when it exhibits the appearance of evil by reminding a Christian, on his knees, in the temple itself, on a day of thanksgiving and devout reflection, that his children are under a religious obligation to fight the Bonapartes of future times.

I have frequently been struck by the paucity of epithets, particularly of vituperative epithets, to be found in the Bible. One might, I think, go through almost the whole body of such scriptural narratives as detail the history of bad men, or bad communities, without finding a single epithet attached by the narrator himself, to any individual or national name; whatever be the crimes developed in the course of the story.

The inspired writers appear to confine themselves to necessary facts, and leave the induction of character to the reader. Thus, an enemy is termed an enemy; but never, for example, cruel, unjust, ambitious, ungrateful. We do not read of this bloody Cain, the obdurate Pharaoh, the unrelenting Herod, and the treacherous Judas. The names of notorious persons of any class are self-supported; yet the public are still told of the great Blücher and the detestible Davoust,—and, alas! of “the aggressions of wicked ambition.”

I regret the more the gratuitous deformity of a prayer otherwise symmetrical, because the form for the 7th of July was the concluding devotional act of the Ecclesiastical Legislature at the expiration of the war: and as the civil, military, and naval powers of the empire have retired from their long toils with peculiar grace and dignity, who does not wish that the most important branch of government (if that be most important which is designed to furnish the contingent of moral principle) had finished the whole by imparting to the British name and character the fairest hues of love and peace, unclouded by earthly shadows, and brightening with the radiance of immortality!—Having submitted these remarks and, begging leave to repeat the congratulations offered in the beginning, and which, after every drawback, are justly merited, I conclude with breathing a filial aspiration for the permanent prosperity of our Establishment. May she be enriched with a plenteousness of truth, zeal, and holiness, an abundance of the gifts and graces of the Holy Ghost,

Whose blessed sanction from above,
Is comfort, light, and life of love!

These most excellent, the wealth of a Christian hierarchy, and may we all unite in the prayer, that a largeness of the celestial measure may be poured on the United Church.

til her communion be finally absorbed into the universal church triumphant in the eternal world!

MONITOR.

To the Editor of the Christian Observer.

I was much pleased with the defence in your Number for October last, of the ladies of India, from the precipitate and slipshod remarks of Maria Graham. The inclosed extract will shew, that this is not the only instance in which she has ventured to pass a sweeping sentence of condemnation on whole classes of persons, not merely without due inquiry, but without the possibility of possessing the means of forming a correct judgment on their conduct.

Maria Graham spent only a few days very agreeably, as she tells us, at Cape Town, in her way from India to England. By this transient visit to the remotest point of Southern Africa, she conceives herself qualified to pronounce confidently on the character and conduct of those valuable men who have been labouring for the last twenty years to evangelize the native inhabitants of Caffraria.

"Most of the African Missionaries," observes this lady, "when they go into the interior, collect a tribe of savages round them, who are willing to be baptized, and to pray and sing Psalms, as long as the Missionary's store of brandy lasts; but when that is done, they return to their native habits, only more wretched from the artificial wants created by a partial acquaintance with Europeans. The Moravians, on the contrary, instruct their proselytes to sow corn, to rear domestic animals, and to manufacture articles of various kinds, which are brought to Cape Town and sold; and with the produce, coarse stuffs for clothing, and raw materials for the manufactures are bought. Having thus laid a foundation for understanding the necessity of moral regula-

tion, by introducing the comforts of society, the Moravians preach Christianity with an incalculable advantage over those blind enthusiasts, who, neglecting to prepare their converts for the belief of real Christianity, by shewing them the advantages to be derived from the practice it enjoins, address themselves to their passions and their credulity, and bribe them into baptism, only to leave them in a worse state than that in which they found them." *Journal of a Residence in India*, p. 176.

What means could Maria Graham possibly have of instituting this comparison between the Moravian and other Missionaries? Even with respect to the Moravians, whom she intends to extol, she altogether misconceives their policy. They do not first civilize, and then preach Christianity; but they civilize through the preaching of the Gospel, as their own journals abundantly testify. But it were idle to waste time in combating such a representation as this; the whole of which, even to the brandy bottle, is a pure fiction, I will not say of Maria Graham, but of the person at Cape Town on whose information she has rashly relied.

I am, &c.

T.

To the Editor of the Christian Observer.

SHOULD you be able to spare a page or two of your publication, for the following account of the Prussian preparation for the memorable campaign of 1813, you will much oblige a constant reader, and an admirer of your publication. It is extracted from a Tour of the Rev. H. P. Halbeck, through the North of Germany. After relating the rapid flight of Bonaparte, the shocking appearance of the wounded and frozen limbs of the poor French soldiers, who escaped the spear of the Cossacks, and many of whom had lost their senses through the in-

tenseness of the cold; Mr. Halbeck continues:—

“It is impossible to describe the ardour and enthusiasm which prevailed in Prussia, as soon as the people were permitted to take up arms against their oppressors. Scarcely were the intentions of the monarch known, before the whole country was in motion, and thousands flew to arms. Counts and barons, professors and students, masters and servants, enrolled themselves as common soldiers; and those, who could not bear arms, gave money. The ladies sold their jewels, their gold, their very hair, to aid the common cause: they left the toilet to provide for hospitals, to dig entrenchments, &c. This enthusiasm, to which modern history presents no equal, was combined with a religious spirit, pervading the whole nation. The iron time (as it was called), since 1807, had subdued the pride of the people, and the terrible judgments in Russia had opened their eyes. The soldiers were solemnly consecrated for the war, by their parish-ministers. It was a most affecting scene, to see some thousand young warriors together, receiving instructions from their minister, and the blessing of the church, of their parents and relatives, before they went to fight for liberty. Every heart was moved; every eye shed tears. The same good disposition and unparalleled enthusiasm pervaded also the regular troops. They were no more the boasting, self-confident Prussians of 1806: on the contrary, modesty, and dependence on help from above, formed the general character of Blücher’s army. *With God, for our king and country*, was the motto embroidered on their standard, and engraven on their hearts. Cursing and swearing, the common vices of soldiers, were seldom heard: no songs were allowed to be sung till revivied by the colonel and approved by a clergyman. Many of these songs were of a religious, and all of a moral tendency. The regiments

were not, indeed, provided with chaplains, but they attended Divine service as often as circumstances permitted. Eight hundred Prussians were once quartered in Herrnhut. The commanding officer had ordered the band to parade the streets, as usual, in the evening; but being told, that there was a meeting for Divine worship at that hour, he postponed the music, and he and all the officers and soldiers attended the chapel. To this modest and pious spirit was joined a bravery equally enthusiastic; of which it is not easy to form an idea, without having been a witness of it. *Conquer or die*, was a resolution; legible in the countenance of every soldier, which was not effaced by the most adverse circumstances, and which influenced even those who were of a weak and timid disposition naturally. Of this I shall give two instances out of many, which fell under my own observation. After the battle of Lützen, the wounded belonging to the Prussian army were brought to Zittau, and thence, passing the place where I resided, I had an opportunity of seeing several thousands of them. Instead of finding them dejected, and lamenting their fate, as I had expected, they were all cheerful and happy, only wishing soon to be able to return to the army. Many, in fact, returned within a few days, with their wounds but half healed, and joined the army, then entrenched near Bautzen. A baron Von K., who had been my scholar till 1812, was of so delicate a constitution that he could not see blood without fainting. This youth, eighteen years of age, enrolled himself as a volunteer among the riflemen, and was warmly engaged in the battle of Lützen, receiving two balls in his hat. He retreated with the army to Bautzen; and having got his feet wounded by the severe marches, his officer permitted him to go to Hetschendorf, and stay there till he was recovered. But, having been two days with us, we could not

prevail upon him to stay longer, though his feet were still very bad. His only reply to all our entreaties was: "I fear a battle will take place, and I should be sorry to be absent." This was the youth, who, eight months before, while a scholar in our academy, fainted at a cut in his finger."

The result of this campaign I need not seal to the recollection of any of your readers. Their severe national sufferings had brought the Prussians, with David, who was a soldier, and during a great part of his life engaged in the active duties of his profession, to set up their banners in the name of the Lord, and to remember that His favour is strength, and submission to His will is victory! Nor did the Prussians forget to give glory to God after he had given them the victory. On the return of their monarch to Brandenburg, on arriving at the great gate, the finest in Europe, the bronze horses which Bonaparte had removed, having been replaced, were shewn to the delighted soldiery and people for the first time. A drapery which had been hung over them till that instant, to conceal them, fell down in folds, and the enthusiasm of 50,000 soldiers, broke forth. They then continued their march, headed by their king

and generals; till they reached an immense park, where was erected, on a rising ground, an altar, surrounded by the clergy; on one side, the royal family and principal nobles; on the other, the great military and civil authorities: thousands, and tens of thousands of persons, of all ages, stood behind. When arranged, immediately every head was uncovered, and they sung the Te Deum laudamus of the Prussian Church. An oration of about twenty minutes was then pronounced by a clergyman on the wonders God had wrought, which was closed by a suitable prayer. The instant he began the prayer, the monarch fell on his knees, and 50,000 soldiers, and every spectator, followed his example. On rising, they continued uncovered, whilst they sang "Glory to God in the highest." They then separated. Nothing can be added to the sublimity of this scene: I will not, therefore, attempt to weaken its effect by any observations of my own; but only add my earnest prayer, that while called to view the wondrous things which God hath wrought in the earth, we, and all the inhabitants of it, both princes and people, may learn righteousness.

I am, &c.

M.

REVIEW OF NEW PUBLICATIONS.

A Guide to the Reading and Study of the Holy Scriptures, with an illustrative Supplement. By AUGUSTUS HERMAN FRANK, late Professor of Divinity, and of the Greek and Oriental Languages, in the University of Halle. Translated from the Latin, and augmented with Notes. By WILLIAM JACOBY, Teacher of useful and polite Literature. London: Hatchard, 1813, to scutzeb 2771. 12m. 10s. 6d. This is one of the Professor Frank's

associated in the minds of those who are acquainted with the modern history of true religion, with all that is learned, pious, useful, and excellent. This eminent Christian divine, evidently appears to have been one of those who are raised up from time to time, by the great Head of the Church, to reprove the decaying spirit of piety, and to promote the languishing interests of his kingdom. He was indeed a burning and a shining light, and

in extending the knowledge of his character and example, and translating the present brief but valuable work, the editor has, we think, rendered a very acceptable and useful service to the lovers and students of sacred literature. It may, perhaps, tend the more powerfully to recommend the work itself to our readers, if, previously to any account of it, we adopt the method of the translator, and offer a short sketch of the life of its truly admirable author.

Augustus Herman Franck was born at Lubeck, in the year 1663. His father, who was aulic counsellor to the Duke of Saxe Gotha, died when he was only seven years old, having, however, from the evident indications of his son's piety even at that early age, destined him to the church. About three years afterwards, he felt, as he himself describes it, a divine attraction in his soul, which made him disrelish and despise the common amusements of childhood; and a most fervent desire, which was frequently the subject of his prayers, that his life might be directly and solely devoted to the glory of God. In the mean time, the advancement in his studies was so remarkable, that he was publicly elected for the university at the age of thirteen. He afterwards declared, and the observation is well worthy the attention of students, that he found by long experience, that the more assiduous he was in devotion, the greater progress he made in his studies; and that, when he neglected prayer, he could do nothing well at his desk, even though he exerted himself with the greatest application. "*Bene orasse, est bene studuisse.*"

Mr. Franck passed eight years in the universities of Erfurt, Kell, Leipsic, and Luneburg, where his diligence and success were very conspicuous. There was scarcely any branch of science in which he did not excel; and he was accounted

learned more than living. Besides the classical, and the principal modern languages he studied with particular application and under great advantages, the Hebrew tongue. Hitherto, however, the studies of Mr. Franck had been chiefly directed, as he expresses it, *ad pompam*: his main design had been to acquire learning, preferment, wealth; and though he had frequent seasons of devotion and seriousness, he was still drawn away by the multitude, and his knowledge of divinity was speculative and theoretical. "I was," he observes, "in my heart, a mere natural man, who had a great deal in his head, but nevertheless remained a stranger to the truth as it is in Jesus."

About this time, however, God was pleased to touch his heart more effectually, and to convince him that a mere speculative acquaintance with divinity was by no means a sufficient qualification for the ministry; and that, were he to undertake the office before he himself practised the doctrines of the Gospel, he should only be imposing on mankind. Affected by these considerations, he besought the Lord, with great fervour, to work in him an entire change. The effect of this prayer was a deeper sense of his natural depravity and weakness, and increased desires for Divine deliverance. At this time, he was providentially advised to hear the divinity lectures of the famous superintendant Sandhagen, at Luneburg. There he spent the greater part of his time in retirement; giving himself up to prayer and meditation. Having been desired to preach at one of the churches in this city, Mr. Franck chose for his text the last verse of the 10th chapter of St. John, proposing to show, from those words, the properties of a true and living faith, as distinguished from that which is barren and speculative, and illustrating, however, upon this important subject, he felt that he himself was destitute of the faith which he would describe.

This reflection at once effected his study, and turned all his thoughts upon himself. After several days of fasting and distress, it pleased the Lord to lift the light of his countenance upon him; and to fill him with that faith the want of which he had so deeply deplored. Two days afterwards, he preached the sermon; and could truly apply to himself those words of the Apostle, *1 Cor. ix. 13*: "Having the same spirit of faith, according as it is written, I believed; and therefore have I spoken; we also believe, and therefore speak."

"This," said he, "is the time from which I date my real conversion. Since that period, I have always felt it easy to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the present evil world. I have kept close to God, and have accounted as nothing, all promotions and preferments in this world, splendour, riches, ease, and pleasures. And whereas I had but too much implied learning, I now perceived that a grain of faith far exceeds all human sciences; and that all attainments made at the feet of Gamaliel, are to be valued as dross, in comparison of the excellency of the knowledge of Jesus Christ our Lord."

Before we proceed with our narrative of this eminent man, we would pause for the purpose of making one or two brief observations on the preceding part of it.

The just and solemn sense entertained by Mr. Branch, of the necessity and importance of personally experiencing the truth and efficacy of the doctrines which he was about to preach to others, is in the first place, deserving of attention. How many, it may be feared, of those who enter upon the work of the ministry, are not even theoretically acquainted with divinity, to the extent which this excellent man had attained, when he so strongly expressed his conviction of his own deficiencies; and how much smaller a number appear really to feel and exemplify their own instructions! We are far from thinking that a minister of the Gospel must on every

case be a scientific divine, and that he is not to enforce upon others a measure of faith and holiness beyond what he has himself experienced; but so one who engages in the sacred office ought either to be a student or a novice, unacquainted with the grand scheme of salvation revealed in Scripture, or unacquainted by the peculiar doctrines and motives of the Gospel. It is not to be expected to be the instruments of teaching and converting others, we must ourselves be as scribes well instructed into the kingdom of heaven, and sincerely and thoroughly devoted to the service of our God and Saviour.

We cannot help remarking, in the next place, the holy and active influence of a true faith in the striking declaration of Mr. Branch; and opposing this decisive example of the practical efficacy of that divine principle, to the crude and heterodox opinions which we had occasion lately to controvert and expose*. Doubtless, a lively faith in the merits of redemption, will work by love to God and man; and a more satisfactory proof of the truth of this scriptural doctrine can scarcely be found, than in the subsequent life and conduct of the excellent subject of this memoir.

We would only add here a few words of caution, as to the strong terms in which Mr. Branch expresses his renunciation of all human learning, in comparison of the knowledge of Christ. The sentiment has been frequently avowed by other eminently pious men; and cannot certainly but be admired and approved. We would only wish to be remembered, that this is not the declaration of unqualified ignorance, but of learned and studying men—that, from St. Paul to French, the renunciation of human attainments has even been, when compared with the superior excellency of all these which are divine; and that the men who have most highly

* See our Review of Mr. Branch's Sermons, &c. in the next volume.

adorned and promoted the Gospel, have not been those who set out with despising human learning; but those who, having laboured diligently to attain it, have afterwards humbly laid all their stores at the feet of their Lord and Master, and employed them zealously in his service.—But to return to Mr. Franck.

In the year 1685, he commenced Master of Arts at Leipsic; and soon after was eminently instrumental in promoting a most extensive and wonderful revival of religion in Germany, the foundation of which had been laid by the celebrated John Arndt, the general superintendent of the churches under the princes of Luneburg, about the commencement of that century. This excellent man, after having, amidst much opposition, been the means of awakening thousands from a mere formal profession, to an experimental acquaintance with true religion, died full of faith, hope, and holy triumph, and was followed by many others, who walked in his steps. Amongst them, was the learned Dr. Spener, first of Frankfort, and afterwards of Dresden. In the former city, he was entrusted with the chief pastoral care; and, amongst other plans for promoting true religion, this excellent man established what he called, *Collegia Pietatis*; or exercises of piety, in his own house twice a week, for the exposition of Scripture, which were frequented by great numbers even of the higher classes, and proved remarkably useful. It was, probably, from the example of Dr. Spener, that Mr. Franck, soon after he had taken his degree of Master of Arts, united with several other students in establishing a private conference, for the purpose of gaining a better understanding of the Scriptures, and liberties of regulating their conversation and studies. This meeting was designated, *Collegium Philobiblicum*, and was held once a week. The method which they adopted was, for one to read a select portion of Scripture in the original language,

and for each to give, in order, his exposition of the passage. The first part of the exercise was altogether critical, for ascertaining the literal sense; the other was for the deduction of inferences and practical uses. These meetings were begun and ended with prayer, and contributed greatly to the promotion of biblical literature, and the diffusion of biblical truth. To Professor Franck himself, they were particularly useful, in preparing him for writing on the study of the Scriptures; and the laudable ease with which, in all these biblical exercises, the grammatical sense of every passage was first ascertained, and then made the basis of practical remarks, doubtless led to that sound method of interpretation which is unfolded in the work before us.

With a view to the improvement of the students in divinity at Leipsic, Professor Franck opened another biblical school, which was also most numerous attended, the great object of which was to promote vital religion amongst his academical hearers, and to point out the obstacles and aids connected with the study of divinity. The success of this new plan was equally remarkable. The demand for Greek Testaments, and practical theological works amongst the students was unexampled, and many of them were converted to the true knowledge and the devoted service of Christ. How earnestly is it to be wished, that something similar to this institution of Professor Franck, as far as it could be rendered conformable to the very different nature of our establishments, were pursued in each of our universities! We throw out this hint, not without being aware of the difficulties of any such plan, but thinking, at the same time, that it is by no means visionary or impracticable.

It may not, perhaps, be a recommendation of the proposal, though the friends of religion will not be surprised at such a consequence, that those who attended the school,

ings of Professor Franck soon received from their associates in study the designation of *Pietists*. This new name seemed like a signal to the adversaries of the truth, and the opposition which followed was so violent, that it ended in the banishment of Professor Franck and his adherents from Leipsic. They were, however, joyfully received by Dr. Spener, who was then resident at Erfurt; and, on the appointment of that pious and learned man, by Frederick the First of Prussia, to superintend the Lutheran Churches in his dominions, he procured that of Dr. Franck as Professor of the Greek and Oriental Languages in the newly founded university of Halle, in Saxony. The account given by Mosheim, of the Pietists, is certainly not so favourable as that of the preceding brief sketch; but, as the editor of the work now under our consideration justly observes, it could scarcely be expected that the learned historian should be altogether impartial in his judgment of those with whom he was contemporary, and whose efforts in religion he decidedly opposed. Mosheim, however, gives full credit to Spener, Franck, and their associates, for learning and sanctity, as well as for their integrity and earnestness in promoting the cause of practical religion.

The university of Halle, under the auspices of its founder, the King of Prussia, and by the unwearied diligence of Professor Franck and his friends, soon became pre-eminent among the colleges of Germany. But of the life of this eminent man, subsequently to his arrival at Halle, the editor has not been able to collect any regular memoirs. The remainder of his narrative is occupied with a very interesting account of the rise and progress of the Orphan House at Gläucha, near Halle, of which the Professor was minister. This is an abstract of the work which was published at the same time under the title of *Demons-*

tration of the Power of a Divine Being yet in the world. For the account itself, we must refer to the volume before us; in which every lover of piety and every friend of humanity will be gratified by a most striking and encouraging proof of the extraordinary benefits which may result from the zealous and continued efforts of one individual, animated, as Professor Franck was, by the love of God and man. From the practice of catechising the children of some poor people who were accustomed to come once a week to his house to be relieved, and upon the foundation of the trifling sum of eighteen shillings and sixpence, deposited in an alms-box fixed in his study, Professor Franck conceived and executed the design of building his celebrated Orphan House, in which not only a large number of children were educated and supported, but many poor students also intended for the university, and lastly, some indigent widows. The funds for this great undertaking were gradually obtained by voluntary contributions from different parts of Europe. Frequently was the pious founder at a loss for the supply of the daily expenses of his institution; but the providence of God never failed to support him in every hour of need; and he lived to see the buildings completed, and the establishment confirmed by a royal charter. The detail of this great work is highly interesting, and exhibits the character of Professor Franck in a very exalted point of view. May this imperfect tribute to his faith, zeal, charity, and deep humility, (to use some of the expressions of the excellent Dr. Woodward), tend to excite others to an imitation of his pious labours; the record of them will not then have been in vain. It is greatly to be regretted, that the editor of this volume has not been able to collect any of the remaining circumstances of Professor Franck's life till his death, which took place in the year 1727. The only addi-

tional fact, with which we are ourselves acquainted is, that from the Orphan House at Glaucha have proceeded some of those pious and laborious Missionaries who have been employed in India under the patronage of the venerable Society for promoting Christian Knowledge; and that a connexion still exists between those two excellent institutions, which will, we trust, long continue to be productive of great and extensive good, both to Germany and India. We must at present, however, apologize to our readers for this unusual introduction to a review, and proceed to give them some account of the work to which the memoirs of Dr. Franck have been prefixed; hoping, with the editor, that whoever peruses it may feel something of a disciple's spirit, while he contemplates in its pages the precepts of so experienced a master.

The testimony of Dr. Doddridge is in itself a sufficient recommendation of the present work. "Franck's Manuduction," said that judicious and experienced writer*, "deserves to be often read. It contains the best rules for studying the Scriptures that I ever remember to have seen."—This is, we think, a just encomium, and that of Dr. Allix, in his preface to the Latin edition in 1706, is not less favourable. The work is divided into two parts; of which one respects the *letter*, the other the *spirit* of the Inspired Writings. The former is again subdivided into three branches;—Grammatical, Historical, and Logical;—the latter into four;—Expository, Doctrinal, Inferential, and Practical.

In the first chapter, which treats of *grammatical* Reading, the learned author seems to suppose that his reader is unacquainted not only with the Hebrew, but even with the Greek language. He begins, therefore, with laying down some excellent rules for the acquisition of the latter tongue, with a particular re-

ference to the Greek Testament, which cannot fail of being highly useful to a learner, but are not of course necessary to a Greek scholar; though even he may derive some valuable hints for the study of that part of the Sacred Volume. The directions for the attainment of the Hebrew language will be more generally useful; and the references to books from which more extensive information may be obtained, both with respect to Greek and Hebrew, with the additional works recommended by the editor, render this part of the work sufficiently comprehensive and complete. We may here, indeed, observe, once for all, that the notes by the translator contain a valuable fund of bibliographical knowledge, collected and digested from various approved sources, on all the topics discussed by Professor Franck, from which the student of the Sacred Writings may derive important direction and assistance;—and supplying, in this respect, the deficiency which an English reader of the present day cannot but feel in the original references, which are, as must be expected, almost exclusively to foreign works of the last, or rather of the preceding, century.

Under the head of *historical* Reading, are comprehended the sum and substance of the Old and New Testaments—the Inspired Penmen—the occasion or causes of their writings—the scope, so far as it can be gathered from historical incidents—the arguments of the respective books; where, speaking of compendiums, the learned Professor justly remarks, that "diligence in reading and examining, the *modus* itself, is a compendious system of mnemonics"—the seats of subjects, by which are meant, the places in Scripture, where subjects are more or less professedly, and fully discussed—and external circumstances, such as MSS., Editions, Versions, &c. The following observations, at the close of this chapter, deserve the attention of those

when, and in danger of attaching undue importance to mere historical reading.

"To be immoderately anxious," says the plain author, "about things merely external, argues great insensibility to the excellencies of the Holy Scriptures. It should likewise be our concern to guard against vain glory, in a business wherein the glory of God should be our only object. There is a necessity also for the exercise of caution, lest a knowledge of external points render us less diligent and lively in reading the word itself. How many are there who err in this respect, and stand contentedly on the banks, whilst their heavenly delights which flow from the volume of Revelation remain untasted and unenjoyed."

In the succeeding chapter on logical Reading, by which he intends the accurate analysis of entire books, or of particular texts, the Professor, after a very able and useful view of this branch of biblical study, in a similar manner guards his readers against supposing that they are "mighty in the Scriptures," if they are more solicitous to analyze a text, than concerned about understanding and applying it.

"In the exercise of refined subtilties, and the solution of difficult passages," he concludes, "we may lose sight of holy Christian simplicity, and sacrifice the edification of ourselves to these: for when the rays of Truth are divided, they cannot act with so much life and power, as when its energies are collected together. May the reader learn never to abuse this branch of Scripture exposition; and in the sober use of it, may he realize its excellencies!"

In the second part of his subject, which treats of Reading, as it respects the *spirit* of the word, the excellent author introduces the following universal and important axiom respecting the exposition of Scripture: "that one word or sentence having respect to one and the same subject, has but one literal sense formally purposed. To discover this one and true meaning of the Holy Spirit in the Scriptures, is therefore the business of Expository Reading." This is a maxim which cannot be too frequently re-

peated, or too strenuously and industriously enforced. For want of understanding or attending to it, many well-disposed persons have affixed meanings, not only to particular passages, but to the general system of Scripture, which the remembrance of the sound principle in question, and an accurate and enlarged knowledge of the means of applying it with effect, would have shewn to be entirely contrary to that sense which the Holy Spirit purposed, directly or indirectly, to declare. It is obvious that fancy, and all hasty and half-digested notions must be excluded from the task of discovering this true and only meaning of the Divine Oracles. Dr. Franck has pointed out some excellent helps, both external and internal, for this serious and important work; and while the extent of his learning and the soundness of his judgment afford ample security to one class of inquirers as to his qualifications as a safe and rational guide, the depth of his religious views, the spirituality of his mind, and the length of his experience, may well assure some others, that he is not unworthy of their confidence as an instructor upon this fundamental subject. Our author is particularly earnest in recommending Scripture as *its own interpreter*, and consequently in declaring, that expository helps are to be chiefly drawn from its own pages. The consideration of the whole context, and sometimes of the whole book, the collation of parallel passages, the analogy of faith, the affections both of the inspired writers and of the student of Scripture himself, the order observed by the sacred penman in proposing their subjects, and a consideration of circumstances, are the principal topics discussed in this important part of the work. Upon one of them, viz. the consideration of the *affections* of the writer and reader of Scripture, a separate treatise is added in the Appendix; from which, as it is a subject not so generally treated of

as it deserves; we are tempted to extract the following passage. The celebrated Dr. Spener, in a letter addressed to the Philosophical College at Leipsic, after strongly recommending the students, subsequently to fervent, secret prayer, to discriminate and enter into the affections of the inspired writers, and strive to unfold their nature and character, supports his advice by the following interesting quotation from Luther.

"That eminent divine," observes the pious Superintendent, "speaking of this practice, says,"—"Whoever adopts it will, I am satisfied, learn more himself, than he can gather from all Commentaries united. By means of incessant and attentive reading, we should, as it were, raise the writer from the dead, and consider him as alive; so as to form perfect conceptions mentally, of what we cannot actually behold. When engaged in the study of the Scriptures, the idea formed in the writer's mind should be carefully ascertained; the affections by which he was influenced; his state of life; and his office at the time he penned the book. Much do I wish that the labour which Casaubon has bestowed on Horace, Juvenal, and Persius, in his *Prolegomena* were applied to the elucidation of the Sacred Oracles, so as to give a just description of the genius, mind, condition, manners, and affections peculiar to each of the sacred writers. These are desirable subjects which yet remain untouched."

We wish that we could add, that these were not still, after all that has been written since the days of Luther, to be too justly numbered amongst the desiderata of sacred literature. In Doddridge, however, and in Scott, it must be acknowledged with pleasure, that the deficiency of which the great Reformer complained has been materially, though not perfectly, supplied. In their afterwards remarks, that Beza's edition excelled in the heavenly

part of investing himself with the mind of his author; and of directing his own affections by those of the sacred penman; and then says he, "it was, that he derived his spiritual edification."

Some admirable observations occur in that part of the chapter which relates to expository reading, as to the choice of commentators—particularly as to the absolute necessity of the illumination of the Spirit to form just expositors of Scripture, and the restriction of that Divine influence to those who are truly regenerate. Upon this point Professor Franck quotes some very striking remarks of the learned and excellent Melancthon. He adds, however, a very useful caution to the scriptural student, to beware of neglecting the perusal of the words, while searching after many and various external assistances.

"We may," says he, "safely assure those who read the word with devotion and simplicity; that they will derive more light and profit from such a practice, and more benefit from meditation within, (in the heart) than can ever be acquired from studying through an infinite variety of unimportant minutiae."

The chapter on *doctrinal* Reading, though short, is full and comprehensive. We extract the following observations as applicable to two very different classes of readers.

"The consideration of the *doctrinal* truths," observes this holy and experienced divine, "may be deferred, until the students have made greater advances in the knowledge of fundamental truth. Those truths are most essential to salvation and to a full assurance of faith, should be first learned by a living and practical acquaintance with them; and that the transition to doctrinal more profound, but less practical, will soon come pleasant and easy."

We earnestly wish that this wise and reasonable suggestion may be seriously considered by those who are anxious to induce the mere inexperienced inquirer, into those

depths of doctrinal discussion, which ought not to be sounded without reverence and godly fear, even by the most advanced and established Christian.

The other observation to which we referred is of a different, but not less important and interesting, cast.

"Inasmuch as Jesus is the very soul of Scripture, and the way by which we have access to the Father, he who, in doctrinal reading, does not fix his eyes on him, must read in vain. Truth and life are attainable only through this way. To know Christ, and the doctrines concerning Christ, only in theory, is not the soul of Scripture: it is faith in him, and that imitation of him which flows from faith."

Inferential Reading, which is the subject of the next chapter is the deduction of conclusions by legitimate consequences from texts; when the literal sense is explored, and the truths expressed have been fully examined. The foundation of this reading is the perpetual analogy of Divine things; which is such, that from one truth rightly known, all others depend, being linked, as it were, together. It is, of course, essential to a right use of this method of reading, that the mind be endued with a living knowledge and "form of sound words in faith and love." It cannot otherwise be prosecuted in a consistent and profitable way; nor can the inexhaustible fulness of the sacred text be else perceived. The learned author gives a copious example of this mode of reading from 2 Tim. 1-8. But this chapter would have been more useful and complete, had he added some example of that false and unsound mode of deducing inferences upon which we have in the present day had occasion so frequently to animadvert. As the discovery of truth is, however, the best preservative against error, the directions given by the Professor may be a sufficient guide upon this part of his subject.

The succeeding chapter on *practical Reading* contains a series of va-

luable observations, from which it would be difficult to select any without injuring the symmetry of the whole. We particularly recommend it to the attention of our readers, and would only remark, that Professor Franck is not one of those who think, that the illiterate are not qualified to derive instruction from the private and practical perusal of the Scriptures; but while he strenuously contends, in his whole work, for the use of learning as an important subsidiary to the professed and complete elucidation of the Sacred Oracles, he asserts with equal confidence, that they are able to make the unlearned, who search them, "wise unto salvation." The simplest application of Divine truth, observes our pious author, is certainly the most profitable, if it be made with sincerity of soul. We should compare the portion of Scripture under present notice with the *habit* of our minds, and we shall thus perceive as in a glass the particular faults under which we labour. We must have our eyes fixed on Christ, and depend on the interoperation of that Spirit which God in infinite mercy to his children imparts to them continually for their illumination and guidance. The work closes with some brief directions as to the order in which the Holy Scriptures ought to be studied.

It was observed by Dr. Doddridge in his character of the "Manducatio," that it has not many illustrations of particular "faces of Scripture." The remark is undoubtedly just, and forms the only material objection to the book. The truth is, that conciseness was evidently the object of the author; and as the work was chiefly designed for the benefit of students in divinity, this deficiency is the less important, the fundamental principles and sources of right interpretation being unfolded with sufficient copiousness to enable them to explain and illustrate the Sacred Writings for themselves. An elaborate specimen

however, of the mode of interpretation recommended in this volume is inserted in the Appendix, in an analysis of the Epistle to the Ephesians, and an analytical introduction to that to the Colossians, to which we can now only refer our readers.

We have, perhaps, dwelt somewhat longer upon this publication, because we consider that at a time when the most laudable zeal prevails amongst us for the distribution of the Divine Records of our faith, it is peculiarly important, that correct views respecting their meaning and interpretation should also be disseminated. There can be no doubt, that errors of various kinds abound upon this momentous subject. In the course of our labours, it has been our anxious endeavour to correct them; and to point out what, according to our humble, yet deliberate judgment, appears to be the true and scriptural method of interpretation. We are happy, therefore, in having an opportunity of noticing a work which contains so much valuable information and direction upon this important point, and cordially recommend it to general perusal. There appears to be, at present, too general a disposition to neglect the systematic study of the Bible; and to undervalue the labours of learned and pious men, who have given their days and their nights to this sacred work. But let us not be deceived, or mistake confidence for superior illumination, or indolence for dependance on Divine teaching. It is as true now as in the days of Solomon, that if we expect to attain heavenly wisdom, we must seek for her as for silver, and search for her as for hid treasures; and that, in the study of the Sacred Oracles, we must not only pray for the Spirit of wisdom and understanding, but bring to our aid all the stores of knowledge which we can collect, and accompany them with the spirit of experience and discretion, "of love and of a sound mind." May the great Author and Source of truth himself,

enable us thus to interpret his word, and grant us "a right judgment in all things!"

A Sermon, preached in the Parish Church of Lancaster, on Thursday, August the 25th, A.D. 1814; at the Primary Visitation of the Right Rev. George Henry Lord Bishop of Chester, and published at the Request of his Lordship and the Clergy. By THOMAS DUNHAM WHITAKER, LL. D. F. S. A., Vicar of Whalley, and Rector of Heysham, in Lancashire. London: Murray. 1812.

If we should form our opinion of visitation sermons in general, by many specimens which have come before us within the last few years, we should be inclined to consider them as of very doubtful utility. It has been too much the fashion to convert the pulpit on such occasions, into a theatre of loose attack and unprofitable discussion. We should be sorry to use the language of rebuke, and would on no account expose ourselves to the suspicion of uncharitable censure: but it is impossible not to feel that some of these sermons, and certain other compositions, which have been, officially addressed to the clergy in particular districts, deserve little commendation either for the subjects on which they treat, or the spirit in which they are written. If we wished to collect examples of doctrines misunderstood, of charges misapplied, of assertions without foundation, of most miserable confusion with respect to the tenets of particular parties, and of statements ridiculously absurd about some of the institutions or events of the day, we know full well in what quarters to seek them; and we cannot but lament that opportunities, which might be so valuable for the illustration of great Christian principles, and the enforcement of Christian duties, should ever be abused to inflame hostility, and to question the sacredness of truth.

It is with extraordinary feelings of satisfaction and pleasure, that we turn from such discourses to the very candid and powerful sermon of Dr. Whitaker. We have here the production of a gentleman, a Christian, and a scholar; of one who is accustomed to think much, and to think well; who possesses knowledge, and acuteness, and charity; a man of clear views and of liberal sentiments, who maintains his own principles with an evident conviction of their truth, and in a spirit of moderation which is peculiarly valuable, because it is extremely rare. If we should begin our observations by stating what Mr. Whitaker's sermon does not contain, we should say, that it deals out no invective against Dissenters; that it does not attempt to widen the divisions which unhappily prevail about church government; that it does not exhibit to public scorn and contempt any order of men by the imputation of principles which they disavow and abhor. The reader will find in this address no vulgar declamation about the horrors of Calvinism; no proscription of persons, whom it is the fashion to reprobate under the title of Evangelical Clergy, Schismatics within the Church, &c.; no wanton and unprovoked insults upon Bible Societies; no canting and whining about the dangers to be encountered by this Protestant Church, and this Christian State, on account of the unfettered circulation of the Scriptures of truth. No! should this article fall into the hands of any person whose delight is in daunties of that description, he must travel elsewhere. The author of the sermon before us belongs to a higher class of intellect. Whether it be poverty of matter, or bitterness of spirit, or the mere innocence of genuine folly, which makes the pulpit and the press groan under such precious lubrications as have now been mentioned, we cannot exactly decide: we should be disposed, on the ground of impartiality, to answer in the words of a very young philosopher,

when required to state, whether she turn round the east, or the earth round the sun; "Sometimes one, and sometimes the other." It may be, that these effusions proceed only from one of these causes; it may be that they are the offspring of all combined. We have no hesitation, however, to say, that neither singly nor conjointly have they any acquaintance with Dr. Whitaker.

To imagine that the principles and spirit of this sermon will appear in the same light to all readers as they do to ourselves, would be to suppose that misconceptions, and prejudice, and bigotry, are banished from the world. On some points, the most honest and upright and devoted minds can never be brought to coincide; and, perhaps, if we should analyse every sentiment of this publication, we should be constrained to acknowledge that there might be room for discussion between the author and ourselves: but we must add, that we could; in such a case, desire nothing better than to conduct the argument in the spirit and temper of which he has furnished so good an example.

The text is, Acts vii. 26. "Sirs, ye are brethren, why do ye wrong one to another?"

The preacher begins by a rapid sketch of the general benefits of Christianity, as a rule of temper and conduct, and proceeds by a very easy and natural transition to the rancour and fierceness which men making profession of Christianity so often exhibit in debating on its principles. His object is, rather to shew the disposition with which doctrines should be canvassed, than to enlarge upon the doctrines themselves: yet he justly considers it subservient to his plan, to state the subject of a most important debate which for some years has agitated the Church of England.

"One great error of this evil," he observes, "appears to have been, with many, at least a very crude conception, and of course a very confused statement of the

"*Excellent!*" Before you venture to attack Calvinists, call a pedlar, Bishop Whately, and to the infinite loss of thoughtful reasoning it will do more, as I have taken care to point out. Such objections to his fair and fundamental views of controversy, the principles of the debate have been perplexed, while the unskillful assailants under this sweeping term, have attacked without distinction, 1st. The peculiarities really belonging to that system: 2dly. Some of the genuine doctrines of Christianity; which are received by Arminians themselves; and 3dly. A kind of imputed truth which belongs only to the dogmas of Arminianism.

1. "But the real peculiarities of the great theologian and profound reasoner, (for such he was), who gave name to this system, if he may be permitted to state them for himself, are limited to the following propositions.

"That, by a sovereign act of his will, the Almighty did from all eternity predestinate a certain portion of the human race to everlasting happiness, without any antecedent respect to their future character and conduct.

"That in the fulness of time he sent his Son into the world, to offer himself as a propitiatory sacrifice for the elect alone. That, whom he had predestined to happiness as an end, he predestined to holiness as a means. That in consequence he bestows with the same limitation his grace and Holy Spirit, as the instrumental cause of faith, repentance, and obedience upon the elect.

"Next, that grace is efficacious, a softer term for irresistible, whence it follows, that the will of man is wholly passive in the work.

"And lastly, that they who have once received this Divine gift can never fall." pp. 2, 3.

We have been much accustomed to see these great questions settled and concluded in the compass of a few flippant pages. But this author is a man of real learning and talent, and does not, therefore, profess to confute and overthrow with such hasty and sweeping decisions: those, in general, who talk loudest about demonstration, are the worst qualified to demonstrate. Mr. Whitaker contents himself with a few general reflections; but they are weighty and judicious, and far more to the purpose than volumes of empty disputation. The following extract will

show something of his manner of reasoning.

If any system of doctrines which may appear to be revealed in the sacred pages of Holy Scripture, can clearly be proved to be inconsistent with the moral attributes of the Almighty, then are we warranted in concluding, *nam*, we are bound to conclude that our interpretation is wrong. Now as a test to be applied to the present subject, I would ask this plain question; Supposing that the everlasting destinies of a race of inferior moral agents were placed at the disposal of a man, what feelings would such a conduct, as these propositions suppose, excite; what conclusions would it lead to; with respect to his character as a just and merciful being? One answer, and one only, can be returned to such a question, and it is no small presumption in favour of any opinion that it has the common sense and feeling of mankind on its side. But this analogy is attempted to be eluded by arguing, (and sorry I am to say that the opinion has received too much countenance from theologians, unfractured with Calvinism), that the moral attributes of the Almighty are of too high and unattainable a nature to permit our reasoning from these qualities, as they exist imperfectly in ourselves, to the same qualities as they are conceived to subsist with transcendent excellence in the nature of the Supreme Being.

"This, I fear, is equivalent to saying, that we can form no idea of the moral attributes of the Divinity whatever, an opinion in which these reasoners will find themselves miserably symbolizing with Bolingbroke himself. "But I would ask, how we arrive at our conceptions we have of these attributes in the Deity? Surely thus:—We extrapolate certain qualities in our own nature, very imperfect it is true, but still existing, which we denominate justice and mercy. We discern palpable symptoms of the same qualities, though still in a degree far short of perfection, in God's natural and moral government of the present world. At the same time we are assured in the Word of God, that these attributes taken together in his nature are a degree absolutely perfect. We are therefore bound to acquire and adopt our ideas; but the best which our limited understandings can attain to, of these perfections; and how is the process to be conducted? We begin with our own nature, analyse these qualities as they exist in our own hearts, remove every imperfection (of which in ourselves we discern so large a portion), and superadd to the whole an idea of holiness."

"On the moral attributes of the Deity, we can only reason with safety in this analogical method, and the result must necessarily be, that the ideas of these qualities in the Divinity and in ourselves differ only in degree; that, speaking in all humility, they are homogeneous in both, do not differ, that is, as time from space, or mercy from justice; and consequently, that a conduct which we should instantly pronounce to be unjust and cruel in man, would in a much higher degree be liable to the same imputation in a being of whose nature we predicate infinite justice and goodness. But neither are we compelled to resort to this mode of defence by the apparent sense of any considerable and connected portion of Holy Scripture." pp. 4, 5.

He proceeds, next, to consider the support which the Calvinistic system is supposed to derive from the eighth and ninth chapter of the Epistle to the Romans; and contends, that the argument of St. Paul has no reference to the personal and final acceptance or reprobation of individuals. It is certain, indeed, that in some respects, the dispensations of God are strictly arbitrary, or dependent upon his sovereign will alone: thus he determines the period in which we shall severally exist, the country in which we shall live, the constitution of the body, and the general character of the mind: thus also, he confers upon one country many temporal or spiritual privileges, which belong not to another. These and similar appointments, are settled by the will of God, and are independent of human interference. Such, according to the reasoning of St. Paul, was the nature of the Divine proceedings with respect to Jacob and Esau; the language of the thirteenth verse, (chap. ix.) does not apply to the persons of Jacob and Esau, but to their posterity; and it has reference not to their eternal, but to their temporal state. To these earthly dispensations it is, that the high expressions of the Apostle must be understood to refer; they are indeed mysterious and incomprehensible. But with respect to the conclusion of a future world, the manner in which God will deal with

us, as a Governor and Judge, is clearly revealed. He will render to every man according to his works. He that believeth and is baptized, shall be saved, and he that believeth not shall be damned. No theology can be drawn from the providential dealings of the Almighty, while we continue upon earth, to the case of future rewards and punishments, and for this reason:

"The symptoms of irregularity, and arbitrary appointment visible in the Divine administration at present, are parts of a temporal scheme only, and will be completely rectified at the last day, by that final act of distributive justice; when 'to whom much hath been committed, of him shall the more be asked.' On the contrary, a previous and arbitrary allotment of the final destinies of moral agents, is by the very terms incapable of being rectified, and in spite of all that sophistry and subtlety can urge, gives up the Author of it (I use the expression with humility and reverence, though for the purpose of removing the charge), to imputations inconsistent with all our ideas of a just and merciful Being." pp. 6, 7.

Such is the reasoning of Dr. Whitaker on this abstruse subject.

To us it appears, that not a little confusion arises on this subject, and especially in the explanation of the ninth chapter to the Romans, by notions radically erroneous with respect to the Divine will. The Supreme Being never acts upon a principle of caprice: the determinations of his will are according to the eternal laws of holiness and equity; they violate no rule of infinite wisdom and of infinite purity. When we read that he hath mercy on whom he will have mercy, and whom he will he hardeneth, or leaves to the hardness of their hearts, most we of necessity conclude that the words imply an arbitrary resolution, independent of circumstances. He has laid down the terms on which alone he will have mercy. It is his will to receive the penitent, as it is also his will—and it is just in both cases—to leave to their own devices them who, like Pharaoh, are deliberately impenitent.

Let us now follow the reversed

superficial reasoning; to the love of amusement rather than information; to the wretched flippancy with which the gravest subjects are discussed; and to the disgraceful practice (arising in general, we believe, from consummate ignorance) of grouping together, and holding up to derision under some common term of obloquy, persons who differ widely both in principles and practice.

"Subjects which would have put our ancestors to the expense of folios, are disposed of with great confidence in a pamphlet—the strong points of an argument are artfully declined, the weak ones placed in the most prominent and ludicrous point of view—and, when a few trifling outworks have been won, victory is triumphantly proclaimed, while the fortress itself remains unassailed. As an example of this style of political writing, flippant, shallow, petulant, and often uninformed, it is impossible not to be directed to a certain periodical, and too-popular miscellany. The 'Letters of a Barrister' are to be referred to the same class," pp. 10, 11.

In exposing "this detestable spirit," the author has it in view to prove, that persons of loyal character, who embrace the fundamental principles of Christianity, have no need to be estranged from each other on account of opposite sentiments on the Calvinistic system. He is evidently of opinion, that the treatment which Calvinists have recently experienced reflects no credit upon their opponents.

"Calvinism is become a sort of hideous phantom, indistinct and obscure, at which men start they know not why. Young men and young students in particular, have discovered that a single name is instead of a thousand arguments, and with a levity incident to their age and their attainments, have learned to condemn what they have not been at the pains to understand.—This conduct of the temper and the understanding is neither creditable to the heads nor to the hearts of those who pursue it. A little more attention both to the nature and history of the doctrine, and to the reasons for its treatment, would have been more than sufficient to have shown its true nature and its true value." stated "good old man."

From the manner in which some

writers express their contempt of Calvin and his followers, we might almost suppose that no man of common understanding could ever have listened for one moment to his doctrines. It would be well if these persons knew, what Mr. Whitaker can tell them, that the reputed author of this scheme was "a man of great practical piety, one of the first scholars of his age, able to state and maintain his peculiar opinions with a clearness of conception and purity of style, never equalled by his antagonists;" that his peculiarities were embraced by many learned divines in the latter years of Queen Elizabeth, and that the learned during the 17th century were pretty equally divided between Calvin and Arminius.—We have some recollection of a modern critical Professor, who contends, that no Calvinist can be a friend to the Liturgy: let him read this sermon, and blush for his assertion.

"It may be a matter of surprise with some who have indulged themselves in this arrogant abuse of the terms Calvinist and Calvinism, to be told, that the great Lord Bacon himself was a Supralapsarian. I do not quote such a name for the purpose of repressing enquiry, but petulance; for as it hath pleased God to bestow on every man an understanding and conscience of his own, he hath as good a right to exercise them, as if Calvin had never written his Institutions, or Bacon his Confession; but it may perchance abash the spirit of modern levity and presumption, to hear these despised terms connected with a name the most honoured for the extent and depth of his researches among our countrymen, terms which many have hitherto perhaps been wont to associate only with the ideas of a modern conventicle and a raving fanatic. This is the proper and only legitimate use of authority in matters either of faith or science.

"And now, if by the veneration which ancient examples ought to excite, our prejudices strip any degree shewn on the subject itself, a portion, perhaps, of the same forbearance may be permitted to extend itself to some of our own contemporaries, who bear the hated and opprobrious name of Calvinists."

Calvinists; and with all the consequences which are even fairly chargeable upon their system, it is in fact apparent that these persons are nevertheless distinguished by their activity in the cause of vital religion, that they inculcate the love of God, and man, that they abhor the very name of Antinomianism, and preach the necessity of universal obedience to the Moral Law, while, perhaps, they, on their part, are much too rigid and exclusive in refusing to tolerate any contrary of sentiment. In others, it cannot be unreasonable to remind both the one and the other, 'sirs, ye are brethren, why do ye wrong one to another?' pp. 12, 13.

We perfectly coincide with this able and intelligent divine, in the observation that the Gospel of Christ is entirely independent of these controverted topics. Whether predestination, according to the Calvinistic view of it, be true or false, whether the operation of Divine grace be irresistible or not, the doctrine of salvation through Jesus Christ, and by faith in his blood, must still be the doctrine of the Christian teacher: he must still call sinners to repentance, and labour to build up the people of God in their most holy faith. And why then are we to cavil and dispute with bitterness about questions of inferior moment? What benefit can result from contentions, which display little else than the pride or folly, or malignity of the combatants?

After a few strong animadversions upon the doctrine of "assurance," as it is occasionally taught and professed, our author applies the principle of his text in relation to our brethren of the Church of Rome; "(for so we will continue to style them, 'though Jacob forget us, and Israel acknowledge us not');" and it is almost unnecessary to say, that he still appears in the same character of manly sentiment and liberal feeling. He wishes to promote the spirit of conciliation and charity: but the principles, which he conscientiously maintains he manfully avows. His views appear to be unfavourable to the confession of the Catholic claims; but he does not

insult the friends of that means, as enemies of the Church and State; and it would do no injury to their reasoning, if others would follow his example.

Of the monastic and collegiate establishments, which have arisen in this country since the date of the French Revolution, he speaks in terms of qualified approbation. His approbation would be unmixed, if the members of these institutions confined themselves to the proper duties of their several stations; but when they travel into the neighbouring parishes, and become missionaries of the Papal faith in this Protestant land,

"it is perhaps more than can be expected of human nature that the systematic counteraction which a faithful parochial minister is bound to oppose to such encroachments should be altogether unaccompanied by feelings of animosity and resentment," p. 17.

"In another instance we are unhappily committed among ourselves.—It would have required some intuition into human nature to foresee that a plan the most disinterested and benevolent should have occasioned a spirit of hostility, or even rivalry, among its patrons.—The same advanced period of society which produces a total separation of mechanical arts, suggests the immense advantage of combination for the purposes of beneficence; and if ever there was an instance in which the independent operation of two great associations for the same excellent purpose might, instead of exciting a spirit of censure and mutual acrimony, have provoked them reciprocally to love and to good works, it was in the institution of the Bible Societies.—But whither does not human depravity intrude itself, and what does it not poison? Yet, surely, brethren in the same ministry, distinguished by their talents, their condition, and their station in the Church, might have found in their favourite and useful pursuits, in Biblical criticism, or in ecclesiastical history, more suitable occupation than in fanning a flame which had already blazed too fiercely and spread too wide," pp. 17, 18.

In this passage we find much to commend; and we sincerely wish that the Bishop* before whom the sermon was delivered, and all the

* The Bishop of Chester: see an extract from his Charge in our last Number, p. 736.

Clergy in the United Kingdom were influenced on this subject by the same spirit of diffusive liberality with the reverend author. But it contains one assumption upon which we must beg leave to offer a single remark. The spirit of rivalry and hostility has never yet existed in the Bible Society. When it was first established, Lord Teignmouth, the President, addressed an official and respectful letter to the Society for promoting Christian Knowledge, but the existing rulers of that Society never condescended to notice the communication. Every attack which has been made, commenced in behalf, as it was pretended, of the old Society: and the friends of the Bible Society have done nothing more than defend themselves. The Country Clergyman, and Dr. Wordsworth, and Dr. Marsh, and the Curate of Hackney, and the several Archdeacons who have charged in the same cause were assailants: the Bishop of St. David's and the Dean of Carlisle, and the other Clergy, who have appeared as the friends of the Bible Society, have come forward only to repel assault, and to vindicate truth; and it is notorious that most, if not all, of the zealous advocates for the Bible Society are friends and supporters of the Society for promoting Christian Knowledge. We have thought it due to truth and justice to state these facts: at the same time we must confess that this sort of discrimination in the sermon was not called for, and would probably have done no good.

There exists in some minds a spurious sort of charity, which makes little or no distinction of sects and creeds. This is not the charity of Dr. Whitaker. "With the Unitarian and the Arian," he says, "we disclaim the idea of fraternity. We do them no wrong by total estrangement. We tremble at the consequences of their errors." (p. 18.) It is impossible that the Clergy can be too zealous in exposing the evil of these monstrous heresies.

The Socinians are making a great effort to procure to themselves a name and consequence among us: but theirs is a system too cold and too comfortless for the poor; and it is never likely to take deep root among those who have access to the New Testament. The Antinomian heresy is of a more inviting, and therefore of a more dangerous, aspect; but if the ministers of the Church of England will be vigilant and faithful, "the vile and absurd ribaldry" (p. 18) of this school must eventually be silenced by the language of truth.

The conclusion of this sermon is well worthy of the subject: it is candid, solemn, dignified, and impressive. Its excellence, we trust, will be a sufficient apology for the length of our quotations.

"The conduct of the temper recommended in this discourse, is perfectly consistent with the firmest determination of the understanding: 'let every one be thoroughly persuaded in his own mind,' say, 'let us contend for the faith which was once delivered to the saints' but not with perulance or anger, 'for the wrath of man worketh not the righteousness of God.'—Let us labour to inform ourselves on all the subjects of controversy, which have divided the Christian world, and we shall quickly discover that while indulgence is the parent of bigotedness, fairness and candor are the products of diligent investigation. It is impossible that all these discrepancies should have arisen from individual vices of the head, or of the heart: many, no doubt, are to be assigned to that incurable diversity of opinion, which is inherent in the human understanding.—And if, after all our diligence, we should not attain to the perfect knowledge of the truth; (and who will dare to affirm that he has attained to it?) truthfulness and candour at least can never be wrong; and the more we know the infirmities of our nature, will we trust, through the merits of his Son, be gracious unto us. On the contrary, we may hold the truth in uncharitableness as well as 'unrighteousness,' and the result will be the same; 'for though we have the gift of prophecy, and understand all mysteries, and all knowledge; and though we have all faith, so that we could remove mountains, and have not charity, we are nothing.'—Let us therefore in mind this doctrine

is, shortly approaching, when those gifts which are most apt to betray men into the heats of controversy, are strictly to be accounted for—that the solemn period is drawing nigh, when wit, and eloquence, and theological feasting, and controversial acuteness, will be to their possessors as if they had never been—when, if we are permitted to reflect at all, the hours which we shall reflect upon with least satisfaction will be those of intellectual strife and triumph, in which we once pried ourselves the most—when ‘wrath, and bitterness, and evil-speaking,’ and acrimonious writings, will no longer be sanctified by their subject—when the Gospel of Jesus Christ will appear in its genuine character, not as a convenient vehicle for the display of talent, not as a channel through which we may void the gall and bitterness of our constitutions, not as a whetstone on which we may sharpen the weapons of debate; but as ‘righteousness, and peace, and joy in the Holy Ghost;’ as a message sent from God to renew the nature of fallen man, by the operation of Divine grace; and ‘through a life of faith, working by love, to make us meet for the inheritance of the saints in light.’” pp. 19; 20.

If we should venture to propose any correction in this truly admirable discourse, it would be the substitution of some other sentence in place of the first. We remember to have heard a clergyman, when speaking of the difficulty of composing sermons, complain bitterly that every sermon had a beginning and an end: the conclusion, in the present instance, is masterly, but the beginning is rather unhappy. It runs thus: “Christianity, considered as a rule of temper and conduct, appears to contradict a fundamental law of nature, inasmuch as its influence increases in proportion as it recedes from the centre.” The idea itself is not worthy of the sermon, nor of the taste and talents of the author; and this law of nature is not an universal law. We need not remind Dr. Whitaker, that within the surface of the earth the influence of gravity increases as we recede from the centre, for it varies directly as the distance: it is only without the surface of the earth that we find

the law to which he adverts; so that if Christianity contradicts one law in the manner of its influence, it agrees with another. The author will forgive this trifling observation.

We cannot close our Review without expressing a very earnest hope that this sermon may be widely read. We recommend it to the clergy in general; and we also beg, with becoming deference, to submit to the Society in Bartlett's Buildings, whether they would not render a real service to the cause of Religion and the Church, by adopting it into the list of their Tracts. But let it be adopted without the interference of a correcting committee; we wish for the sentiments not of a committee, but of Dr. Whitaker: and the revision of the author, with such notes and references as he might think it expedient to insert, would soon adapt it in the form of a tract for general circulation. We shall be glad to find that this hint has been as freely received as it is freely given.

A Sermon preached at the Parish Church of St. Bride, Fleet Street, on Thursday, November 10, 1814, before the Church Missionary Society for Africa and the East, on Occasion of the Departure of the Rev. John Christopher Sperrhaken and the Rev. John Henry Schultze, as Missionaries to the Western Coast of Africa, together with several other Persons attached to the same Mission. By DANIEL WILSON, M.A., Minister of St. John's Chapel, Bedford Row, and Chaplain to the Right Hon. Lord Viscount Galway. Printed by Desire of the Committee. London: Seeley, 1814. pp. 47.

This is certainly an eloquent and powerful discourse, well adapted to its purpose, and highly creditable to the zeal and piety, as well as to the ability, of the preacher. Considering the frequent recurrence of Missionary Societies, it must be admitted to be a most useful and interesting trial of the powers of the human mind, and a most valuable and useful falling in such

The Church Missionary Society.

occasions, into a mere repetition of hackneyed remark and threadbare sentiment. We do not mean to insinuate that a sermon on these occasions would be less edifying; although it would undoubtedly be less worthy of publication; for the utility of Christian preaching depends not on the enunciation of new propositions or original observations, but, in subordination to Divine Grace, on the intelligent development and faithful application of the plain and obvious truths of Scripture. Still, to justify the expense of paper, ink, and presswork, and the call on the time even of another's circle of friends, to say nothing of the public at large, which are involved in printing and publishing a sermon or a volume of sermons, it should, we think, have something to recommend it beyond the mere statement of admitted verities. The Church Catechism, especially if the Articles and Homilies are added to it, may very fairly be considered as superseding the necessity of such productions. But we need not pursue this line of remark. Mr. Wilson's discourse does not require any apology for its introduction to public notice; and it might have equitably preferred its claims on public attention, even without "the desire of the Committee."

Mr. Wilson conceives that the most essential, in brief his object, this Christian is taught to look forward, is "the Church's establishment and glory in the world;" and that the means by which this end will be accomplished, are the raising up of sound fervent piety; the selection and work of propagating the Gospel, which and animated in their efforts they cheerfully and joyously pay of themselves without stinting. He suggests the steps he rapidly presents which the children of the present generation are to undertake, and of the brightening days which the effort with the Christian world has secured through-out the globe, and one who is earnestly following in brief but comprehensive list of

Apostle, to esteem it the highest distinction that God could confer on you, that this grace should be given unto you to 'preach among the Gentiles the unsearchable riches of Christ.' p. 36.

"There is simplicity but not simplicity in the least discharge of the duties of your important work, has the love, 'the constraining love' of a dying Saviour. May the Spirit of God fill your hearts with this holy affection! That month, that week, that day which passes over you without affecting views of the Cross of Christ, is not only a period of time lost to your 'high office,' but positively injurious to all your capacities for real service. The transgression and death of 'Innocent, God witness' is the most stupendous theme that man or angel can contemplate. His infinite condescension, his inextinguishable suffering, his 'tremendous agony, his ignominious death; the love he has borne to man, the work he has undertaken, the atonement he has made, the 'everlasting righteousness' which he has brought in, 'the reconciliation founded on his mediation and death; the mysteries of his redemption, the depths of his mercy, the glories of his power; these, these are the topics which transmute and support the soul. These bring the captive in delightful bonds to his Saviour's feet. These lead man beyond himself. These make him 'count all things but loss for the excellency of such a knowledge; these inspire him with a restless anxiety that 'Christ may be magnified in his body, whether by life, or by death.' All that ever has been done, or ever will be done with effect in the cause of Missions, has flowed from this pure and exalted source." pp. 37, 38.

Again:

"The Love of Christ, which we have just noticed, must be brought into the detail of our duties, and be employed as the inspiring motive of our most ordinary actions. The principle of Habit should be associated in the constantly recurring questions where a distrust of God's word, or providence, or grace, may embolden or retard our efforts. The doctrine of Obedience to God's commands is not to be viewed in the mass only, or applied to the most extensive branches of sanctification, but to be accurately understood in all its parts, and perpetually admitted as the rule of our conduct." pp. 38, 39.

"Powerful principles of religion cannot be allowed to rest by in a grand but empty

actively system tenet; but, like the embossed inscriptions of the Nile, must be made to visit and enrich every part of the adjacent lands, must be employed to replenish the canals and reservoirs prepared for their reception; must be permitted to pass all they penetrate deep below the surface, and thus diffuse a new beauty and life and fertility, wherever they flow." pp. 39, 40.

"Watch you, then, in all things; do the work of evangelists; make full proof of your ministry.' Study deeply the Holy Scriptures. Let your doctrine show 'discrepancies, gravity, sincerity.' When you have the opportunity of instructing the Heathen stand on the plain broad footing of undoubted truth. Forget the unhappy controversies which have divided the churches since. Let your minds be daily nourished with the pure and wholesome doctrine of Scripture, as it flows native and spontaneous from the comb, and not as it is pulled and adulterated by human systems, or whatever side they may incline. Let the Cross of Christ, in all the amplitude of that astonishing subject, be your theme. Descend not to secondary topics. Do not admit into your unspectacled look doubtful disputations, which smother the mind without affecting the heart, which dispute and baffle, but seldom convince, which may take up a paragon, but cannot form the truly apostolic and holy disciple of Christ. May the Spirit of God direct and sanctify your labour! May converts 'spring up to you as the grass, as willows by the water-purcell!' pp. 43, 44.

It is stated in this sermon, that in the face of many and formidable obstacles which the Slave Trade had accumulated on the western coast of Africa; notwithstanding the disasters of shipwreck which had more than once suspended their efforts; although having to contend on the one hand with the insalubrity of the climate, in which several Missionaries have fallen victims; and on the other, with the ignorance and vice of the natives, corrupted by your sinners, still with the assistance of their own strength, situated and equipped as our attempts to convert the natives were, we would say that the Society have persevered for thirteen years, in their course of honorable exertion, spending neither expense nor labour, and sending out missionary after missionary in this

scans of danger and suffering. Nor has their labour been in vain in the Lord. Notwithstanding every obstacle, the confidence of some of the native chiefs has been entirely gained; four settlements have been formed in different parts of the coast; nearly 200 children are training in their schools; churches are erecting; elementary books have already been published, in two widely-prevalent languages, the Suseo and the Bolom; portions of Scriptures have been translated into these languages; and some of the African youths manifest pleasing evidences of piety. Besides this, the Society is now entering, with the concurrence of Government, and by the suggestion and advice of that distinguished friend of African civilization, Governor Maxwell, on an enlarged and most extensive plan, for the religious education and instruction of the thousands of Africans, who, having been rescued from slavery by the activity of his Majesty's ships of war, have been condemned

into freedom by the Vice-admiralty Court of Sierra Leone, and are now living under the protection of a British Government. Surely, these are objects to call forth, not only "the prayers and exhortations," but the strenuous efforts and liberal contributions of this Christian community. All who feel, as the disciples of our crucified Lord ought ever to feel, "that there is no religion but that of the Cross of Christ, and that the base and degrading superstitions of pagan idolatry call on us, by every motive of compassion as well as duty, to visit them with the pure and elevated truths of Christianity," will cordially adopt our preacher's determination, and will say, "Whatever projects others may pursue or relinquish—whatever they may undertake or contrive—whatever they may set up or pull down, it must be our business to hold up the torch of truth, to search forth the word of life, to raise the ruins of the Church, and count nothing done while so much remains to be achieved."

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

&c. &c.

GREAT BRITAIN.

See separate.—An Essay on the Character and Practical Writings of St. Paul, in 2 vols. 18mo, by Mrs. H. May;—Gen. Cockburn's Narrative of his Voyage up the Mediterranean in 1810 and 1811;—Diary of a Journey through North Wales, from a MS. of the late Dr. S. Johnson;—Annals of the Colonies of Great Britain and its Dependencies, by the Rev. R. Roding;—*Albania*, a Poem, by Mr. Ostle;—The second Volume of the Travels of Professor Lichtenstein in Southern Asia;—The History of the Empire of the Mussulmans in Spain and Portugal, by George Peter Ruy;—*Practical Advice to Young Women, Mothers, and Mistresses of Families*, by Mrs. Taylor, of Onger;—A Theory of the Classification of Beauty and Degeneracy, in 4to, with Engravings, by Mary Anne Schimmelpenninck, Authoress of a Tour to La Grande Chartreuse and Alet.

Preparing for the press:—A Narrative of Travels in the South of Turkey, by Dr. Holland;—A Fourth Volume of Lectures, by Rev. Dr. Collyer.

"A practical View of Christian Education," recently published by Hatchard, is a collection of the papers on that subject which have appeared in this work, signed R. T.

The Seatonian Prize at Cambridge is this year adjudged to the Rev. Edward Smalley, M.A. Fellow of Sydney College, for his poem on "Jephthah meeting his Daughter after his rash Vow."

The following is a statement of the produce of the Income and Property Taxes, (the years ending 5th Jan.)

INCOME TAX.

1800	2,791,250	1801	2,831,202
1801	4,513,088	1802	3,832,966

PROPERTY TAX.

1805.. £3,502,354	1811.. £13,246,864
1806.. 4,400,591	1812.. 12,991,755
1807.. 5,935,216	1813.. 12,789,778
1808.. 9,364,189	1814.. 12,963,803
1809.. 11,120,131	In the 1/2
1810.. 12,134,118	to Oct. 10 1/2

The net produce of the Revenue, in the years ending October 10, 1813, and October 10, 1814, distinguishing the total produce of the Customs and Excise, is as follows:

	1813.	1814.
Customs Consolidated	3,905,936	4,193,319
Do. Annual Duties	2,731,091	2,637,902
Do. War Taxes	3,580,194	3,382,953
Total of Customs	10,157,221	10,513,174
Excise Consolidated	16,691,169	17,787,192
Do. Annual Duties	464,789	461,048
Do. War Taxes	4,406,203	5,903,326

Total of Excise	22,550,159	24,154,549
Stamps	5,265,064	5,540,665
Post-Office	1,394,000	1,455,060
Assessed Taxes	6,096,633	6,423,312
Property	13,814,153	14,189,137
Land Taxes	1,165,322	1,108,076
Miscellaneous	493,500	383,010
Pensions, &c. Ann. Dut.	1,500	—

Total Net Revenue 60,866,652 63,763,864

FRANCE.

The following is the substance of the law relative to the liberty of the press in France, sanctioned and published Oct. 21, 1814.

Every writing of more than twenty sheets, may be published without previous censure. The same is permitted, whatever may be the number of the sheets, with respect to: 1. Writings in dead tongues and foreign languages. 2. Mandements, pastoral letters, catechisms, and books of prayer. 3. Memoirs in law processes. 4. Memoirs of recognised literary and scientific societies. 5. The opinions of members of the two chambers. Other writings must be communicated before printing to the director-general of the book-selling trade, who will cause them to be examined by one or more censors, chosen from among those whom the king shall have appointed; and, if two censors at the least are of opinion that the writing is a defamatory libel, or that it may disturb the public tranquillity, or that it is contrary to the constitutional charter, or that it offends against morality, the director-general may stop the printing. A committee of three peers, three deputies, and three commissioners of the king, shall receive, from the

director-general an account of the suspensions he may have ordered under this law, and if the committee judge that the motives of suspension are insufficient, it shall be removed.

No person shall be a printer or bookseller without a license, which may be taken from any who shall violate the regulations. Clauses printing presses, shall be destroyed, and the owners punished by fine and imprisonment. No printer shall print a work before he has declared his intention, or publish it in any manner whatever, till he has delivered the prescribed number of copies, on pain of a fine of 1000 francs, and, for the first time, and 2000 francs for the second. The omission of his name, and place of abode, shall be punished by a fine of 3000 francs: the insertion of a false name, and false place of abode, with a fine of 6000 francs, besides imprisonment. Every bookseller who shall possess or distribute a work without the name of the printer, shall pay a fine of 2000 francs; or, of 1000 francs, if he gives up the name of the printer. The disposers of this law shall be in force till the end of the session of 1816, unless renewed.

The general direction of the book-selling trade is placed under the superintendence of the chancellor of France. Nineteen ordinary censors and twenty-two honorary censors are appointed. The former are allowed a salary of 1200 francs each, and to have a farther remuneration annually, in proportion to the labour they may have performed. Printers are to keep a regular register of all the works printed by them for the inspection of the proper officers, and are to deposit one copy in the royal library, a second with the chancellor, a third with the minister of the interior, a fourth with the director-general of the book trade, and a fifth in the office appointed to examine the works. Woodcuts and copperplate engravings are subject to nearly the same regulations as books. The Editors of periodical publications are prohibited from advertising any book or publication, which has been since announced in the *Bibliothèque des Sciences et des Arts*.—The second volume of the *Journal de l'Instruction Publique* is now published.

GERMANY.

The *Historisch-literarisches Jahrbuch* of Charles Witsch, of Bonn, is now published. It is a journal of 16 pages, of the revised edition of the *Journal de Philosophie* and *Journal of History* of this country. The intention is to publish a new periodical, under the name of *Journal de Philosophie* and *Journal of History*, which shall be published by the same publisher.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons, by the Rev. John Venn, M. A., Rector of Clapham, in 2 vols. 8vo.

Discourses on Practical Subjects; by Job Orton. 1 vol. 8vo. 9s.

A Collection of Scripture Maps; exhibiting the principal places mentioned in the Old and New Testament; accurately coloured. 8vo. 14s. 6d. or 4to. 18s.

A Sermon preached at the Parish Church of St. Cruz, York, July 7, 1844; by John Preston, A. M.

Plain Discourses, delivered to a Country Congregation; by the Rev. Wm. Butcher, M. A. 2 vols. 12mo. 10s.

Creed Philosophic, or Immortality of the Soul; by Nathaniel Cooke, Esq. 4to. 12s.

Short Discourses on the Lord's Prayer, chiefly designed for the use of country villages; by Isaac Mann. 9s. 6d.

A Brief and Connected View of Prophecy; being an Exposition of the second, seventh, and eighth chapters of the Prophecy of Daniel; together with the sixteenth chapter of Revelation; to which are added, some Observations respecting the Period and Manner of the Restoration of the Jews: by Capt. Maitland, Royal Artillery. 3s. 6d.

Christian Morals, or Practical Precepts and Rules of Duty; selected from the Epistles of St. Paul, St. James, St. Peter, and St. John. 8d. or 9s. a dozen.

Eight Sermons, preached before the University of Oxford; by Edw. Garrard Marsh, M. A. 8vo. 7s. 6d.

Sermons on several Subjects and Occasions; by the late Rev. John Hoare, Chancellor and Vicar-general of the diocese of Limerick, Ireland. 8vo. 10s. 6d.

A Body of Divinity, wherein the Doctrines of the Christian Religion are explained and defended, being the Substance of several Lectures on the Assembly's Larger Catechism; by T. Ridgley, D.D. 4 vols. 8vo. 2l. 2s.

An Inquiry into the Antiquity of the Sabbath, chiefly with reference to the Opinion of Dr. Paley; by Wm. Cooper, B. D. 7s. 6d.

An Essay on the Holy Eucharist, or a Refutation of the Hostian Scheme of it; by Henry Card, M. A. 12s.

St. Athanasius's Creed explained; by Chris. Wilmet Smith, niece to the late Rev. Dr. Wilmet, of Oxford. 1s. 6d.

A Collection of Scripture Prints, from the Paintings of eminent Masters, engraved by Mr. Freeman, adapted to illustrate Bibles, Common Prayers, and all Works on Scripture; in 8vo. paper, 1k 1s. 6d. coloured, with 1000 and 2000 copies. ditto, coloured, 2s. 10d. and 3s. 6d. ditto.

MISCELLANEOUS.

The London Catalogue of Books, with their Sizes and Prices, 1814. 8vo. 8s.

A Catalogue of Books, now on Sale, by Mr. E. Boddard, bookseller, Tewkesbury. Part III. 6d.

A Supplement to Wm. Baynes's Catalogue for 1814; containing Odd Volumes, Magazines, Reviews, &c. 1s.

Longman, Hurst, Rees, Orme, and Brown's General Catalogue of Valuable and Rare Old Books. Part III. which contains the Classes of Facets, or Books of Wit and Brothery, Humour and Fanny; Magic, Witchcraft, Alchymy, Physiognomy, &c. 1s. 6d.

A circumstantial Narrative of the Campaign in Russia, embellished with Plans of the Battles of the Moskwa and Malo-Jeroslavskis; by Eugene Labaume, Captain of the Royal Geographical Engineers, Ex-Officer of the Ordinance of Prince Eugene, Chevalier of the Legion of Honour, and of the Iron Crown; Author of an Abridged History of the Republic of Venice.

Geometria Legitima, or an Elementary System of Theoretical Geometry, in eight Books; including the Doctrine of Ratios, &c.; by Francis Reynard. 7s. 6d.

A Key to Bonnycastle's Trigonometry; by Griffith Davies, Teacher of the Mathematics. 8vo. 5s.

Cases of Tetanus and Rabies Contagiosa, or Canine Hydrophobia; with Remarks, chiefly intended to ascertain the characteristic Symptoms of the latter Disease in Man and certain Brutes, and to point out the most effectual Means of Prevention; by Caleb Hillier Parry, M.D. F.R.S. 8vo.

Observations on Adhesion; with Two Cases, demonstrative of the Powers of Nature to re-unite Parts which have been by Accident totally separated from the Animal System; by William Balfour, M.D. 8vo. 1s. 6d.

The Biographical Dictionary, Vol. XVIII. Edited by Alexander Chalmers, F.S.A. 8vo. 12s.—Volume XIX will be published on the 1st of January.

A Summary of the History of the English Church, and of the Sects which have separated from its Communion; with Answers to each Dissenting Body relative to its pretended Groups of Separation; by Johnson Grant, M.A. of St. John's College, Oxford. 2 vols. 8vo. 14s.

Elements of Hebrew Grammar; by J. F. Gyles, Esq. A. M. 8vo. 12s.

A Hebrew, Latin, and English Dictionary. By the Rev. Joseph Samuel C. F. Fry. Parts III. and IV. complete. royal 18s.

Parts XI. and XII. which conclude the Rev. Mr. Frey's Hebrew Bible. The whole may be had in 2 vols. *per volume* 3l. 2s. 6d. 4l. 10s.

The Cloud Messenger of Calidasa; translated by H. H. Wilson, Esq. of Calcutta. 8vo 7s.

Alpine Sketches, comprised in a short Tour through parts of Holland, Flanders,

France, Savoy, Switzerland, and Germany during the Summer of 1814; by a Member of the University of Oxford, 8vo. 9s.

The Narrative of Capt. Dennis Henchy O'Brien, R. N. containing an Account of his Shipwreck, Captivity, and Escape from France, after undergoing a Series of sufferings, which lasted for nearly five Years.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

ABDOOL MESSE'S JOURNAL.

(Continued from p. 740.)

"JUNE 26, 1813.—To-day, a man, who had formerly been Kasee of the city, and who had killed his brother, came to Abdool. After the usual salutations, he entered on a dispute with seeming warmth; and said, that what Abdool taught was not the Bible, but what he had extracted from Mahometan books. 'It is in vain,' said he 'to pretend that what you teach is Christianity: we see nothing of it in the Christians. The Sabibs take all manner of women into their houses: their care is only about wine, and banqueting, and hunting, and gaming: never say that your doctrine is theirs; you have made up a religion for yourself.' Abdool, of course, contended, that the Law and the Gospel were prior to the Koran; and that wherein they agreed, they had taken from the Christians, not the Christians from them;—that in respect of the Sabibs, 'What you say of them is that judging forbidden in Matthew vii., and if I chose I could prove to your face that you are just as bad as they; but leave off judging others, and judge from the Book, whether or not the Sabibs live according to it: the Book is our guide, and those who live according to it are the servants of Christ, and those who do not are the servants of Satan.' The Kasee took Abdool aside at going away; and asked him privately, if there was any way of forgiveness pointed out for murder in the Gospel. Abdool spoke briefly of repentance, and the efficacy of Christ's blood to cleanse from all sin. The Kasee took away the Pentateuch; and, after the appointed time, sent it back, begging he might have it every day to read.

"JUNE 27.—This afternoon the whole premises in the city were filled with people, to hear Abdool read and explain the Scriptures.

"JULY 1.—This morning the Bramin boy, referred to on June 25th, had occasion to go out of our premises, and is now returned.

Abdool was told in the evening, that he had been seen in company with a Bramin going toward the city. The Bramin, who appeared fat and well clothed, had hold of the boy's hand. The boy was heard to say, 'Let me go; they will think I stay too long, and be angry with me.' The man answered, 'Never mind; I will myself go back with you, and make your peace;' and seemed to be soothing him, with a view to get him away with him. As the boy had lost caste, this could only be to get him away in order to be revenged for the disgrace they think it for a Bramin to change his religion.

"JULY 6.—To-day the Rajah Rām Narian passed most of the day here. He is son of the brother of the well-known Cheyt Sing, Rajah of Benares, who was finally set aside from the rajahship by the Honourable Company on the murder of Mr. Cherry, and the present family placed on the Musnud, who are of the female line. On June 9th, this Rajah Rām Narian called upon me (Rev. Mr. Corrie). He had passed the greatest part of a day at Cawnpore with the late Mr. Martyn, with whom I was then an inmate. Since then, he has been visiting about among the Mahratta princes; and on arriving here, and hearing of my being here, he came to call upon me. After some time, he entered into a detail of the misfortunes of his family. I heard him out; and then endeavoured to show him, that all worldly expectations were thus deluding; and that, though we should gain our end in the world, we must leave it, and go to give account to God; whilst those, who know and love the true God, have a never-failing portion. Abdool, who was present, took up the subject. The young man was roused to attention, came to see us day after day, and expressed very freely in public his approbation of the Gospel; becoming daily more serious and earnest in his religious inquiries. At length, he became a professed Christian. A large number of Hindoos and Mussulmans, visited him daily, to dissuade him from this

cialing with Abdool. On the 2d inst. he took up his abode with Abdool in the city; and now the whole city seemed moved. Day and night, he was beset by people, many of whom had never seen him or heard of him until now; and the agitation of mind occasioned thereby, made him quite unwell. To-day he is much indisposed, yet came out to see me. After some previous conversation, I said to him, 'If your intention of embracing Christianity be sincere, I do most heartily invite you to occupy these rooms, in which we were sitting, and in all respects to consider me as a brother; only I am anxious that no worldly motive should enter into your resolutions, and that no one should be able to say you were influenced by temporal considerations.' He answered, very deliberately and distinctly, 'Sir, in respect of name, what can I propose to myself by the change? My family is the chief among the Hindoos, being Bramins, and lords of the holy city. In respect to provision, you know how I have lived, and could still live.'—He told me before, that he could collect 400 rupees a month, and subsistence for three or four hundred followers among the Mahratta princes:—What earthly end can I have in view? But, among the Hindoos or Mahometans, I never heard of any whose birth, life, death, resurrection, and ascension can be compared with Jesus. I perceive he is the only Saviour, and I see I may obtain remission of sins through him.

July 8.—In consequence of the above visit, the friends and adherents of the Rajah became quite violent with him; and threatened, by some means or other, to put an end to his life. They threatened Abdool also; who quietly, but resolutely, answered, 'If you should accomplish my death, it would be a cause of joy to me, as bringing me at once to Him whose I am: but, be assured, your lives would be forfeited to the law, and, at the throne of God, you would find Raim, or any other you depend upon, quite unable to save you from the guilt of murder.' They were dismayed at his resolution, and have kept aloof from him since; but have persuaded the Rajah to make a journey to Oussat, where another widow of Chieft Sing's is, and of a brother of his own. He says he will come back alone shortly; appears in deep distress; and said to-day, 'I go with them because I fear they will otherwise murder me; but I know, if I do not become a Christian, I shall go to hell with my eyes open. My faith is in Jesus Christ alone, and beside him there is no Saviour.' A Mahometan in the service of the Rajah has been the chief opposer, and has

tried to get others to say that Abdool wished to compel people to become Christians. A Motwan, who lives near, and to whom he first addressed himself, told him at once he lied, and was an infidel for opposing an idolater who wished to believe in Revelation, though not in Mahomet. The Hindoo, to whom he applied, said he was mad; that they saw and heard all that passed in Abdool's house, and saw no violence offered to any one. One Hindoo said, 'I hear him forbid people to kill, or to commit adultery, or to steal, or to tell lies: if this be Christianity, it is a good religion: there are, no such good words even in the Sanscrit books.'

July 11.—A man from a neighbouring village was present to-day, who has been a constant attendant for some time. He was asked why he had expressed a wish to become a Christian. He answered, 'For the sake of salvation.' What had he heard that should induce him to hope for salvation in Christianity? He said, 'He had never heard of any whose birth corresponded with that of Christ; that to raise the dead, and himself to rise from the dead, proved him to be the Son of God, and able to give remission of sins. He to-day took his oath with the Christians, by which his caste is gone.'

July 12.—Abdool went to-day to the village where the above man resides. He found that his family were acquainted with his purpose of embracing Christianity, and very angry with him for it. He rents a small farm. Many people come to see Abdool, who spoke to them about religion, and offered to establish a school for their children. They asked what he would teach them. He said, What would lead to salvation.—They answered, 'What do we want with religion? We do not even worship our own Bowarra. We know a little about ploughing, and that is enough for us.'

July 24.—To-day a Mahometan from Benthore, came, who is physician to the Rajah's family. He had long ago perceived the Pentateuch, in Arabic, lent him by a Roman Catholic priest who lived with General Dubois. About two years ago, it came into his mind to search for truth. The irreconcilable contradictions among the different Mahometan sects struck him powerfully, and convinced him that truth was not with them. He read in the Koran, that Christ is the Spirit of God. This gave him a high idea of our Saviour. He took the opportunity of coming to Agassay, after that time, when he visited Mr. G., the Baptist Missionary, who urged him to an immediate profession of Christianity. This he was not

prepared for, but took a copy of St. Matthew and St. Mark, in Persian, translated by Sabat, and went back to Berthpore. There he has been until the present time, fully persuaded of the truth of Christianity and the Divinity of Christ, from the perusal of the above translation; but desirous of meeting with some of his own countrymen who could inform him further, he at length heard of Abdool, and of the kindness and innocentiveness of his manners. 'This,' said he, 'is the way of that religion.' And, on Monday, he came over on purpose to meet with Abdool. He was led to the house of a Mohammed, who teaches our Christian boys Arabic, and who is very favourable to the truth, so that his introduction to Abdool was thus made easy. He now wishes to be baptised; seems less than any native whom I have seen to consult with flesh and blood; said he desired only to be great in the sight of God, and, if it were his will, to be among the first fruits of Hindoostan; for he is sure that all the land will become Christian, and he desires to give himself to labour to spread the Gospel. He has a son eighteen years old, whom he has made acquainted with the change passing in his mind; and who, he says, is, equally with himself, disposed to embrace the Gospel. He is gone back to bring this son, and what property he has, that he may give himself wholly to the work of the Lord.

"July 18.—This afternoon the above person made his appearance, with his son, at worship in the city. He had thought, he said, of sending his son first; but afterward reflected, 'This is not a work to be delayed or trifled with.' He publicly professed, before all the people assembled, that he was come expressly to receive baptism. He laid aside his turban, and knelt down to prayer with the Christian part of the assembly.

"On Friday evening, our dear friend Lieut. M. came from Muttu, bringing the Bramin boy, who says he was enticed as related before; that the person set off the next day, taking with him all the clothes he had given him; that another, companion of that person, gave him a meal; and persuaded him to go to Muttu; that he, afraid of our displeasure, and ashamed of himself, agreed; that Lieutenant M.'s moonshce met with him there; and that Lieutenants M. and T. immediately sent for him, and gave him food and clothes. He returned joyfully, and is evidently much distressed in mind, and afraid lest he should not be forgiven."

"July 23.—To-day Abdool's eldest nephew, after many solicitations, was examined for baptism. So long since as the beginning

of May, he had been observed diligent in secret duties; and the questions which he asked discovered an awakened conscience. On Monday last, he began to read the Scriptures and pray with the Catechumens. This was after repeated requests to be allowed to do so, and diligent application to private reading of the Scriptures. To-day he was asked, 'Why do you wish to be baptised?' He said, 'Because I am conscious of many and great sins, and I wish to enter on the way of forgiveness.'—*Ques.* 'But perhaps the English Government may not always remain in this land; and you know, in that case, the Hindoos and Mahometans would persecute you: what would you do?'—*Ans.* 'Certainly since they despised, and persecuted, and ill-treated the Saviour, I can expect no other; but, through his help, I would remain firm.'

"July 24.—During the whole of this week the Huguem from Berthpore has attended daily with his son. The Epistle to the Hebrews was appointed to be read, to shew him the connection between the Old and New Testaments. As we went on, his attention was evidently attracted by the peculiar truths of the Gospel—the Divinity of Christ—his suitableness, as God, to be a Saviour—the sufficiency of his sacrifice; and the extent of it, as reaching to sins under the former dispensation also. The passages connected with these subjects, drew from him many expressions indicative of a truly enlightened mind. He has been daily also inquiring about baptism; and, as the subject has been on his mind above two years, and he is now evidently decided in his choice, it was agreed to baptize him to-morrow. After talking of his family, I asked if he was aware of any thing in his own history for which God might be justly displeased with him. He answered, 'What have I done, that deserves the name of virtue, all my days? If I have done any thing good at all, it is this acceptance of the truth.'

"Sunday, July 25.—This morning, after Divine Service in the Garrison, the Huguem was baptized by the name of Talib Messce Khan, "the Gift of Christ." They had been previously made well acquainted with the Baptismal Service, and Abdool addressed the exhortations and put the questions to them in Hindoostanee. May these prove the fruits of a rich harvest!

"July 27.—To-day Abdool heard of, and visited two persons, who have fallen under the displeasure of their friends from their attachment to the Gospel: one, the servant of a Hindoo Doctor, whom he has served for sixteen years, and who speaks very highly of

his fidelity: the other, a money-changer, who tells his mother plainly this world is only for a short time, and he is determined shall risk to secure a happy eternity.

"July 30.—To-day Abdool's house in the city was a constant scene of comers and goers. The disciples of the various Durgahs (shrines of saints) came in different bodies at one time, upward of forty together, to inquire about the Hujum Talib Messce and to know the mode of initiation into Christianity."

"Aug. 7.—Four men from Jelapore, two days' journey, having heard of the good doctrine which Abdool taught, and of his attention to the poor, came to see whether the report was true."

"The supply of the Epistle to the Romans derived very opportunely, as the doctrine of justification is now very much discussed. From reading St. Matthew, many are persuaded of the excellency of the Gospel, and now the question among them is, *How shall we be saved with God?*"

"Aug. 8.—To-day the Lord's Supper was administered, at which, beside our usual communicants, attended Abdool Messce, Talib Messce Khan, Inacent Messce, and Bichool, the eldest of the Native Christian boys, who has been the longest with me. It was a season of evident interest to them, especially to the two latter youths. After service, on coming out, they embraced each other with much emotion, saying, they were now no longer two, but one, having become partakers of the same body."

"Aug. 13.—To-day Abdool's brother arrived from Lucknow. The family have written many letters to Abdool, none of which have been forwarded; and a letter which Abdool had written to them was opened by the Nabob of Lucknow's people, and afterwards shewn about. The copies of St. Matthew, which Abdool's father took away from Cawpore, have been all sought after, and most are by some of the principal ladies of the Nabob's palace. At first, the brother reports, the people reproached them for their attachment to visiting us at Cawpore; but now our converts tell them, on the contrary, many speak well of the Gospel, and express a wish to see and hear Abdool, that they may know more of these things."

"Aug. 15.—This morning the attendance at Divine Worship was so great, that our place was scarcely big enough to contain all the worshippers. In the city the number was quite large, and the people heard with much attention. A slight shower of rain came and dispelled his intention of attending Chris-

tianity. Some others, who are learned men, have declared the Gospel, and wish to read daily to read the Scriptures, and to have explained."

"Aug. 22.—This morning the attendance at home was too large for our place to contain. In the city, too, the attendance was full. To-day, a Hindoo being brought, the Hujum Talib Messce Khan read the translated sermon, entitled, 'Universal Good News.' The readiness with which he engaged in the Service was a cause of much consolation to us."

"Aug. 28.—This morning about forty adults, besides all the children, attended Morning Worship, all of whom profess a regard for the Gospel. In the afternoon, the Hindoo Jogi Fakceer, referred to in the Memorandum of June 10, was baptized, with his wife and child. His brother, who came soon after the above period, was also baptized, together with a converted Mahometan, his wife and two children, and the Leper mentioned in the same Memorandum of June 10. The Leper has, in a great measure, recovered of his leprosy, in which he expresses much thankfulness. He is a very zealous Christian. The other Hindoo Rajapoots, and have conducted themselves with much appearance of sincerity, and with a seeming sense of their need of a Saviour."

"There are now fifteen Catechumens; among them a Hindoo Byrgee, who has been lying twelve years in a jungle at Jyepoor, waiting for his God to appear to him; at length being wearied out, and hearing of the (former) Jogi's conversion, he came over to us, and gives good evidence of sincerity."

"The newly baptized have been employed in the cultivation of land, which we hired for the purpose of proving their disposition; and all who have joined themselves to us are set to one kind of labour or another."

"The place of worship in the city could not contain one third of the people who attended on Sunday, though the Kaste had forbidden all true Mahometans to attend. We are about to erect a place for the better accommodation of such as wish to hear the Gospel."

"From Monday several Molwees from the city began to attend every afternoon, to read and hear the Scriptures explained in order. There have been generally five every day, beside those connected with us."

"The Hujum improves daily. At first the Mahometans tried to prejudice us against him, by a variety of stories; none of which, however, affected his sincerity; and now he is, in the sight of all, a devoted

As the Gospel. They begin to revise him, and also all the Malware, who goes to read the Scriptures. The Hagoos has begun to learn Malware, and, from his acquaintance with Amble, is likely to make good progress, and will be a great acquisition in correcting the Hindustanee translation of the Old Testament, left by Mr. Martin unfinished.

The nephew of Abdool, baptised July 25, is employed as a reader, and has greatly improved since his baptism. In consequence of the scarcity in the Malware States, and the increased number of poor who flock to this place, a subscription was set on foot by the Judge, and a daily distribution of about thirty rupees is made through Abdool to upward of six hundred poor.

Mr. Coe's Journal was accompanied by the following letter from that Gentleman to the Secretary of the Society, dated Agra, 31st Dec. 1813.

"You are made acquainted, through the Rev. Mr. Thompson, with the labours of Abdool Murre, who is engaged as a Catechist for the Society for Missions to Africa and the East; and of the success attending them. Since our arrival at this place, in March last, forty one adults and fourteen children of theirs have been baptised into the faith of Christ, and all continue to walk in the truth. The prospect of increasing numbers is very encouraging; and, as several of the converts are men of learning and of some influence, there seems ground to hope that lasting benefit is intended by our Almighty and most Merciful Father to this place.

"The want of useful books in their own language will, however, render the native converts for a long time in need of European intelligence and firmness. Though the grace of the Gospel be sufficient for their individual salvation, yet they are not sufficiently acquainted with the history of mankind, and especially of the Church of Christ, to enable them to calculate on the probable consequences of any particular mode of conduct; nor can they, for some time, reap the benefit to be derived from the experience of those who have gone before them in the good way.

"I feel, therefore, anxious to call the attention of the Society to which you are so warmly attached, to this part of the work, and to beg that, if practicable, a Missionary may be sent over to take charge of this Indian church. The place of worship is a small room, now occupied by a Hindu, who has been told over in possession of the place

of the Mission; and I think I may affirm that the friends of religion in this country would find sufficient support for the station whom you may send, without its continuing burthensome to the Society.

"Among the reasons why a Missionary should be sent to this country is preference to any other, I would beg leave respectfully to suggest two: viz. The increasing population of India; and the protection of equitable laws, which puts it in the power of a Missionary to do more good with less personal incumbrance here than in any other heathen country.

"The objections raised at home to the Evangelization of India on the score of political danger, are founded in entire misapprehension of the subject. It seems not to have occurred to either the friends or foes of the measure, that there are notwithstanding the Natives who have the means wherewith to resist the British Government. Almost all the ancient reigning families are reduced to a state of dependence; nor, at any time, did ever the zeal of the Hindoos lead them to any formidable opposition even to the intolerant and avowedly proscribing Mahomedans: so that neither do past experience nor present probabilities oppose any difficulty in the way of publishing the Gospel in India.

"Besides, it might well be expected that reflecting men should discriminate between a senseless attack upon images, processions, &c. and the simple inoffensive statement of Divine Truth. The former might well be expected to rouse every bad passion of the human mind: the latter will always command respect, if not obedience—while the same Divine Truth assures us, his *Will* shall not return void.

"Our method is, to state the plain words of the Gospel, with little or no reference to any other system called Religion. By pointing out the Scriptures denunciations of man's fall through the transgression of Adam, and his recovery by the Lord Jesus Christ, with appeals to nature, to conscience and general experience, usually such a sermon is produced as leads some converts to examine what foundation he lays upon; and the result is, always, that there is salvation in nothing else.

"Permit me also respectfully to solicit the attention of your Society to the subject of providing ministers from among the native children: It is deemed one of the questions now to expect a sufficient number of regularly educated ministers from England. The Society of our Church, indeed, has

view of singular habits in this country, and every circumstance in the case of a church newly gathered from among the Hindoo population, that the order of our Church is that of the primitive Christian Churches. Whatever may be said in favor of the liberty of people to choose their own ministers; or in favor of separate prayer, in a more advanced state of Christian education and expenditure, does not apply in our circumstances: and if follows, of course, that a person who should be the means of planting the Gospel in any city or place, remains the superintendent and umpire, in all cases requiring arrangement. Under this persuasion, it would be painful, either to leave a native congregation without a pastor, or to usurp authority, I would humbly therefore, request advice and help on this head.—Abdul Messed seems, for his heavenly-mindedness, discretion, and zeal, to be worthy of the ministry; and we are endeavoring to qualify some promising

For the remainder of Religious Intelligence, see the Appendix.

VIEW OF PUBLIC AFFAIRS.

It is with the sincerest pleasure we state, that a Treaty of Peace with the UNITED STATES was signed at Ghent on the 24th instant; the stipulations of which, in our judgment, are highly satisfactory.—The points for which America plunged into the war, and which she declared must be gained before her sword could be sheathed; we mean, the questions of blockade and impressment; have been entirely passed over. Her claim to indemnity for the captures made under our Orders in Council is relinquished. As to territorial rights, both we and our Indian allies return to the status quo ante bellum, except that we retain the islands in Passamaquoddy Bay, and that Commissioners are to be named to arrange all disputes respecting boundary, as well as the means of safe communication between the different British provinces. America has renounced her claim of right on the coasts of Newfoundland, or to trade to our East Indian settlements. Hostilities are to cease as soon as the treaty shall be ratified by both Governments. Such are the terms of peace; and with these terms we find, to our surprise, that there are many who are dissatisfied, and who clamorously express that dissatisfaction. We have room only for a single remark. Among the most noisy settlements against the peace, we observe many who have been equally clamor-

ous Opposition in this place for the Ministry, by instructing them in the learned languages of this country, and in Hebrew; to which we propose adding the study of Greek; and thus to hope they may one day be found worthy of Episcopal Ordination.

Mr. Thompson writes from Calcutta, under date of Dec. 7, 1813—

The work at Agra is progressive. Abolition proves a steady, zealous, humble laborer. We have every encouragement.

This new day rejoices our hearts greatly. A new day it may be called: for never before has the Gospel been attended with such remarkable effects in this quarter. Learned Muselmans have been peculiarly stubborn hitherto. Now they have been made to bend: as you will perceive in some recent instances at Agra. And I cannot but entertain strong hopes that we shall see yet greater things done.

ous for the repeal of the Property Tax. But surely, if they desired that an expensive and sanguinary contest should be prolonged for their profit or gratification, they should at least not have denied to Government the means of carrying it on.

The proceedings of the Congress of Vienna are still enveloped in obscurity.

In FRANCE, an important change has taken place in the War Department. Spolt has been made Minister of War, and Suchet Military Governor of Alsace.—There appears to have recently existed an apprehension of tumult at Paris, and the person of the King is said to have been in danger. The guards were suddenly increased and other precautions were adopted, which, if the anticipations of danger were well founded, have happily averted it for the present.

The campaign has closed on the Canadian frontier of America, with the evacuation of Fort Erie by the American garrison. The Fort has been reduced to ruins.

On the 1st inst. Parliament adjourned on the 9th of February, after having voted all the requisite supplies.

HAYTI.

A rumour has been circulated that the two chiefs who divide Hayti between them had agreed to accept the overtures made

them by France, and were about to secure under the dominion of that country. We have it in our power to state that this rumour is wholly unfounded, and that no such intention has been entertained for a single moment by either of the rival chiefs. The last arrivals from Hayti have brought us, among other interesting documents which fully prove the determined resistance that will be made to any attempt France may meditate on their freedom and independence, a Manifesto of King Henry (Christophe) published on the 2d of October, which will not fail to astonish those who have continued to consider the Haytians as mere barbarians. The object of it is, to assert before the grand tribunal of nations, the right of Hayti to its independence; and we think that no reflecting man who reads it, can honestly resist the claim. The Manifesto is as follows:

"Sovereign of a nation too long oppressed, which has suffered the most cruel persecutions, and which by its energy, constancy, courage, and valour, has succeeded in effecting its liberty and independence; our only end, our unceasing anxiety, has been, to give it a rank among civilised states, by consecrating our labours to the happiness of a good, brave, and generous people, which has entrusted to us the care of its destinies.

"It is under favourable circumstances in which liberal and dignified ideas appear to predominate over those disastrous times when mankind groaned beneath the most horrible tyranny, and under which we behold the Sovereigns of Europe solely engaged at present in rendering their people happy, that we deem it our duty to raise our voice, and to justify, at the tribunal of nations, the legitimacy of our independence.

"A simple relation of facts, a plain narrative of the events which have produced our independence, will be sufficient to demonstrate by the most satisfactory evidence to the whole world our rights, and the justice of our cause.

"We shall not attempt to depict the deplorable situation into which we were plunged before the epoch of our emancipation. The world knows, that for upwards of 150 years we were afflicted by the grievous yoke of slavery, condemned to contempt and punishment. The recital of our protracted misfortunes, and the description of the horrible tortures we have suffered during the colonial system, are the peculiar province of

our history, which will transmit them to posterity.

"It is our earnest wish to pass over these times of opprobrium and iniquity, and arrive at the era when general liberty was proclaimed by the agents of the French Government, and sanctioned by France herself, during several years of connection, of communication, and of mutual and uninterrupted correspondence between the Governments of the two countries.

"We were worthy of liberty, from our fidelity and attachment to the mother country; we have proved our gratitude to her, when reduced to our own resources, inflexible to rapaces, inaccessible to seduction, deaf to proposition, we braved misery, famine, and all kinds of privations, and finally triumphed over both her external and internal enemies. We were then far from foreseeing, that twelve years afterwards, as a reward for so much perseverance, so many sacrifices, and so much blood, France would wish to deprive us, in the most barbarous manner, of the most precious of all possessions—liberty.

"Under the administration of the Governor-General, Toussaint Louverture, Hayti arose from its ashes, and every thing seemed to promise a happy futurity. The arrival of General Hedouville changed the appearance of things, and gave a death-blow to public tranquillity. We shall not enter into a detail of his intrigues with the Haytian General Rigaud, whom he persuaded to revolt against his legitimate chief. We shall merely notice, that before this agent departed, he disturbed every thing, by throwing among us the brands of discord, and it was only after the flowing of torrents of blood, that public tranquillity was re-established. Always occupied in the restoration of peace, Toussaint Louverture, by his paternal administration, had recalled the reign of the laws, of morality, of piety, of learning, of industry. Agriculture and commerce flourished.

system, by those who have themselves been its victims, is indeed a desideratum.

"It has not been sufficiently attended to, in considering the case of the Haytians, that they were put in possession of their liberty by a law of the French Legislature, solemnly passed and formally promulgated. They are, therefore, constitutionally free, and the projects of the West-Indian party to reduce them to slavery are as contrary to law as to justice. Fortunately, however, for the Haytians, the question of their freedom does not now depend on French special pleading.

"He patronized the white colonists, particularly the planters; his solicitude, nay, his preference, had been carried to such a height, that he was loudly blamed for being more attached to them than to his countrymen. This reproach was not without some foundation; for some months before the arrival of the French, he sacrificed his own nephew, Gen. Moyon, because he had not observed his orders for the protection of the colonists. This act of the Governor, and the great confidence he placed in the French Government, were the principal causes of the public reception the French experienced at Hayti. Indeed, so strong was his confidence in that Government, that he had dismissed the greater part of the troops of the line.

"Such was the situation of affairs whilst the peace of Amiens was negotiating. It was scarcely concluded when a powerful army landed on our coast, which surprised us in a moment of perfect security, and plunged us into an abyss of misfortunes. Posterity will scarcely believe, that in a philistine and enlightened age, so abominable an enterprise took place. From the bosom of an enlightened nation, a swarm of barbarians went forth, to destroy and load with fetters a whole civilized and unoffending people.

"It was not enough to use force; but, the better to insure the success of the expedition, it was necessary to use perfidious and shameful means. It was necessary to sow division amongst us, in order to cause a division favorable to their objects. They neglected nothing to attain this execrable end. The chiefs of different colours, who were in France, even the sons of the Governor, Boussaint Louverture, were brought over in the expedition—even they were deceived, like us, by that masterpiece of perfidy, the Proclamation of the First Consul, in which he said:—'You are all equal and free before God and the Republic.' This was his declaration, while the instructions given to General Leclerc positively enjoined the imposition of slavery. It was not enough to take men as witnesses of his perjury, but the Deity must also be insulted by horrible blasphemy.

"The greater part of the people, deceived by these fallacious promises, and long accustomed to consider themselves French, submitted without resistance. The Governor so little expected to have an enemy to oppose, that he had not even given any orders to his generals in case of an attack. On the appearance of the French squadron in the east of the island, if any generals did resist,

it was merely because the hostile nations in which they were summoned, to succour, had obliged them to comply only their duty, their honour, and the circumstances in which they were placed." [To prove these assertions, reference is made to some official documents which are annexed to the Manifesto.]

"After a resistance of some months, the Governor yielded to the pressing entreaties, and to the formal protestations of General Leclerc, that perfect liberty should be maintained, and that France would never destroy her noblest work. On this basis, the peace was negotiated with the French, and General Toussaint, having laid down his authority, quietly retired to the retreat he had chosen.

"The French had scarcely attended their dominion over the whole island, more by cunning and persuasion than by force of arms, when they began to put in execution their horrible system of slavery and destruction. The better to accomplish these plans, a correspondence was fabricated by Machiavelle and mercenary scribes—designs were attributed to Toussaint which he had never thought of. While quietly residing in his habitation of Pongmatin, under the protection of solemn treaties, he was loaded with chains, conveyed to France with his family in a vessel called the *Albatross*—off Europe knows how he terminated his unhappy career, amidst the torments and horrors of the dungeon of Chateau de Joux, in Franche Comte. Such was the recompense reserved for his attachment to France, and for the eminent services which he had rendered her and the colonists.

"From this moment the signal for attack was given throughout the island. All those who had displayed strength of mind, or superior talents, at the period when we talked of the rights of man, were the first to fall upon. Even the traitors who had aided the French armies by giving them vanguards, and pointing out their fellow-citizens to their vengeance, were not spared. The first it was attempted to sell them in the reign colonies but this not having succeeded, the French resolved to carry them to France, where oppressive labours, the galleys, flogging, and dungeons awaited them. Thus the Colonists, whose number had progressively increased, thinking their empire already established, turned to dismember it, openly declared that slavery was to be established; and acted conformably with that declaration. These colonists were so confident, that those should again submit to the yoke of slavery who had distinguished them-

selves and their useful to their country; both in civil and military capacities; that virtuous and honorable magistrates; that warriors covered with wounds, whose blood had been spilled in the cause of France and of liberty; should be degraded by again becoming slaves!

"Thus these Colonists, who had but just obtained possession of their estates, whose empire was held together by a thread, already decided which should be the first victims of their vengeance. Then arrived the infamous decree of Buonaparte, which confirmed the re-establishment of our slavery; and, the better to insult our misery, he employed towards us the same system of delusion which he usually made use of towards the people of Europe. This decree was brought by a traitor called Hurcule, a black officer, who was the creature of Buonaparte. The proud and libertine faction of the Colonists and sellers of human flesh, which, since the Revolution, has annoyed every succeeding government of France with plans, projects, and insidious and extravagant memorials, tending to our destruction—this faction, torn by the recollection of the despotism which it executed in Hayti, agitated by a crowd of contending passions, employed all possible means to seize again on the prey which had escaped from it. Under the reign of the Constituent Assembly, it supported independence; under that of the Jacobins, sided with the Terrorists; when Buonaparte governed, it was violently Buonapartist; and in short it put on the mask of all parties to render them favourable. It was thus that it persuaded Buonaparte to undertake the unjust expedition against Hayti. It was the same faction, which, after persuading him into that measure, furnished him with pecuniary resources by subscription lists, which were opened at this period. It was this faction, in a word, which caused the blood of our countrymen to flow so abundantly—which, instigated the unheard-of cruelties which we have felt, and which could have been invented only by Colonists, hardened in and habituated to all sorts of crimes. It is to the Colonists that France owes the loss of a numerous army, which perished on the plains and mountains of Hayti; to them is attributable that shameful enterprise which has been printed in indelible characters on the French name.

"We are persuaded, after the cruel expatriations which we have seen, and which will be the lot of those Colonists and traffickers in human flesh, and their vile supporters, that they will employ all their influence and means

to engage the French cabinet in any enterprise against us. If ever this enterprise should take place—and that it will we cannot happily believe—this case, the most odious of the human race, we shall be indebted for it to the human race, we shall be indebted for it to those Europeans who have no knowledge of the colonial system of which we have been the victims, and of the horrible misfortunes which we have suffered. What interest had the French in carrying the horrors of war into the heart of a nation which was proud of belonging to them? What interest had they in coming to bury themselves in our destructive climates, and in rendering themselves the instruments of the Colonists, to satiate their thirst for riches and for vengeance?

"Nevertheless, the greater part of the people began to take up arms to preserve life and liberty. This first movement alarmed the French, and appeared serious enough to General Leclerc, to require the convocation of an Extraordinary Assembly of the Colonists, in order to adopt measures truly best adapted to restore a better state of affairs; but these Colonists, far from renouncing their atrocious principles in consequence of imperious circumstances, unanimously answered in these words—'No slavery, no colony.'

"As members of this Council in vain raised our voice to prevent the completion of the ruin of our country—in vain we made representations on the injustice of imposing slavery on freemen—in vain, from our knowledge of the spirit and love of liberty which animated our countrymen, we asserted that it was the only means of detaching our country from France. All was in vain. Convinced, then, that no means of conciliation existed, and that it was necessary to choose between slavery and an insupportable death, we gave information of the state of things to our fellow-countrymen who had their eyes fixed upon us; and we unanimously took up arms, resolved to die or to expel for ever the tyrants from our soil. As to General Leclerc, who had already announced the submission of the island, and had even received letters of congratulations on the supposed conquest of Hayti, from the maritime towns of France, where the principal followers of the *Orléaniste* resided, alarmed of having been the illusory booty, vexed at not having been able to consummate this detestable enterprise, fearing the approach of a terrible vengeance, shortened his days, and hurried him to his grave.

"Among other crimes which distinguished the administration of Leclerc, that practised against the Haytian General, Maurepas will excite the indignation of any heart susceptible of pity. Maurepas, of gentle manners; honest and respected by his countrymen, who was one of the first to join the French, and who had rendered them the most signal services, was suddenly carried away to Port de Paix, and put on board the Admiral's ship in the road of the Cape, where, after having been fastened to the mast, two old epaulets were nailed in derision upon his shoulders, and an old general's hat put upon his head, with nails, such as are used in the building of ships. In this frightful situation, after having satiated the savage joy of those cannibals, he was precipitated with his wife and children into the waves. Such was the punishment of this virtuous and unfortunate soldier!

"To the government of Leclerc succeeded that of Rochambeau. This monster, the agent of Buonaparte, was polluted by every species of crime; he spared neither sex, infancy, nor old age; he surpassed in cruelty the most refined villains in ancient or modern times; the gibbet was raised every where, the drowning and burning machines, and all kinds of punishments were put in practice by his orders. He invented a kind of machine where victims of both sexes, heaped one upon another, were suffocated by the vapour of sulphur. In his senseless rage, he went to the expense of bringing a pack of blood-hounds from Cuba to this island; they were brought by a Frenchman named Nqailles, of an illustrious family, who, during the Revolution, was the first who betrayed his benefactors; and thus was the human race given up to be devoured by these blood-hounds, which partook of all the horrible propensities of their masters. What then was our crime? What had we done to deserve such a proscription? Is this African origin, then, to be a cause of eternal opprobrium to us? Is the colour of our skin to be for ever the seal of our reprobation?

"In the space of one and twenty months, during which the French remained in our island, more than 16,000 of our countrymen perished by the tortures just described. The barbarities committed upon the Haytians by these modern conquerors exceeded the crimes of Pizarro, of Cortez, or Bodavilla, the first devastators of the new world." After all

"It is impossible not to be struck with the exact coincidence of the statements in this Manifesto respecting both the character of

their actions, we have effected the expulsion of these oppressors of our territory.

"To secure us for ever against the return of such barbarities and unheard-of crimes, as well as against perfidy and injustice, we resolved for ever to rid ourselves of every kind of foreign dominion; and accordingly on the 1st of January, 1804, in a General Assembly of the Representatives of the Nation, the Independence of Hayti was solemnly proclaimed; and we took an oath to die free and independent, and never submit to any foreign power.

"Like other people, our first years were elucquered with errors and troubles; like them, we partook of the vicissitudes inseparable from revolutions. On our advancement to the throne, our first care was to raise the name and dignity of the Haytian People, convinced that good faith, frankness, and probity in all transactions, respect for property and the rights of men, could alone effect this object. Convinced that the laws constitute the happiness of men united in society, our first object was to form a code of laws conformable to our usages, our climate, and our manners. After a laborious attention, and with the assistance of the Almighty, we have been enabled to put the finishing stroke to this basis of our social edifice. We have constantly encouraged agriculture and commerce, which are the channels of public prosperity. Abundant harvests have been the result of the labour and efforts of our cultivators. Great quantities of products have been carried away from our ports since we proclaimed our independence; and particularly during the years 1812, 1813, and 1814, by foreign nations, which have carried on a lucrative commerce with us.

"Solicitous to adopt every means for reviving our internal prosperity, at all times attentively observing the events that passed in Europe during the bloody struggle supported there, we never for a single instant lost sight of our military system of defence.

"In that attitude we expected that Buonaparte, the enemy of the world, would attack us, either by force of arms, or by perfidy, his accustomed means. We have not forgot that after the peace of Amiens, his

Toussaint and the transactions under Leclerc and Rochambeau, with those which have appeared in the *Chêne de la Sage*, *Colonie*, the *Opportunity*, and the *Life of Toussaint Louverture*. The light which is shed upon the historical accuracy of these words must be credited to them and not to us.

of supposing that it is necessary to avoid the project of establishing its sway in

are about to be written on that serious expedition for our extermination.

* But the God of Armies, who fumes and smokes thunders according to his will, did not, in his justice, consent that this oppressor of nations should accomplish his horrible design. We hope that his fall will give repose to the world;—we hope that the return of those liberal and reanimating sentiments which influence the European Powers, will induce them to acknowledge the independence of a people who require only the enjoyment of peace and commerce, the object of all civilized nations.

* It will be in vain to attempt again, by means of force or seduction, to reduce us under a foreign dominion. The absurd notion of deceiving men in order to govern them, is no longer dangerous to us. Taught by experience, we have acquired the aid of truth, of reason, and of force. We shall no longer be the victims of credulity; we cannot forget that attempts have already been made to take away our liberty. The painful recollection of the horrible punishments which precipitated into the grave our fathers, our mothers, and children, will never be effaced from our minds.

* We can never again be deceived: we know the perverseness of our enemies: we have before our eyes the projects of those men named Malouet, Barri de Saint Venant, Pages, Brulley, and other Colonists. The political religion of those traitors in human flesh—of those counsellors of misfortune—is well known to us:—it is slavery and destruction. We are not ignorant of the diabolical plots, the shameful measures of those apostles of criminality and falsehood: they are even more distinguished by their writings, than by the tortures they inflicted on us.

* We call upon all the sovereigns of the world—we call upon the brave and loyal British Nation, which was the first in its august senate to proclaim the abolition of the infamous trade in Blacks; and which, making a noble use of the ascendancy of victory, notified its resolution to the other states with which it concluded treaties: we call upon all philanthropists, upon all men, and upon the whole world, and ask what people, after twenty-five years of conflict and after having conquered their liberty and their independence, would consent to lay down their arms for the purpose of again becoming the sport and the victims of their cruel oppressors? The fat of the Haytiens will yield up his last ally sooner than renounce his independence.

* We will not do any power the injustice of supposing that it entertains the chimerical project of establishing its sway in

Hayti by force of arms. The power that would undertake such an enterprise, would have to march for a long time over ruin and dead bodies; and after having wasted all its means, if it could attain its object, what advantage would it derive from the loss of so much blood and treasure. It is not presumptuous to suppose that his Majesty Louis XVIII., following the impulse of that philanthropic spirit that reigns in his family; after the example of his unfortunate brother Louis XVI., in his political conduct towards the United States of America, will imitate that monarch in acknowledging the independence of Hayti. This would not only be an act of justice, but a reparation of the evils which we have suffered from the French Government.

* It is in vain that our calumniators shall dare again to allege that we should not be considered as a people aspiring to independence, and collectively engaged in the means of attaining it. This absurd assertion, invented by perfidy, wickedness, and the sordid interests of slave traders, deserves the profoundest contempt and indignation of men of property in all countries. This assertion has been sufficiently falsified during eleven years of independence, and its happy results. Free in point of right, and independent in fact, we will never renounce these blessings; we will never consent to behold the destruction of that edifice which we have cemented with our blood, until we are buried under its ruins.

* We offer to commercial powers, who shall enter into relations with us, our friendship—security to their property, and our royal protection to their peaceable subjects, who shall come to our country with the intention of carrying on their commercial affairs, and who shall conform to our laws and usages.

* The King of a free people, a soldier by habit, we fear no war or enemy. We have already signified our determination not to interfere in any way in the internal government of our neighbours, we wish to enjoy peace and tranquillity among ourselves, and to exert the same prerogatives which other people have, of making laws for themselves. If, after the free exposition of our wants, and the justice of our claims, any power should, contrary to the laws of nations, place a hostile foot in our territory, then, our first duty will be to repel such an act of aggression by every means in our power.

* We solemnly declare that we will never

* See Malouet's Memoirs respecting St. Domingo.

consent to any treaty, or any condition that shall compromise the honour, the liberty, and independence of the Haytian People. Faithful to our oath, we will rather bury ourselves under the ruins of our country, than suffer our political rights to sustain the slightest injury.

"Given in our palace of Sans Souci, the 18th of September, 1814, eleventh year of Independence, and the fourth of our Reign.

(Signed) "HENRY.

"By the King, the Secretary of State, Minister for Foreign Affairs,

"Count de LINOWADE."

Besides this Manifesto, which is evidently intended to operate on the powers of Europe, there has appeared in the Gazette of Hayti a paper, the object of which is to enlighten the Islanders themselves respecting the new political relations in which the peace of Paris may have placed them. After expressing their joy in the downfall of Bonaparte, the minister who had endeavoured either to exterminate them, or to subject them anew to the hateful yoke which they had for ever broken, and with whom they had determined never to enter into any engagements, it is intimated that there do not exist the same reasons for rejecting the peaceful overtures of the present monarch of France, and forming with him a treaty of commerce and friendship compatible with the honour, liberty, security, and independence of Hayti. But, "if we desire the benefits and enjoyments of peace, we fear neither the fatigues nor the horrors of war."

"Let our implacable enemies, the planters, who have not ceased, for twenty-five years, to indulge the extravagant dream of slavery, and to pester each succeeding Government with their memoirs, and projects of conquest and subjugation, exciting only pity, disgust, or abhorrence for their criminal and wretch-

ed authors; let these traders in human flesh, these vile and perfidious plotters, come to execute their grand schemes of servitude and destruction. Let them place themselves at the head of the colonies, to direct their march. They will be the first victims of our vengeance, and the land of liberty will rejoice in being watered with the blood of its oppressors. There will indeed be waged a war of extermination: no quarter will be given, no prisoner made. Then shall we prove to the world what a nation of warriors, armed in the most just of causes, can effect in the defence of our homes, our wives, our children, our liberty, our independence." A number of directions as to the mode of warfare which must be pursued in case of invasion are then given. The paper thus concludes:—"It is in vain that our tyrants conceive the mad hope of sowing division among us. Their appearance will be the signal for our union. Who can now decide us in to our present interest? Who is there among us, who would now allow himself to be reduced by the treacherous and deceitful promises of his enemy whom we know too well? Who is the weak wretch who would even think of prolonging his days, in order to be kept alive, drowned, or hanged straggling still? No, no; if we must have war, we must either be all exterminated, or live free and independent."

And this strong language is evidently no empty boom. In the northern half of the island Christophe has an army, perfectly appointed and disciplined, of 30,000 men, and a militia of 85,000, accustomed to the use of arms. If we suppose a like number in the South, there will then be 110,000 men resolved to conquer or die, who must be subdued before a single cask of sugar or bag of coffee can be produced by slave labour in St. Domingo.

ANSWERS TO CORRESPONDENTS.

Z: A CONSTANT READER AND AN ADVOCATE FOR DOMESTIC INSTRUCTION, &c.; VERITAS, ADIS, have been received.

AN INQUIRER; CONSIDER; AN OLD FELLOW; COL. R. S.; H. A.; BARON, will be inserted.

INDICATORS will have turned long before this Number can reach the eye; how greatly he has erred in his interpretation of prophecy.

We are obliged to L. S. for his proofs of the strength and insuperability of the British Critic, on the subject of the Bible.

We are under the necessity of withholding one paper from the possession of M. WITT.

We have repeatedly remarked that articles of Literary Intelligence should reach us before the 20th of the month, to be in time for insertion. Various notices which did not come to our hands until the 25th inst. are necessarily omitted.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE THIRTEENTH,

FOR 1814.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

IN our Number for July, we inserted an abstract of the Tenth Report of this Society. It was our intention to have followed it with extracts from the copious Appendix to that Report, but we have hitherto been prevented by the press of matter from doing so. The few passages which we now extract furnish little more than a sample of the rich materials which are comprised in that most interesting document.

1. Extract of a letter from Baron Rosenblad, Minister of State in Sweden for the Home Department, to the Rev. Dr. Brunnmark, dated Stockholm, Oct. 18, 1813.

"I have received much pleasure in the perusal of your letter of the 11th instant, and can assure you that your important arguments had their full weight in my readiness to accept of the presidency of the Evangelical Society. Your enlightened zeal for the Gospel of Christ, and the most satisfactory exposition you have afforded me of the constitution, activity, and excellencies of the British and Foreign Bible Society, convinced me that, by the help of our common Lord, I might also become, in my measure, helpful to our Zion. In point of fact, I viewed the call made on me

as the finger of God, and felt apprehensive lest a refusal might carry with it a reproof to my conscience of something like shyness in confessing Him before men.

"I cannot describe to you my admiration of the British and Foreign Bible Society. Their enlightened zeal, their labours, their progress, and their success, are so much beyond common occurrences, that I should have thought the hand of God must have been visible to all that did not wilfully shut their eyes upon them. We must follow their footsteps in our humble measure.

"My dear doctor, your zeal for the glory of God, and the good of your native land, has made you a welcome visitor to us. Your reward will not linger, either from your Lord or your country, when you have finished your service to both, and wish, after your labours are over, to sit down in quiet in your native land."

2. We are induced to add an extract from the speech of this nobleman when he took the chair as President of the Stockholm Society.

"With sentiments of the sincerest gratitude, I now undertake the confidential office with which your choice has honoured me. I am conscious of my deficiencies; and they could not fail to occasion me

great anxiety, even so as to make me very doubtful whether I ought to accept this place among you, when I consider that I succeed that venerable and revered character, whose great age has induced him to withdraw from a presidency which he has held from the commencement of this Society, and which, under the blessing and favour of Almighty God, he has filled, with great advantage to the diffusion of Gospel light, as well as with much satisfaction to all the members of the Institution.

But, gentlemen, I have considered your call as the finger of Providence, pointed by that unerring Hand, which, unseen, directs the conduct of mortals, and always with a view to lead them nearer to himself. The principal part of my life has been occupied in my extensive and laborious official engagements; and the unceasing care I have been obliged to exercise in order to accomplish their many important duties, has not seldom awakened in me the painful reflection, that but a small portion of my time had been alike laboriously devoted to advancing the cause of religion. But now, although in the autumn of life, a gracious Providence has been pleased to open to me a new field, and so favoured me with an opportunity of correcting my past neglect; placing me, through its kind guidance, within this not only more exalted, but also more peaceful sphere of action; in order that I may do my part in furthering and supporting the important objects of this Society. To do so is my resolution; nay, the very desire of my heart: but I feel my own incapacity for such a solemn work, and rest all my hopes of success upon assistance from our Lord and Saviour, Jesus Christ—yes, upon him alone, who has assured us, that he will not quench the smallest spark of grace; and truly we may all encourage ourselves in the certainty of his Almighty aid, if we follow the light of his Holy Spirit, and have a single eye and firm

purpose to promote his glory, and to communicate to our fellow-men a knowledge of salvation by faith in his atonement.

"We have outlived the awful period when the doctrine of the Atonement of Christ was shrouded in darkness. Mohrshel was the lot of those who confessed His name. For almost an entire century, did infidelity, with unblushing front, deride the revealed Will of God, and either openly or secretly undermine the sacred foundations of the Gospel doctrine. The deleterious poison, having worked its way among what are called the most enlightened nations of Europe, and established its influence in their higher circles, soon spread abroad among the mass of the people; and rolled on in fearful torrents of iniquity, carrying with it a sweeping destruction wherever it went. We have truly the most abundant cause for thankfulness to a gracious God, for having preserved our native land from such scenes of desolation. We dare not, however, deny, that even among us were found an increased indifference to the Word of God; and, with many, a bold contempt of it. Not a few were ashamed to confess the name of Jesus: and have we not ourselves had to endure long discourses upon religion, in the course of which we scarcely once heard that blessed name mentioned, before which, however, every knee shall bow, 'whether it be upon earth, or under the earth?'—But the promises of God are fulfilling: for 'heaven and earth shall pass away, but my Words shall not pass away.' (Luke xxi. 33.) And 'upon this Rock will I build my church, and the gates of hell shall not prevail against her.' Gospel light is dawning again on those nations, where the shadow of death sat almost enthroned, and barriers are raising against the abominations of desolation."

In a certain country, most pernicious because of its reputation for religion, and consequently for the laws, where, as a result, the wel-

fare of the public and individuals rests on the surest foundation; a Society was established, and in times too, while the whirlwinds of desolation were yet laying waste the earth. The aim and glorious object of this Society embrace a distribution of God's holy Word and Gospel. Light through the whole habitable globe. That revered Society, which has also held forth its friendly and generous hand to our Swedish Evangelical Institution, has found in its zeal and liberality a success which so utterly exceeds the power of all human effort, as evidently to proclaim—that the finger of God is in it: his guardian care is therein distinctly unveiled.

"Warned and roused from their indifference by what they have experienced of the horrible effects of infidelity, several other nations have also bestirred themselves, and followed the glorious path struck out by the before-mentioned honoured Society. And we, among others, cannot help being exceedingly thankful to God, that what is called the 'New Philosophy' begins to be treated with contempt in our native land, and that the minds of men have taken a favourable turn towards better things.

"Under the protection of a government affectionately attentive to the preaching of the pure Gospel of Christ, measures are now actively adopted for improving both the character of preaching and the mode of education; and we have often the happiness to find, that the best gifts of eloquence are no longer wasted upon dry moral portraits, but suitably exerted to honour the Giver, by ascribing glory to the name of Jesus and his atonement."

"Eternal Saviour of the world! strengthen and support the desire thyself hast graciously awakened in this Society: that all the members of it may work as one man; and, with full purpose of heart, spread abroad that heavenly knowledge, which records Thy atonement, Thy suffering, and Thy death. Grant

success, and Thy richest blessing to all we shall do towards promoting this great end. We place all our reliance on Thee; and rest our hope of a gracious answer to our supplications, upon that wonderful love which brought Thee into the world to save sinners."

3. Extract of a letter from the Bishop of Westeras in Sweden, to Lord Teignmouth, dated Westeras, Jan. 20, 1814.

"My Lord, the undersigned Bishop of Westeras, with the Committee of the Arosian Bible Society, have the honour to testify by this, the high gratification which we have felt in the kindness and nobleness of your gracious answer. This infant Society, owing to the illustrious example and large benefaction of the British and Foreign Bible Society its first existence and original formation, owes also to the rich munificence from the same hands the very success of its first endeavours, and therefore most humbly requests your lordship to be pleased to return to the great and generous Society the vote of its deepest and warmest thanks.

"It is to the exalted character and mighty energies of the British Nation, that Europe essentially ascribes the recovery of the political system: it is also to her generous and extensive exertions that the world is indebted for the furtherance of its moral welfare, by the instrumentality of the holy Scriptures, which now, blessed be her liberality, brighten and cheer the gloomy darkness of the human mind in all quarters of the globe."

4. Extract of a letter from the Rev. B. Leggart, Chaplain to his Majesty's Forces in Portugal, to the Rev. John Owen, dated Lisbon, April 16, 1814.

"A clergyman resident in Lisbon having addressed himself to me, more than eighteen months since, with the information, that the Agent of your Society at Portismouth had

put him in possession of a number of Bibles and Testaments in the French, and also Testaments in the Spanish, German, and Italian languages; considering, that they might more effectually contribute to the benevolent end to which they were directed, in communicating the Word of God to the prisoners taken from the French, in confinement within this garrison, necessarily including natives of different parts of the Continent, if the books were introduced to and distributed among them, by a person in some degree conversant with their language; I could not hesitate a moment with the greatest readiness to embrace the proposal; and I feel it accordingly my bounden duty, to communicate to the Secretary of an Institution, which has long made itself a channel for such a rich stream of Divine Grace, the success of my poor ability, in cherishing that branch of its prolific root, which has sent its shoots across the sea; even unto us, for the purpose of bearing fruit to everlasting life, in the many thousands of prisoners of war that have been, and are still resident within our extensive garrison.

"And whilst such have been, and are, I fear, still too numerous to make at a reasonable hope, that the Society is equal to supply each man that can read with a copy of the Inspired Word, I have, at the same time, the satisfaction to inform you, that the few hundreds of copies I have received, have been husbanded with the most attentive care, and such an organized system, as it were, established for their distribution and circulation amongst the vast multitudes that have passed in succession, that there is scarcely a man, who, without some fault of his own, may not have profited, by my well-intended exertion. To a constant average of about three hundred sick in the hospital, the books have afforded, as may be imagined, more especial comfort. Notwithstanding these men professing a different persuasion of our religion from myself,

yet from their apparent destitution^d of spiritual advice, I considered myself more than justified, in reading not unfrequently to the mustered convalescents a form of prayer suitable to their condition, and such parts of holy Scripture as their church do not pretend to controvert; and a good word in season, which this service naturally introduced, could not but ensure as good a reception from the assembled congregation, as from the poor fellows whom disease confined to their beds, when accompanied by a gift which afforded them a demonstrative proof, that there existed those, who at least took a real and decided interest in their welfare. In my visits during the past Lent, two ships in the Tagus, containing near eight hundred, and another prison in the city, where near five hundred were confined, (many pursuing employments of a useful nature, and lucrative to themselves,) nothing seemed wanting, but the presence of some of the patrons and supporters of an Institution which is considered as so honourable to our country, for the purpose of witnessing the order in which there, in many respects, rude and undisciplined unfortunates formed a broad line of a magnificent circle, and with ears and minds intent on the petitions that were offered up to Almighty God, to give his blessing to the use of what they were about to receive; and on the admonition which it was thought advisable to add, to take care that they were not wanting to themselves in the application of it, had their eyes in the mean time concentrated on the small pile that contained the purposed donation in the midst; and their generous benefactors would have been no less gratified, in beholding the grateful manner in which an allotted proportion was received by the chiefs of the companies into which they are divided, to whom the copies were delivered formally in the name of God, as to understanding men, who must not fail to apply them in a strictly con-

"scientific manner, in the way they should believe most advantageous to their brethren in adversity. The ardour with which books of any kind would be embraced, as a source of entertainment, merely by a body of exiled and secluded men, more than two thirds of whom can read, may be well imagined; and the effect that may probably be produced, by turning the love of novelty and desire of information, that is natural to the human mind, into so pleasant and profitable a channel, must be an object of high anticipation; and the earnest prayer of all who could have witnessed such a scene, must have been, that the stream of heavenly knowledge, commencing in a small fountain, might flow on, increasing in depth and breadth, till it should open into an ocean of eternal bliss. From not being myself a member of your Society, of course, I have hitherto participated but as an approver of a good work, and a distributor of a small portion of those precious alms that it deals so largely through the world; and engaged as I have been for some years past, in an unremitting round of the arduous duties of my own professional department in this place, had not the books in question been volunteered out by the Institution, it is more than probable that my mind would never have considered it practicable to have been of much service to these men; nor that I had *made*, as it were, time for any exertion in their behalf. With such an opportunity thus thrown upon me, the motive to profit by it was irresistible; and I may flatter myself, that if the little I have said to these poor captives on the subject, should escape their memory, yet whilst their eyes shall see, their hands handle, and their hearts continue to be comforted by that Word of Life, which through the British and Foreign Bible Society has been conveyed to them, they must entertain a sense of obligation to their original benefactors, which will be commensurate in duration with the blessings derived

from it. Allow me, sir, in conclusion, to beg the satisfaction of having my name added as an annual subscriber of one guinea."

5. Extract of a letter from some Soldiers in Java, dated October 26, 1812.

"We are happy to inform you that by means of your donation, the generality of our serious comrades are supplied with the Word of God. We have likewise distributed a number of Dutch Testaments among the Dutch soldiers here. Dear Sir, we want words to express with what thankfulness they received them, and how diligently they perused them, especially in their hospitals and prisons; for, upon inquiry, we could scarcely find one Bible among them all. We have likewise determined to distribute some among the Dutch inhabitants, hoping that many will gladly receive them; in which case, your trouble in sending them to this island will not be in vain."

6. Extract of a letter from the Rev. R. E. Jones, Secretary of the Bible Society at the Mauritius, to Lord Teignmouth, dated Feb. 10, 1813.

"I have the honour of transmitting to your Lordship a copy of the proceedings of a Bible Society newly established in this place.

"I trust it will prove a grateful piece of information to your Lordship, to learn that the Colonists of all ranks take a warm interest in the Institution; and purchase, with avidity beyond description, the copies of the Scriptures lately arrived, sent out to me by the Society which your Lordship is pleased to protect.

"The most beneficial effects will no doubt arise from the circulation of the Scriptures in a Colony so much neglected; where, I believe I may with safety say, a French Bible could not be purchased for years back.

"I have been credibly informed, that many persons on this island are now living at the advanced po-

riod of life of sixty and seventy years, who never even saw a Bible; and receive daily messages of gratitude and thanks for the more than kind attention of the British and Foreign Bible Society to their eternal welfare, in supplying them with the means of scriptural knowledge."

"May 28, 1813.—I have the pleasure of informing you, that all the French Bibles sent to me by the British and Foreign Bible Society, are disposed of; and that the Society established here have desired me to write for an additional supply.

"I think that double the number of French Bibles already received and sold by me, will by no means be too many.

"The avidity with which the Bibles are purchased is beyond all description. One hundred copies were sold in one day; and I believe twice as many more would have been disposed of with the greatest facility. I am in anxious expectation of the second supply, of which I am advised, and look daily for their arrival."

7. Extract from the Fifth Report of the Bible Society of Philadelphia, May 5, 1813:

"The man who first conceived the idea of forming a Society for distributing gratuitously the holy Scriptures, without note or comment, among the poor; by which the active exertions of Christians of all denominations have been harmoniously combined in diffusing abroad the pure light of heavenly Truth; should be deemed a benefactor of mankind. The vast importance of this principle has been most interestingly displayed; first in the establishment and exertions of the British and Foreign Bible Society, and subsequently in the formation and labours of numerous similar Societies in Europe, Asia, and America, by whose agency the word of God has been put into the hands of several hundred thousands of our race, who might otherwise have lived and died without possessing

this invaluable and necessary treasure.

"Nine years have this day elapsed since the British and Foreign Bible Society was formed: and, during that period, they have laboured in the great cause of Christianity, with a zeal and liberality which will throw upon the present and the last century a lustre that will distinguish them in Christian history. The efforts of this Society are marvellous, and demand, from every follower of Christ, gratitude and praise to him who 'worketh in his people 'both to will and to do of his good pleasure.' May the blessed Spirit ever preserve that Society, and, from time to time, renew and increase its zeal and liberality!"

8. Extract from the Third Report of the Bible Society of Massachusetts, June 3, 1813.

"No sincere Christian can need arguments to convince him, that he is bound to contribute to the diffusion of Christianity through the world. This is a religion designed for all nations. Jesus Christ commanded his disciples to preach it to every creature under heaven; and shall we do nothing in aid of this great design? Is the Gospel the appointed instrument of God for restoring the world to purity and peace? Has the Son of God died to impart this invaluable blessing to our race? Have holy men of all ages toiled and suffered to diffuse it through the earth, and to perpetuate it to unborn generations; and shall we do nothing to extend the knowledge and power of this salutary truth, of the word of eternal life?

"To excite us to this most Christian work, we have an example, which, on this anniversary, ought never to be forgotten. Your Committee refer to the British and Foreign Bible Society, that wonderful Institution, the glory of our age. The exertions of this Society surpass all praise. Its branches are spread through the whole kingdom.

Auxiliary Societies, patronized by the most distinguished and venerable men of the country, and including Christians of all denominations, are springing up with astonishing rapidity. No charity in the world was ever expended with equal zeal. Christians of all classes, from the sovereign on the throne to the common labourer, are uniting their exertions to spread the Bible, not only through their own nation, but through the world. Already this divine light has beamed from Great Britain over a large part of Europe. It has penetrated and entered the frozen regions of the North, and even Asia and Africa are sharing in its reviving influences; and shall we do nothing, when our fellow-Christians are doing so much? Shall the honour, the happiness, the rewards of such efforts, be confined to others, whose obligation is certainly not stronger than our own?

“It is indeed true, that our ability to promote the object now recommended, is diminished by the war in which we are involved. But still, how many amongst us can contribute at least enough to purchase one Bible for the destitute, and how many can contribute more? We should remember that God’s blessing on our suffering nation is not to be obtained, by giving up the few exertions which we have hitherto made for the diffusion of Christianity. Perhaps, one cause of the frowns of Providence upon our land is this, that we have so ungratefully neglected to employ our prosperity and our connections with other nations for the religious improvement of the world. We have visited all regions, and enriched ourselves with the productions of every clime. But where have we given aid to the cause of Christianity? Through what nation have we helped to spread the Word of God, the good tidings of salvation by Jesus Christ?”

“In the present convulsed and distressed state of the world, it is

most consoling and cheering to see so many Christians, of different countries and different denominations, forgetting their divisions, and uniting in one great effort, for making known the Scriptures to every nation under heaven. Like the rainbow in a dark and stormy sky, this is a promise of a brighter and happier day. It is suited to carry forward our thoughts to that predicted period when the knowledge of God shall fill the earth, and all nations be joined in love to their common Father and Redeemer, and to one another. We should rejoice that it is the design of Providence to effect this revolution by the instrumentality of Christians, and we should esteem it our privilege and happiness, that we may bear a part in this inexpressibly sublime and merciful work of God.”

2. Extract from the Fourth Report of the New York Bible Society, Dec. 6, 1813.

“Though, during the present war, your Board have not received any communications from the *British and Foreign Bible Society*, they have however, obtained a view of their *Ninth Report*, adopted at their meeting in May last. In contemplating the magnificent liberality with which this stupendous Institution is supported by all ranks of men of every denomination of Christians in Great Britain; the immense extent of its operations through the greater part of the inhabited world; the multitude of Associations, for circulating and translating the Scriptures, to which it has given rise, in various parts of the earth; the liberal support and encouragement which it has afforded to such Associations; the Catholic ‘unity of the spirit, in this bond of peace,’ which it has so largely contributed to promote and cherish throughout Christendom; and which national hostility has not been able to extinguish; we want words to express our admiration of this wonder of the age; and

we are constrained to exclaim, Truly, 'this is the Lord's doing: it is marvellous in our eyes.'

10. Extract of a letter from the Auxiliary Bible Society of the People of Colour, Jamaica, to the British and Foreign Society.

"We, the undersigned Persons of Colour in the Island of Jamaica, sincerely impressed with the beneficent object of the British and Foreign Bible Society, behold with heart-felt pleasure, that while a great portion of mankind labours under the iron yoke of infidelity, the work of charity and love is exercised to send forth the Word of Salvation throughout the earth, whereby those who are as yet in a state of ignorance and sin, may be induced to read the Sacred Oracles of Truth; and, under the gracious influence of the Holy Spirit, be brought to a saving knowledge of God, and of his Son Jesus Christ our Lord.

"Disparaged, as we have hitherto been, and still continue to be, by the operation of local prejudices, we rejoice that an opportunity is held out to us to manifest how much we appreciate the exertions of so excellent an Institution, as being calculated to administer to the relief of all men, whatever be their nation or complexion.

"To this end, we beg leave to inform you, that a Society has been established on the 30th of September last, in the city of Kingston, under the denomination of *The Jamaica Auxiliary Bible Society of the People of Colour*; the object of which is, to raise a yearly subscription throughout the island, to assist the future progress of the British and Foreign Bible Society.

"Although the present remittance be but small (77l. 5s. currency), yet we indulge ourselves in the hope that the smallest gift derives worth from the intention of the givers; this being the donations collected from the poorer classes in general of the

Missionary Society.

People of Colour, and that, as a partial collection, having been already made from their before the Society was formed: we look forward, however, with the expectation, that it may, by God's blessing, assist in sowing the seed of his divine Word in abundance.

"We entertain the most anxious feelings for the British and Foreign Bible Society; the more especially as many of our unhappy brethren are at this moment enveloped in a dark cloud of ignorance and sin; we are happy in the reflection, that there are multitudes among us who thirst after the living Word of Life, and are desirous to see the pure and genuine Word of God spread.

CHURCH MISSIONARY SOCIETY.

(Continued from p. 801) W. S. W.

"We now proceed to lay before our readers that part of this Society's last Annual Report, of which we had not been in our power to give them an account.

The *Hindoostanee* *Prayer Book*, by the Rev. H. Martyn, assisted by Mirza Firoz, is printing. The Gospel of St. Matthew has already been distributed liberally. The Liturgy of the Church of England has been already translated into the language, and translations of it are preparing in Persian and Arabic.

The Committee have been very busy the press extensively in circulating the *Liturgy of the Church of England* in the different languages of the various parts of India. The Arabic tract has been already sent for circulation in the whole of the regions where the language is known. And the Committee have been very busy in translating the *Liturgy of the Church of England* into the different languages of the various parts of India. The Committee have been very busy in translating the *Liturgy of the Church of England* into the different languages of the various parts of India.

Various objects have been done to

prevent the formation of the Society's proposed establishment in New Zealand. The following extracts of letters from the Rev. Mr. Marsden will shew what is the state of things and the prospects in this quarter.

"June 18, 1843.—I have the happiness to inform you, that my New Zealand friend, Duaterra, has at length, after undergoing unknown hardships, arrived at his native island. He has been received with great marks of esteem, and appointed King at the Bay of Islands. He has begun his operations in agriculture; and I have no doubt but he will prepare the way for his countrymen to receive the blessings of the Gospel of Christ. I was greatly rejoiced when I first received the above information about two months ago. I have since sent him a quantity of seed-wheat, and some tools of agriculture, with other necessaries.

"Duaterra is a very uncommon character. His moral deportment is blameless; his mind wholly bent on establishing a Sabbath-day at New Zealand, and on introducing the knowledge of the Supreme Being. While he lived with me, he acquired all the knowledge he possibly could, with a view of imparting it to his people; and understands many of the operations of agriculture.

"The want of food has been the cause of many of their wars: the introduction of agriculture will soon supply all their wants. This will greatly tend to civilize them. Industry will correct their wild and vagrant habits, and prepare them for the everlasting Gospel. I have no doubt but the time is approaching when they will hear and obey the joyful sound.

"When I hear from Duaterra again, I shall be better able to judge of the propriety of beginning the Mission at New Zealand.

"I am sorry the business of the 'Boyd' has prevented so long that

open intercourse with the natives of New Zealand which we formerly had, and has retarded the establishment of the Mission.

"The natives of New Zealand are numerous, and a very fine race of people; and will make great improvement in a short time if they have but the means, which I hope and pray to God they may have in his own time.

"I am happy to inform you, that this Colony is much improved, in a moral and religious view. The orders given to the Governor, and the regulations which he has adopted and followed, have been attended with the best effects.

"I trust God will raise up Missionaries among ourselves, for the instruction of the Natives of the Islands. We have now a much better prospect of this, than at any former period. My visit to England has been attended with much real good to this Settlement. My colleagues are men of piety; and we have five pious schoolmasters, and here and there a pious prisoner scattered through the Settlement. I married, a few days ago, a young woman to one of the Missionaries from Otaheite, whither she is going with her husband. She was born in the country; her father came out a convict, and her mother too. Her mother died, and left a good testimony behind her of her real piety. Her father is now living, and a most exemplary and pious man, and has walked in the fear of God for some years past. There are hopeful beginnings—God is RAISING UP CHILDREN TO ABRAHAM FROM THESE EXILES. THIS SETTLEMENT WILL PROVE A BLESSING TO THE SURROUNDING NATIONS.

"June 23, 1843.—Since I closed my letter, Captain Parker has come in from the coast of New Zealand, with a full ship of sperm-oil, belonging to the house of Mr. Bentley, of London.

Notes in accordance with various other documents, the contents of which are by permission of the Society.

He gives me the most flattering account of Duaterra's kindness and attention to him. He would have loaded his ship with fine potatoes, if he could have taken them. Duaterra supplied him abundantly with fire-wood, spars, and potatoes:—all he wanted was brought to his ship. A great chief, named Terra, and uncle to Duaterra, wants the Europeans very much to go and live with him. A young man, a native of America, with whom I conversed yesterday, has been living for a year or more, with the natives of New Zealand: he left the island with Captain Parker. He tells me, that there is no danger from the natives; that they shewed the greatest attention to him; and that he himself would be very glad to go and live at New Zealand, if any Europeans would go with him. I am fully resolved to open a communication, some way or other, with these natives. I have had much conversation with the Governor about it; and his Excellency, I am fully confident, will promote this desirable object. The connection which I have formed with the natives, from several living in my house at different times, will open a way for a further intercourse with them in time: and I hope to see the arts of civilization and the Gospel of Jesus introduced into this great island; and the natives advancing to peace and comfort. These numerous poor heathens must not be forgotten in these wonderful days, when God hath stirred up the hearts of thousands to prepare his way among the different nations of the earth, where his name has not been known.

In Africa, a new settlement has been formed on the Bullom shore, opposite to Sierra Leone. The Missionaries have been instructed to prosecute sedulously the work of constructing grammars and elementary books, and translating the Scriptures into Susoo, Bullom, &c. The progress of the Society's settlements had been somewhat retarded by the shipwreck, in the neighbourhood of

Goree, of the vessel in which Mr. Butcher and various other Missionaries had embarked. Two of these Missionaries, and the wife of one of them, died soon after their arrival on the African coast. The Governors of Sierra Leone, Senegal, and Goree, had united in rendering all the aid in their power to the Society's Missionaries and their objects. Mr. Butcher at present fills the situation of chaplain to the colony of Sierra Leone.

The Rev. W. Jowett, of St. John's, Cambridge, has engaged to act as the Society's literary representative in MALTA and the LEVANT; and other young clergymen, it is hoped, will follow his example, and visit, on a similar mission, Palestine, Asia Minor, &c. The object of such an appointment is, to obtain information of the state of religion; to ascertain the best means of forming Christian missions; circulating religious tracts, and translating the Scriptures, and to assist in carrying these objects into effect; and to prosecute inquiries after valuable MSS. of Scripture. The person appointed will, in short, interest himself in whatever may be serviceable to religion, and will avail himself of every proper opportunity of gratuitously exercising his ministerial functions.

The Committee have opened a separate school fund, for the establishment and support of schools among the heathen, and in the foreign possessions of Great Britain, to which many persons may be disposed to contribute, who would not so readily enter into the support of missions.

In consequence of the capture of a number of smuggling slave ships, on the coast of Africa, multitudes of Africans, from various parts of that continent, have been set at liberty. The Society will take as many of the children thus liberated as they can under their protection. Five pounds a year will enable the Society to support and educate an African boy or girl. Any benevolent persons, who may again, this

sum to that object, may give what name they please to the children. An unknown friend in Wales has already assigned 40*l.* a year to the purpose of educating four boys and four girls.

Viscount Lifford, Dean of Armagh, has become a vice-patron; and Major-General Neville, a vice-president of the Society. A convenient house has been taken for the conduct of the Society's business, at No. 14, Salisbury Square, Fleet Street, London, where constant attendance is given, where all communications and contributions may be addressed, and where the Society's seminary will be eventually established.

The Committee have presented the sum of 200*l.* to the Missions of the United Brethren; 50*l.* to Mr. Joenicke, for the use of the Missionary Seminary at Berlin; and 200*l.* towards defraying the expenses incurred by the Committee for conducting the appeal to Parliament, in favour of Christianity in India.

The above is the substance of the Report. Since its publication, additional information has been received from various quarters, of which some account will presently be given. On the 10th of November, after a sermon preached by the Rev. D. Wilson, noticed in our last Number, a Charge was delivered to two Missionaries, the Rev. J. C. Spethacken, and the Rev. J. H. Schulze; Mr. and Mrs. Hughes, and Mrs. Hartwig, who are to be employed in the work of education; and to an African youth, Jellorum Harrison*; all destined to reinforce the Society's Missions in Africa. They have since sailed for Sierra Leone, in the Wilding; Capt. Gibson.

A letter from the Rev. G. E. Nylander, the Missionary who is placed among the Bulloms, dated July 4, 1814, will throw some light on the

* This youth left Africa about twelve years ago with Mr. Brantou, and has passed the greater part of the intervening time

degrading nature of the African superstitions.

"How great the ignorance and superstitions of the Bulloms are, struck me very much when I saw a crowd of people assembled offering sacrifices to a cannon ball and three decanter stoppers, recommending themselves and their children to the favour of that evil spirit of whom the ball and stoppers were the representatives!

"They say, like the Roman Catholics of their pictures, that when they address the ball and glass stoppers, they speak not to them, but to the devil that lives in the bush (woods).

"They sometimes pray to God, as they say; but even that is done with superstition. I saw an old man at prayers, solemnly kneeling down before his house, with a brass pan before him, wherein he had laid some pieces of gold, two rams' horns, a piece of iron, and two swords. He said he had been praying to God; and, as God did not require any sacrifices of him, he laid these things down before God, and asked him to bless him and all his people."

The following recent intelligence from the Rev. Mr. Marsden, New South Wales, is important.

"August 16, 1813.—I am happy to inform you, that I have received very late accounts from Duaterra, and that he is going on well. All the vessels which have touched there, since his return, have been safe, and were supplied with every thing that the country could afford.

"Two young men, sons of two chiefs, have arrived in the last vessel from New Zealand. I expect one of them in a few days, to live with me for a time.

"The way seems gradually opening for a Mission to New Zealand. The natives are getting on with their cultivation, and have now plenty of maize and pigs; with potatoes and other vegetables. The wheat which I sent a few months since, is growing very well. Du-

Terra has a perfect knowledge of the cultivation of maize and wheat: bread will be a wonderful advantage to these poor Islanders, and be a means of preventing their civil wars."

Mr. Marsden has taken great pains to protect the New Zealanders from the injuries to which they are exposed, by the unprincipled conduct of the British traders who visit that island, and to rescue their characters from unmerited reproach. The crews of two vessels, the Boyd and the Paramatta, had been cut off by them. The following depositions will shew what was the real cause of these outrages.

"Court House, Nov. 10, 1813.—John Besant being duly sworn, deposes, That he arrived in the King George (A ship belonging to Port Jackson), at the Bay of Islands in March, 1812; That, in consequence of the master treating some of the New Zealanders ill, he, the deponent, was apprehensive the ship would be cut off, and the crew murdered; and, judging it safer to go on shore and live with the natives, he left the ship, and remained on the island twelve months. During his residence among the natives, he received the following account of the loss of the Boyd, from one of the chiefs' sons, who spoke the English language very well, having been on board the Star, Capt. Wilkinson, two voyages. The Star sailed from London, for the South Seas. When the Star sailed from Port Jackson for England, Captain Wilkinson got Captain Thompson, master of the Boyd, to take the chief and his companion on board the Boyd, under a promise of landing them at New Zealand, as he was bound there for spars:—That the chief informed the deponent, that Captain Wilkinson, previous to his sailing for England, had paid him his pay of oil and skins that had been procured, with which he purchased clothing, &c. and that he also received presents from gentlemen and others at Port Jackson; and a market from

Captain Wilkinson. He also informed the deponent, that Capt. Thompson had tied him up in the rigging, and flogged him, and kept all his things. After the Boyd had arrived in the port of New Zealand, the young chief was flogged in the harbour, and sent ashore immediately. The natives had procured a considerable part of the cargo of spars before the chief was flogged, which spars this deponent saw, when he was at New Zealand, with the wreck of the Boyd. After Capt. Thompson had flogged the chief, and taken his things, the natives would render no further assistance in procuring the spars, nor go near the ship: that Capt. Thompson, landed the ship's company to get the spars themselves; leaving only two men on board, besides the passengers. On his landing, Peipphoohee, a principal chief of Warygohroo, went up to Capt. Thompson, told him that he had flogged his son, and that he would kill him; and immediately knocked him on the head with an axe: and the rest of the crew were immediately murdered."

The same witness being duly sworn, deposes, That during his residence in New Zealand, he received the following account of the loss of the Paramatta schooner:—

"That the Paramatta schooner, after leaving Port Jackson, put into the Bay of Islands in distress for want of provision and water. The natives supplied them with pork, fish, and potatoes, as many as the vessel could stow. After the schooner had received her refreshments, the natives wanted to be paid for them. The people belonging to the schooner threw the natives overboard, and fired at them, and immediately weighed anchor. The deponent saw three of the natives who had been wounded with small shot by the crew of the Paramatta schooner. A heavy gale of wind coming on immediately, which set into the harbour, blew the vessel on shore between Cape Brit and Terra's District, where the remains of the

wrecked when the typhoon was at New Zealand last March. After the vessel was wrecked, the natives revenged themselves on the crew for firing at them and defrauding them of their provisions, and cut them all off."

Mr. Marsden has succeeded in forming a Society for the Protection of the Natives of the South Seas, under the patronage of the Governor and Lieutenant-Governor of the colony.

BAPTIST MISSION IN INDIA.

HAVING in our last Number given a general view of the progress of this important Mission, we intend, in the present, to add such extracts as may either serve to illustrate the prospects of extensive good which appears to be dawning and even brightening into day, in that quarter of the horizon; or to expose the obstacles which exist to the diffusion of the Gospel. Under the latter head may most unquestionably be classed the unhappy principle which has been adopted by the British Government, of deriving a revenue from the cruel and polluting superstitions of their subjects. We read, in the account before us, that "while a Missionary was preaching at a place called English-bazar, he was told by one of his hearers, that 'salvation could be obtained through Jagannaths.' D'Gruze mentioned the immoralities practised at his worship; to which one of them replied, by asking, 'Why then do the English collect money from the idolatrous pilgrims? Do not they support Jagannaths?'"

"The villages and towns in the neighbourhood of Serampore have been more visited during the past year, and more has been done in disseminating the Scriptures and Scripture-tracts, than in any preceding year. The brethren from Serampore have taken occasional excursions, and preached from

Jessore has itinerated, and found many of the Hindoos well inclined to hear him. Indeed, say the Missionaries, there appears to be a much better disposition towards the Gospel than has ever yet appeared. It was despised at first, and rejected with scorn; now they say, it is good, and deserves acceptance; but the chains of cast cannot be broken."

"An interesting young man came before the church, (a Persian Moonabee,) who simply by reading some part of the Word of God is become a Christian. About eight or nine years since, he began to doubt of the Hindoo system. About as many months since, he gave up idolatry altogether. He applied first to the Portuguese padre for baptism; afterwards, to Mr. F. of Chinsurah; and last of all to the brethren at Serampore. His account was truly interesting. On Lord's-day, the 14th, he was baptized in the tank opposite brother Marshman's house. Most of the native members were present. Brother Ward addressed the candidate, and Keshoo concluded in prayer. Thus we hope the Lord Jesus has gained a fresh accession to his church from among the poor Hindoos. This young man is of high cast, and is much respected. We expect several others of his connection soon to come forward."

"On the first Lord's-day in the month, Mas'hooa, a young man of the writer's cast, brother to Tara-chand, was baptized at Serampore, by brother Ward; on the following Sabbath, another young man of the same cast named Komala; the next Sabbath, Ram-krishna, another friend of Tara-chand's, and of the same cast; and on the next Sabbath, Kashee-nath. All these persons belong to respectable families. Kashee-nath is married in one of the principal Hindoo families in Calcutta."

Mr. Chamberlain, who was sent to establish a Mission at Sirghana, beyond Agra, thus writes:—

"We met with a very favourable reception. Mr. Dice introduced us to her highness the Begum, who received us with every mark of respect. I entered into conversation with her highness, in the Hindoostanee, respecting the progress of religion in the world, the circulation of the holy Scriptures, and other things, with which she seemed much pleased. We had the honour of breakfasting and dining with her.

"We are now residing in a tent; but a spacious bungalow is preparing for us, and every other convenience in a commodious situation, within ten minutes' easy walk to the Begum's palace, and at one side of her camp, which I suppose must contain two or three thousand troops, besides many others attached to her highness's establishment. Persons of all casts and of several nations are here, some of whom we may hope will attend the preaching of the Word when it is established; and at first, probably, many will attend, attracted by the novelty of the thing. The town is at a small distance, where we may by degrees establish preaching and schools. This is a most favourable situation for the north-west Hindoostan. From this place a correspondence may be opened with the Punjab, Shreegur, and Kashmeer. Runu-jit-singha, the Sikh Rajah, has expressed a desire to have a teacher for his children, and Mr. O., who directed a correspondence on the subject, says, that there is no doubt but that he would protect a Missionary to the utmost, who would go and voluntarily offer his services for the instruction of the young princes."

The account from the Mahrattah country, where a Mission has also been established, is encouraging. The school contains fifty-five boys, and the Scriptures are much read.

As we were about to close this article, the 27th Number of the Periodical Accounts of the Baptist Missionary Society was put into

our hands. We add a few extracts from it.

"On the 18th of September, died at Serampore, our beloved brother Dweep-chund, an itinerant, lately supported by brother Gordon of Calcutta, and employed by him in the work of God at the jail and in its neighbourhood.

"Our deceased brother was born at Pejiya, in Jessore, belonged to the writer cast, and at the time of his death was about twenty-eight years of age. His mother, who had been baptized, and who lived under his roof, died a few months before him.

"Some account of our brother has already appeared in the life of Futika. It only remains to be added, that during the last twelve months of his life he appeared to be much more deeply affected by Divine things than ever he had previously been; which was conspicuous in his preaching and general conversation. He was distinguished amongst our native brethren, on account of his fervour of spirit and apparent desire of doing good.

"Kureem, in conversation with brother Ward since Dweep-chund's death, expressing his admiration at our brother's decision of character, said, that he with another brother once accompanied Dweep-chund to a neighbouring village to preach. On their arrival, they found a Portuguese man sitting at his door on a chair, and, going up to him, entered into conversation with him, and offered to smoke out of his hooka. He, upon this turned round with astonishment, and asked them what they meant; adding that they were Bengalees; would they smoke with him? They declared, that they were Christians, and that they despised no man, as all were children of one father. The Portuguese man, pleased with their frankness, and with finding Christians among the natives, gave them his hooka, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time,

several of the villagers had arrived on the spot, and began to listen to the conversation; when these brethren sang a hymn in Bengalee, 'Eternal salvation by the death of Christ,' which drew numbers around them; and at the close of the hymn and of prayer, Dweep-chund got up, and with the Testament in his hand, addressed them in a manner which astonished Kureem and the other native brother, and excited the wonder of the listening strangers. Such words from such a quarter!—A brahman amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language; and being enraged at the reply, he began beating Dweep-chund, who received his blows without resistance. One, however, who was less patient, was provoked to use threatening language; when Dweep-chund restrained him by saying, 'Brother, we are the disciples of Him who was as a lamb led to the slaughter; who, in the midst of his murderers, looked stedfastly towards Heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes.' The Portuguese man at this, was ready to take Dweep-chund into his arms; and all appeared to be much struck with this new thing in the land—men praying for their persecutors!

"During his last long continued affliction, Dweep-chund unceasingly testified his rejection of every refuge but Jesus; and in his last moments, when visited by brethren Marshman and Ward, he appeared to be eminently supported by his hope in Christ. Many pleasing expressions dropped from his lips during the last days of his life, all tending to shew how much he felt his obligations to a crucified Saviour."

"On the 20th of September, died at Ram-krishna-poorá, opposite Calcutta, our beloved brother Krishna-dasa, late itinerant in Orissa."

"A few months ago, he left Bala-sore in a state of affliction, and lingered at Serampore till near the time

of his death, when he went down to his house at Ram-krishna-poorá, and in a short time was removed from this vale of tears."

"Krishna appeared constantly to be a genuine Christian: he was certainly a fervent and impressive preacher. His conduct, from the time of his baptism to that of his death, was in general quite consistent with his profession. He had an understanding superior to many of his countrymen occupying the same rank in society as himself. He read and understood the Bengalee Scriptures, and, (though in an inferior degree), the Hindoo-hanee and Voriya. He had a convincing method in stating and defending the Gospel, and in exposing the follies of the different sects of Hindoos, whose ways he abhorred from his soul."

"During his affliction, brother Ward often witnessed how much a work of grace appeared to be deepened in him: he shewed great tenderness of spirit, and child-like simplicity; much fervour of devotion, and a strong cleaving to the doctrine of Christ, as all his salvation and all his desire. In the midst of sleepless nights, he would spend much time in calling on the Saviour, and singing Bengalee hymns; and he failed not to exhort all around him to cleave unto the Lord with purpose of heart, and to depart from all iniquity."

"Sebuk-rama was with him in his last hours, and has transmitted to brother Ward the following particulars:—"On the day of his death he called for me; but his wife told him I was not arrived from the other side of the river. He then began to praise God. At night I went to see him, and asked him how he was: he smiled, and said, "I am well, but am leaving this world and going to my Father's: stay with me, do not leave me." Saying this, he clasped his hands together, and remained for a short time in silent prayer. I then sang two hymns and prayed, which he seemed to

enjoy. I then gave him a little water, and reminded him, that our Lord Jesus Christ had given him the pure water of life. He said, "Yes, brother, the Lord Jesus Christ is truly the Son of God: this I believe." I added, "Blessed, blessed be the Lord Jesus Christ, the Saviour of sinners." He said, "Yes, these are sweet words: he is my salvation." About five the next morning he departed. The last words he said, in reply to a question of mine, were "Christ alone is my light and salvation."

"We have now (at Agra) three native schools containing about one hundred children; which schools are becoming very interesting, as they excite the attention of the relatives of the children, and afford them instruction in the first principles of Christianity in an indirect way, even through their own children while they have a place to sit and read or hear the sacred Scriptures read to them. The three schoolmasters that are now employed at this station appear to feel as much interest in reading the sacred Scriptures to inquirers, as though they were real Christians. They do not discover the least regard for their shasters or ceremonies, even before their countrymen, though we have our fears relative to any saving change in their minds, and have, therefore, never urged them to an open profession of Christianity.

"Our aged brother Vrinda-vana is most actively and faithfully engaged with inquirers, with very little intermission, from Monday morning to Lord's-day evening. I believe him to be a man of great faith, unaffected humility, with a sincere desire to benefit his countrymen. Cowper's description of the simple, humble Christian, is truly applicable to him: he 'feels his Bible true.' He never needs an exhortation to diligence. Though an aged man, perhaps more than seventy, he has several times walked more than twenty miles a day, and addressed many of his country-

men by the way. The last time he visited one of the schools about ten miles off, so anxious were the people to hear, that neither he nor his companions were scarcely allowed time to eat or sleep during the greater part of two days that he spent with them."

"Whether any thing short of Divine power will convince the opposers of the conversion of the Hindoos seems to be more than a matter of doubt; but I think, could they have seen our aged brother Vrinda-vana last night, and could their pride and enmity have given way for a moment to the common sentiments of liberality, they must have convinced them that Hindoos can at least feel the Gospel, and appreciate its value! The old man accompanied one of the native schoolmasters, who came to read a chapter with me after our family worship. The chapter that came in course was the 26th of Matthew, with the latter part of which the old man was deeply affected. It seemed to rouse all the feelings of a heart truly devoted to God. Sorrow for the sufferings of his Saviour, disgust at the perfidy of Judas, contrition for his own sins, a lively hope of pardon, gratitude for that hope, and admiration at the amazing love and mercy of God the Father and of God the Son, appeared by his conversation afterwards to have been alternately in his mind while the chapter was reading, and during which time his furrowed cheeks were plentifully bedewed with tears. Such tender emotions would not have been so remarkable in a younger man. From V. V. played signatory, one would be ready to conclude he was an other stranger to the deep feelings of the Christian if he ever had, or could have perceived them, that fifty years familiarity with the tenets and exhortations of Hinduism would have been quite enough to efface them; but man had shed it all, that if any man saw Christ, he is a man converted. This has which, born, more conspicuous.

than in the person of Vanda-
vada.

After morning worship on Saturday, we left home (Pana), and through mercy reached Hajee-poor, at six in the evening. About sunrise on Lord's-day we commenced discoursing with the multitudes, who so thronged us in half an hour, that it became imprudent for both at once to quit them for our breakfast; we continued with them as long as we could, and then perceiving there was no apparent inclination in them to disperse, I persuaded Brother S. to go on board and partake first, which, when he and myself had done, we began to give books to such of the anxious multitudes as could either read or had teachers in their neighbourhood; and thus we employed ourselves till two o'clock, preaching to them the glad tidings of the kingdom. Early on Monday we proceeded to another spot, and continued with the people, conversing and giving books, till ten o'clock, when we returned home.

"We have lately been making a monthly subscription for the relief of the poor starving natives hereabouts (at Agra), whose case is indeed very deplorable on account of the great scarcity of grain; many have died for hunger in the streets of Agra. We daily find here and there one starved to death. We were coming home one evening lately through the wheat harvest, and in the midst of the harvest of wheat and other grain lay a poor man who had just breathed his last among the heads of the grain. He had picked up a few heads of wheat and grain, which he appeared to have been attempting to eat; but was too far gone. Not a single man in the bazaar would give this poor creature one handful of wheat to save his life. This is an hourly instance of the hardness of heart of this people; they have no more feeling for the poor than if they were dead. They show no mercy, and pity to a Christian.

CHRIST. OBERY, APP.

for a subscription was begun at one of our prayer-meetings. We collected by way of donation about sixty rupees. The Rev. Mr. Corrie has since obtained a subscription to a considerable amount, which he serves out to the poor every morning.

The mode of burning the dead in this neighbourhood (Dagah, in Hindoostani,) differs from that which I have seen in Bengal. Instead of wood, which I suppose is much dearer here than in Bengal, they get a few bundles of long grass, such as poor people use for building their houses; and after placing the body on a kind of stage about a foot and a half from the ground, with some of the grass over and some under it, they set fire to the heap, let it flame for a minute or two, perhaps, and then quench it, and throw the singed body into the river. This ceremony I have several times witnessed, and the persons employed appeared to be as much diverted with the act of kindling and extinguishing the flames as boys in England are at bonfires in fields in the country.

Dr. Carey to Mr. Fuller, Janu. 25, 1814.—"The present year opens with some remarkable circumstances in the Mission. The first (which, indeed, belongs to the past year, though intelligence of it reached us in the present) is, the fixing of the Burman Mission at Ava, the capital of the empire, and the establishing of a printing press there by order of the Emperor. Felix was some time ago ordered to Ava, to vaccinate some of the younger branches of the royal family. He went, and was received with rather more honour than he would have wished for. He had gone to the vaccine virus, but a ship was ordered to be engaged to bring him to Bengal, to fetch more. He had in the mean time sent some letters which arrived the day he was to have embarked, and presented his compliments to the Governor-General of the

Emperor to set up a printing-press, which was granted; and he was required to reside at Ava."

"I wrote you in my last, that Government had applied to us to send men to Amboyna, to superintend the schools there; and that my son Jabez had offered to leave the profession of the law for the ministry of the Gospel. The offer was gladly accepted by us, and last Saturday we wrote in to Government to offer his services. The same day an answer was given, assigning him a passage thither in the Sreatham Indiaman; the packet for which, we were informed, would be sent on Monday. Jabez was to be married before his departure, in addition to which he had every preparation for the voyage to make in one day. The captain, however, allowed two days more, and he will go off this evening or to-morrow morning. Government pays the passage of them both. I trust that the Lord, who has thus auspiciously opened a way for this Mission, will graciously make it effectual. Jabez was lately baptized, and is decidedly serious. Mr. Thomas, to whom he was articulated, generously set him at liberty, and gave a very honourable testimony of his diligence and ability. He will have five or six islands under his care.—We have just printed off the first sheet of an edition of the Malay Bible for Amboyna. The resident there was one of my pupils, and is friendly to attempts to spread the Gospel.

"January 26.—Yesterday I began this letter. Last night Jabez was solemnly set apart for the work to which he is going: he went from the chapel to the boat, in which he set off to Sangur Island, to join the ship. About half an hour before we went to worship, in came Felix from Rangoon, sent after all for vaccine virus, that which I had sent having lost its virtue in the passage. It was a most gratifying event that we should all thus providentially meet; for we can scarcely expect to meet again.

I and two of my sons, Felix and William, united with brother Ward in laying hands on Jabez. To me the circumstance was highly gratifying, and will, I trust, be a matter of everlasting praise."

A respectful application was lately made to the Court of Directors of the Honourable the East-India Company, for permission to send out Mr. Yates as a missionary; but, notwithstanding the facilities provided by a late Act of Parliament, they peremptorily refused it; and when the application was repeated, the refusal was also repeated. On application being made, however, to his Majesty's Government, permission was immediately granted. A letter of thanks was sent to the Right Honourable the Earl of Buckinghamshire, President of the Board of Control, for the candid and liberal treatment received from his lordship relative to this business. Mr. Yates left England in October, in the Earl Moira, belonging to Captain Kemp, a member of the church at Serampore, and who generously furnishes him with a free passage.

LONDON MISSIONARY SOCIETY..

THE following is an abstract of the Report made to this Society by the Directors at its Twentieth Annual Meeting, on the 11th of May last.

I. OTAKEITE.

The Directors commence their Report with stating the conversion of king Pomarre to the faith of the Gospel. The Missionaries had faithfully persevered for many a long year; and after they were driven from the scene of their labours by civil war, they readily returned at the invitation of the king, and with pleasure renewed their work. In the course of a few months after their return, their hearts were cheered with the pleasing appearance of the effects of Divine Grace on the heart of the

king. On the 18th of July, 1812, Pomarre declared to the Missionaries his full conviction of the truth of the Gospel, as the result of deliberate consideration; his determination to worship Jehovah as the only living and true God, and his desire to make a public profession of his faith by being baptized. The Missionaries greatly rejoiced, but thought it prudent to defer his baptism until, by a careful observation of his conduct, they should be fully satisfied as to the reality of his conversion. In this advice he calmly acquiesced. Subsequent letters afford increasing evidence of Pomarre's sincerity. The Missionaries state, that when at a distance from them, and amidst very important engagements, he regularly observed the Lord's day; that he laboured to persuade his relations to embrace Christianity; that he has entirely abandoned his idols; that he entertains very clear and consistent views of the principal doctrines of the Gospel; and, above all, that he expresses the most deep contrition on account of his former vicious life, and a most humbling sense of his native depravity.

But Pomarre appears not to be the only fruit of the labours of the Missionaries: "there are others," they say, "whom we trust the Lord is drawing to himself from among this people."

The Missionaries had come to a determination to form a mission on another of the Society Islands; and they had fixed upon Reiatea, as the largest or most central, of the group. They were about to build a vessel of about fifty or sixty tons, as strenuously recommended to them by his Excellency Governor Macquarrie and the Rev. Mr. Marsden, to both of whom the Society is much indebted for their kind attention to the Missionaries.

II. AFRICA.

Mr. Campbell has visited the various missionary stations in South Africa; he suggested many excellent regu-

lations for their improvement; and has fixed upon several new places, in which missionary settlements may probably be established. After a careful examination of official papers relating to the Missionaries, with which he was indulged, and obtaining passports from the Governor, Sir John Craddock, to the Land-roads of the districts through which he was to pass, he left Cape Town on the 31st of February, 1813, and reached Bethelsdorp on the 20th of March. He was received by Mr. Read and all the Missionaries with the most cordial affection, and by the Hottentots with the liveliest expressions of joy.—At Bethelsdorp, he witnessed a greater degree of civilization than he was led to expect, from the reports in circulation, on his arrival in South Africa. He found there many natives exercising the trades of smiths, carpenters, sawyers, basket-makers, tanners, &c. He saw cultivated fields extending two miles in length, on both sides of a river. Their cattle had increased from two hundred and eighteen to two thousand two hundred and six: from three hundred to four hundred calves were produced in a year, not more than fifty of which were in that space of time allowed to be slaughtered. The blessed effects of religion were displayed in benevolent institutions formed among them: they had a fund for the support of the poor and sick, which amounted to two hundred and fifty rix-dollars; and they proposed to build a house for the reception of part of their poor. They had also a common fund for the purpose of improving the settlement, amounting to one hundred and thirty dollars and about thirty head of cattle; and they contributed, during the last twelve months, seventy rix-dollars in aid of this Society. Such are the powerful effects of Divine Truth among the most degraded of our species, in their civilisation, as well as in the more important concern of religion. Thus, we see a Christian church; cultivated fields and

giveness, useful manufactures; an hospital; and an Auxiliary Missionary Society among Hottentots! Who now will doubt, whether the Gospel ought to be preached to uncivilized nations? Several natives have been raised up from among the converted Hottentots, who preach to their countrymen with great acceptance and usefulness.

From Bethelsdorp Mr. Campbell proceeded through a wild country, almost uninhabited, on the borders of Caffreland, in order to fix upon two spots eligible for missionary settlements; in Zersteld, near the Great Fish River, the Government having kindly promised to give sufficient portions of land for that purpose. Two suitable places were accordingly fixed upon. Mr. Campbell next travelled in a north-westerly direction to Graaf Riet, where Mr. Kichener resides, and had the pleasure of witnessing the happy effects of his labours; here also he met with the Hottentots who visited England in the year 1803. From this place he commenced his journey, on the Orange River, about the 10th of May. Mr. Kichener and other friends accompanying him a week's journey; as far as the limits of the colony, preaching, wherever they had opportunity, to the boers and the heathen; some of whom, alas! had never heard of a God, nor had they a word in their language whereby to denote him. He crossed the wild Boschmen's country until he reached the Orange River, and after travelling about one hundred miles along its banks to the eastward, he found a ford which he safely crossed: he describes the river as wider than the Thames at London Bridge. On the next day he reached Klear Water, the mission station which has long been under the care of the Missionaries Anderson, Kraton, and Jenz, and here he remained for a few days, and then, accompanied by Messrs. Anderson, Kraton, and Jenz, in order to explore a large and populous country which had been described to him.

After travelling ten days in the direction of N. N. E. they arrived at the city of Latakkoo, which contains about 1500 houses, mostly built, and about 8000 inhabitants. After waiting ten days for the king, Matheebe, who was absent on a jackal-hunt, Mr. Campbell was introduced to him, and requested leave to send Missionaries to his people, which was granted. Here Mr. Campbell obtained the important information that there were twenty tribes of people north of Latakkoo, who all speak the same language, and who are reported to be still more civilized.

From Latakkoo, after a circular and interesting tour of six weeks, Mr. Campbell returned to Klear Water, where he continued about a fortnight to arrange the affairs of that settlement, and whence he proceeded on a route entirely new, directly across the continent of Africa, westward. At length, after a journey of nine months, he returned to the Cape in safety and in better health than when he set out.

The following are the missionary stations in South Africa.

1. In the *Namagwa* Country, at Kamiesberg. The number of persons residing at this station, were, according to the last account, about five hundred, besides the Boer and Hottentots at the neighbouring kraal of Bysondermeid, who amounted to one hundred and forty-five. The Missionaries at this station are Messrs. Albrecht, Schmelen, Hahn, and Ebner.

2. At *Klear Water*, near the Orange River. The Missionaries at this place are Mr. Anderson and Mr. Jenz. Mr. Anderson complains much of the general backwardness of the people. About three hundred persons generally attended the preaching of the word on the Lord's days, and the Sabbath-school of people were, in general, decent and moral. In agriculture but little progress was made, and the corn raised was insufficient for the subsistence of the people. They

castles, however, are multiplied. The number of people in this settlement was, in August 1812, from seven to eight hundred. Four persons had been baptized and received into communion in the course of the year. For several years after the Missionaries took up their residence among this people, they lived a wandering life, which was extremely inconvenient to the Missionaries, and a great obstacle to civilization and improvement. At length, after many entreaties, the people resolved to take up a settled residence. Since that time they have cultivated and sown a considerable portion of ground, planted several gardens; some of them have built houses of stone, and now begin to feel themselves at home.

3. *Silver Fox River.* Mr. and Mrs. Bass, after a most difficult and hazardous journey through the wilderness, in which they lost several of their oxen, and were without bread for nearly a month, reached, at length, the residence of Captain Kok. Here the people were so desirous of hearing the word, that they entreated him to preach to them twice every day, and on the Lord's day thrice. Many persons here received the word with joy, and several individuals appeared to be really converted. The number of the people, in the beginning of the last year, (including old and young) was about 110.

4. *Hooge Krall, the Druddy of George, near Bota's Place.* When the people of this krall, among whom Messrs. Read and Wimmer had preached, were apprised of the approach of Mr. Campbell and his friends, they sent messengers to meet him, and about fifty of them came several miles to welcome him, expressing the greatest anxiety to know whether or not they might expect a missionary; and when it was proclaimed by Mr. Campbell, they displayed the highest degree of satisfaction. At present, Mr. Facell is labouring with success among these

5. *Theopetia.* The Missionaries at this place are Messrs. L. G. Uhlbright and Bartlett.

6. *Dushman Country.* Mr. Erasmus Smith.

7. *Sarebrak near Zwellendam.* Mr. J. Seidenfaden.

8. *Talbach Druddy.* Messrs. C. Krumer and A. Voos.

9. *Betholodorp.* At this station the Missionaries are Messrs. Read, Wimmer, and Messrs. A. Verhoogh, a native of Mosambique, and W. F. Corner, a native of Demary.

10. *Cape Town.* Mr. Thom continues to preach three or four times a week to a considerable number of persons, chiefly the soldiers of the 93d regiment; (Sutherland Highlanders,) of whom he has frequently from two hundred to six hundred hearers. He speaks very highly of their moral conduct, their serious piety, and their exemplary liberality. Among other charitable objects, they have contributed seven hundred six-dollars (above one hundred pounds sterling) to the missionary cause. But Mr. Thom's labours are not confined to the ministry of the Gospel: he has been instrumental in the formation of religious institutions, and in the distribution of the Scriptures, books, and religious tracts. He has also under his care some young men, intended for the work of the ministry.

III. INDIA.

1. *Visagapatam.* Here Messrs. Gordon and Pritchett continue to labour, both in the work of translation and of instruction. Having made a good proficiency in the Telinga language, they preach to the people in their own tongue. They go frequently into the villages around them, reading and explaining portions of the word of God. Sometimes they have visited the idol temples, and have preached on some of the Bramins to them on the Scriptures. On one of these occasions, each of the Bramins presented a copy of the Gospel, and promised to

peruse it diffidently. The converted Bramin, Anunderayer, goes on well, and takes delight in the instruction of his countrymen. Of another Bramin, Narasimooloo, they entertained good hopes, and intended, when they last wrote, soon to baptize him. He also is employed in reading the Scriptures to the natives, in company with the Missionaries, who explain the passage read. Their visits to the native schools sometimes afford a high degree of pleasure.

2. *Ganjam.* Mr. Lee, who was at Vizagapatam, has removed to Ganjam, a populous town on the coast. Here he is surrounded, not only by a vast body of the natives, but also by a multitude of Portuguese, half-cast people. He was about to open a school for children of the latter description, and another for the natives, in which he would teach both English and Gentoo, and thereby have an opportunity of introducing and explaining the doctrines of the Gospel. The attendance of Europeans and others on public worship is encouraging. About one hundred and twenty persons attend twice on the Lord's-day and hear the word with seriousness, and he hopes with good effect. Immediately after the service on Lord's-day evenings, he reads a portion of the Scriptures to the natives who are present, and explains it to them in the Gentoo language. He was then erecting a place of worship, fifty feet by thirty-eight; in doing which he is assisted by the Government. He has translated Dr. Watts's First Catechism, and other useful books for children. He is also proceeding in his translation of the Book of Genesis into the Telinga.

3. *Travancore.* Mr. Ringeltaubé still resides at Magilady, in Travancore, and continues his labours at several village churches in that neighbourhood. He visits twice a month his several congregations, and every evening addresses as many as are willing to attend. In some of these places, the people are irregular in their

attendance; but at Ectamoly and Anticada they attend much better: at the latter place he thinks of enlarging the church. Pittalow and Corvilvilly appear stationary; but a new congregation has sprung up at Ananda-nadan-cudi-yirappa, where the people have erected a small church: upon the whole, there has been an increase in number; one hundred and forty-six have been baptized since he last wrote. The number of church-members is about six hundred and seventy-seven. About sixty children are in the schools under his direction.

4. *Belhary.* Mr. Hands had been alarmingly ill: he was, however, mercifully recovered; and after a journey to Vizagapatam and to Madras, returned to his station and resumed his labours, assisted by Mr. Taylor, a native of Madras, and one of the fruits of his ministry there; and who, on his recommendation, has been received as a missionary under the patronage of this Society. On his journey, wherever he halted, he usually endeavoured to publish among those who knew the Canara language, the truth of the Gospel, which in general, the people were so ready to hear, that they crowded the *choultry*, from the time he entered till he left it. He passed through some hundreds of towns and villages; in some of which he found congregations of Roman Catholics, especially in the large towns near the Coromandel Coast; and in some of the villages, the greater part of the inhabitants were Christians of that communion; but too generally they were scarcely to be distinguished from their heathen neighbours. The paucity of Bramins there, the ruinous state of their pagodas and religious houses, and the disregard now shewn to these once-famous deities, afford encouragement to hope, that the time is not far distant when they shall hear and receive the truth of the Gospel. His schools continue to flourish. Some copies of the New Testament in the Telinga tongue have been dis-

distributed among the Gentoos. He has also a class in the native school, who read the Telinga Gospels. The zeal of the half-cast people who attend upon his ministry has afforded him much pleasure; they have raised upwards of five hundred rupees in aid of the Auxiliary Bible Society at Calcutta. He had the pleasure also of sending to the same Society one hundred and thirty-three rupees, received for Bibles sold to the soldiers and others. He speaks with great delight of the piety of some of the military. He expresses much thankfulness, that the Government has favoured him with a grant of the ground occupied by the Mission Garden, which contains about eight acres, and is to be held free from rent, as long as it is appropriated to the use of the Charity School.

5. *Chinsurah.* Mr. May, who was sent out with a view of aiding the Mission at Vizagapatam, especially in the tuition of the children, for which he has a peculiar talent, was led to settle at Chinsurah, where he has the prospect of much usefulness, especially to the rising generation. Mr. May superintends the Free School at Chinsurah, in which he has introduced some beneficial improvements: he intended to commence a native school in the month of January, on the British plan. Speaking of schools, he says, "It is among the rising generation chiefly, that I look for success: by teaching them to read the Scriptures and laying before them the grand principles of our holy religion, we may remove their prejudices without shocking them." He is looking out for native teachers, as recommended by the late Dr. John, and wishes to pursue the plan of a good lady up the country, who employs two or three native teachers, giving each of them four rupees a month, and two annas for every regular scholar; this renders them diligent in procuring and retaining the children. Mr. May wishes for more assistance, and

particularly desires that any who may come out may be well acquainted with the improved method of teaching. The number of children then in the school was about seventy.

6. *Madras.* Mr. Loveless informs the Directors that the concerns of the chapel and of the free schools are much as usual; the attendance of the people on his ministry was rather more encouraging than before. He has been the instrument of disposing of a considerable number of religious books.

IV. CEYLON.

Through the kindness of Sir Alexander Johnston, and other members of the Government in Ceylon, Mr. Palm, one of the missionaries, had been appointed minister of the Dutch church at Columbo. He had previously been useful in visiting and reviving some of the schools, and, in his present situation, says that he has better opportunities than ever of being serviceable to the missionary cause. He was endeavouring, with the members of the Dutch Consistory, to open schools at Columbo, for the poorer classes of children, on the plan of Dr. Bell.

Mr. Ehrardt has been employed by Government to visit the schools, many of which he found in great disorder. He took every opportunity of preaching, and instructing both adults and children in his journeys.

Mr. Read was acting as visitor of the schools in the district of Point de Galle. He gives a deplorable account of the people in general, who, while they retain the name of Christians, are really idolaters. Mr. Read resides at Amlamgodde, where he preaches in Dutch or English, and occasionally there and at other places to the Cingalese, by an interpreter. The Government has promised to establish free schools at Galle, Matara, and Jaffnapatnam, one or more of which Mr. Read will probably be called to undertake. Colonel Mon-

London continues to be an active promoter of the schools in this island.

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Mr. Morrison has finished the great work of translating the whole of the New Testament into the Chinese language. These Scriptures have already found their way into distant parts of the empire. Mr. Morrison has also printed and dispersed a catechism, containing the fundamental principles of Christianity, and a tract also on its chief doctrines. Mr. Morrison is not permitted to preach publicly, or to go into the interior of the country, but he expounds the Scriptures to his domestics and a few others, and prays with them. Some individuals appear to have profited by the word, to forsake their idols, and desire to be baptized as Christians. The Chinese Dictionary and Grammar, written by Mr. Morrison, are so highly esteemed, that the East India Company has sent out a suitable person to print it at their expense, in three volumes folio.

Mr. Milne arrived at Macao, July 1812, and was gladly received by Mr. Morrison, rejoicing in the hope of labouring together in the work of the Lord. But by the investigation of the Roman Catholic clergy, the Portuguese Government ordered him to quit the island in ten days. To this severe measure Mr. Milne was obliged to submit, and he moved to Canton, where he applied himself assiduously to the study of the Chinese language. As European families were not permitted to reside at Canton, he was necessarily separated from Mrs. Milne, who continued with Mr. and Mrs. Morrison at Macao.

VI. Lascars.

Many of these poor strangers have gladly listened to the word of God, and have each day perused the Scriptures of Truth, and have endeavoured to keep them in their hearts.

The young men who have studied the Bengalee language have performed public worship among them, reading the Scripture, praying, singing, and reading a sermon to them; after which the Lascars declared that they understood every word. One of their number, who teaches the students, has more than once read the Scriptures in Bengalee to his countrymen. One of the students has applied himself to the attainment of the Chinese language, under the tuition of a learned native of China.

VII. North America.

Mr. Spratt continues to labour at Quebec (during the absence of the minister). He is well attended; his auditory listen with great seriousness to the word, and he is encouraged to believe that his labours are useful. An Auxiliary Bible Society has been formed at Quebec, chiefly by his congregation; the military hospitals and the jail are furnished with the Scriptures, both in English and in French, and the people are preparing to erect a new and large place of worship.

Mr. Smart is diligent and active at Ellsboro Town, and labours also at several other places from Quebec to Matilda. When the people are not hindered by military duty, his audience is frequently large, attentive, and apparently impressed by the word of Truth.

Mr. Cox continues his labours at Augusta, and at other places occasionally; but the engagements of his ministry prevented his being here, excepted his quarters.

Mr. Hyde, who was sent out under the patronage of this Society, to labour in Newfoundland, appears to have been useful at St. John's, and has also visited some other parts of the island, and at one place established a Sunday school. He speaks with great concern of the depravity and ignorance of the island, and of the great need of the Gospel.

VIII. West Indies.

The accounts from Mr. Elliot at Tobago, are by no means encouraging: he appears almost to despair of success.

Mr. Adam, who resides at Port of Spain in Trinidad, regularly preaches to a considerable number of persons of various colours, to several of whom he has the satisfaction of believing that he has been made useful; their growth in knowledge and piety afford him much pleasure, and great encouragement in his work. He takes pains also in catechising the Negroes and their children, some of whom make rapid progress. Mr. Adam occasionally visits some estates on the coast, where he meets with encouragement.

Mr. Wray has removed from Demerary to Barbice, where he labours assiduously. Here, of course, he had every thing to begin; and various obstacles to combat; but he has the pleasure of seeing his labours progressively useful. Both adults and children learn to read, and to repeat the catechism; some of the former come for instruction at their breakfast and dinner times.

The affectionate regard which the poor Negroes at Le Resouvenir, in Demerary, pay to the instructions of Mr. Wray was evinced by the most poignant grief on the occasion of his departure. The Directors have sent out other Missionaries to instruct them. A vast number of Negroes repair to George-Town, in the same colony, to hear Mr. Davis; some from the distance of many miles: the chapel is crowded, and many listen at the doors and windows: more than a thousand attend on the Sunday morning. Hundreds of them apply, Sabbath after Sabbath, to obtain catechisms; and those who have learned the catechism themselves, are diligent in teaching it to others. When they meet a person who can read, they willingly say, "Hear, I beg you, something to me." Mr. Davis says, "I will

fewer than five thousand Negroes learn the catechism, and attend in rotation." As a pleasing proof that these people prize the Gospel, they have established among themselves an Auxiliary Missionary Society, composed of People of Colour and of Slaves, whose names appear in last year's list of contributors; and whose subscriptions amounted to 1891.

The Society has made to the Mission of the United Brethren a donation of £200, to alleviate their general distress, and to assist in the support of their Missions.

There are now in the Missionary Seminary at Gosport fifteen students, of whom their tutor, the Rev. Mr. Bogue, reports very favourably.

For two years past, those of the students who could speak French, have every Sunday visited the prisoners from France, either in the prisons of Porten and Portchester, or in the several prison-ships (quartered in numbers) in the vicinity of Portsmouth, but chiefly in the latter: among these men they have preached the Gospel faithfully and affectionately, and have distributed Bibles and Testaments kindly provided by the British and Foreign Bible Society; together with Doddridge's Rise and Progress, Mr. Bogue's Essay on the New Testament, French hymns, and tracts furnished by the Society; composed of both which the libraries have been formed, which have supplied a multitude of the prisoners both with entertainment and instruction. In one of the ships, particularly, which contains about seven hundred men, a particular degree of curious attention and piety existed of whom requested that the Lord's Supper might be administered to them: to comply with their wish, a strict examination, the efficacy was administered; and the conversion of eleven of two nations thus drawn up each other, joining together as brethren at the altar of the Prince of Peace, evoked feelings of joy in every heart. At Portchester, the work of God has

been preached to a multitude of very attentive hearers. There is reason to believe that many of the prisoners have experienced a Divine change by the power of the Holy Spirit accompanying the word of Truth. Two or three have expressed a desire to become missionaries; and their applications are under careful consideration.

Two ministers have paid repeated visits to the prison at Dartmoor, and have preached in French to a great number of the French prisoners, and in English to the American prisoners; many, especially of the latter, attended with great seriousness and affection, and there is reason to believe that the seed sown among both, will be productive of happy fruits.

Encouraged by the liberality of the public, the Directors have lately commenced new missions to Java and the Isle of France, and have several more in contemplation to Surat, Malacca, and other parts of the East, besides making a large addition to the number of missionaries in South Africa. They have also admitted into the Seminary a greater number of students than at any former period, and are ready to receive still more.

NATIONAL EDUCATION SOCIETY.

The National Society for the Education of the Poor in the Principles of the Established Church held their anniversary meeting at Stion College, on June 2. The Archbishop of Canterbury and York, many bishops, noblemen, and other subscribers, attended. After the Report of the proceedings of the Society during the last year had been read, the Archbishop of Canterbury addressed the meeting, and congratulated them upon the vast progress which the efforts of the National Society had made in every part of England. It appeared by the Report, that since their last anniversary, 151 schools had been

united to the body, which had made the whole number of schools under their patronage and superintendence, 381; that in those 151 new schools, 22,370 children received their education, which, together with those who attended the old schools, formed an aggregate of 62,000 throughout England, under the protection of the National Society; that by their aid, 36 new school-rooms had been erected in the course of the year, and 45 masters trained in the central schools for the purpose of supplying these new establishments. It appeared also, that the Military Asylum at Chelsea, the Naval Asylum at Greenwich, the Royal Arsenal at Woolwich, and all the Regimental Schools, though not formally united to the National Society, are in strict conformity with it, both in principle and practice, and observe in every respect the same regulations. His grace remarked, that through the unremitting exertions of the Rev. Mr. Johnson, with the able assistance of Mrs. Rogers, the central school at Baldwin's Gardens had arrived at so high a pitch of perfection, as to give the utmost satisfaction to the distinguished characters who daily visited it in great numbers: that her imperial highness the Grand Duchess of Oldenburgh, in particular, had expressed herself highly gratified by the accuracy with which the children answered the various questions put to them. In conclusion, his grace observed, that he wished to be fully and distinctly understood, that the schools patronized by this Society were what they pretended to be—National Schools, schools open to the whole nation, to the children of Dissenters, as well as of Churchmen; that all were admissible, without any reference to their sect or denomination. All that was required of the children was a conformity to the rules of the school, as nothing less than this could be admitted without the production of much distraction and confusion.

Sir Thomas Acland stated, that

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he could bear the most ample testimony to the exertion of the Society in every part of England; that its efforts were not confined to the metropolis alone, but were extended to the remotest corners of the kingdom; that wherever its influence was felt, its effects were visible, not only among the children, but also among the parents; and that a new moral atmosphere appeared to have been created in every spot to which its exertions had been directed. He concluded with moving the thanks of the meeting to the General Committee, for the unwearied zeal which they had shewn in forwarding the views and promoting the interests of the Society.

The Archbishop of Canterbury, after having spoken in the highest terms of the advantages derived by the female part of the school in Baldwin's Gardens from the kind and assiduous attention of ladies who had undertaken the office of visitors, was persuaded that the meeting would feel their best thanks to be due to those ladies for the pains which they had taken in the improvement of the children, not only in reading and writing, but also in their needle-work.

Lord Kenyon, in consideration of the very great obligation which the Society was under to the Archbishop of Canterbury, who, amidst the arduous duties of his exalted station, had bestowed the most unremitting attention to the welfare of this institution, proposed that the most cordial and respectful thanks of this Society should be presented to his grace.

The thanks of the meeting were also given to Joshua Watson, Esq. the Treasurer, as a tribute of their gratitude, not only for his zealous and unwearied exertions in their interests, but for the great sacrifices, both of time and money, which he had made to their welfare. — A vote of thanks was passed to the Rev. Mr. Walmsley, the Secretary, who had gratuitously undertaken, and most faithfully executed, the laborious duties which the vast and com-

plicated concerns of the Society had imposed upon him. Expressions of gratitude were also given to Mr. Latham, jun. and Mr. Henry, Esq. for the professional assistance they had given to the children of the central school.

It appeared from the Treasurer's report, that, in consequence of the numerous calls upon the funds of the Society, for their aid in erecting school-rooms, &c. a considerable diminution of their capital stock had taken place. The Committee, however, trust, that the generosity of the English Nation will not suffer their exertions to be cramped in the diffusion of the blessings of a religious and moral education, in which the prosperity of the country is so deeply involved.

SOCIETY FOR THE RELIEF OF POOR BLIND CLERGYMEN.

The sum distributed by this Society, in the year 1813, was 1706*l*. The following extracts of letters from the objects of its bounty, will enable our readers to form some estimate of the claims of this institution on their benevolence.

1. "I shall not attempt, nor is it possible for me, to set before you but a small portion of our sufferings, or of the degree of support we received under them. It hath pleased God to deprive us suddenly of our eldest son, in the prime of life, when he was within five days of twenty-three years old, and in full health, without any previous indisposition, and reckoned earlier in his profession as a surgeon. He wrote to me immediately upon this melancholy occasion. At last such an effect upon our nature, that David and his men at their return to Zicltag, we wept till we could weep no more, and through mercy I found a degree of relief from our grief and sorrow, when he did. And the Lord our God, I would have gone and seen his poor body deposited in the grave; (for he was not

buried for a month, but I had neither money nor clothes for the journey. Our daughter begged of us to take the children, and the servants to look after them, which we have done; and here they are, and likely to be, we do not know how long. The eldest of the four is not six; they are fine healthy children. This has made a considerable addition to our family; unavoidably we cannot see them well; they are our own flesh and blood. I might as well say, but I desire. I am still master of the same chamber of —, where my blessed Master suffers not even me, who am the most unworthy of all his servants, to labour in him. The place is frequented throughout, and many have set up family prayer already in their houses, and it is become, of one of the worst, one of the most religious places in this part of the country, which is a great comfort to us in the midst of all our trials. My salary is the same as usual: it clears about 30*l.* a year: we rent a little land worth 24*l.* a year, on rack rent, of which we make no profit, only it is necessary in a country situation; and the house and garden we live in. This is all we have that we can call our own to support ourselves and family, besides what our merciful God sends us by the hands of benevolent friends, his happy instruments in ministering to the necessity of his servants, that labour in the Gospel. Our debt is about 32*l.*; it was a great deal more, but we were enabled to pay part of it by the benevolence of a friend. I live in want of many necessary articles myself, and so does my dear wife and children, to avoid debt and being troublesome to others as much as possible; but it is out of our power.

2. I am now in the 56th year of my age; my present curacy is a very laborious one, having three churches to serve every Sunday, and there is double duty at the one during the summer half year; two of the churches are distant from

each other, even within the same town; and as I have many visitors of very bad habit to send every Sunday, for which I receive 40*l.* a year in money, and I have the parsonage house and garden, with about two acres of pasture and chamber-land, valued 25*l.* a year, which, together with the surplus fees, makes 64*l.* a year; and my own small independence amounts to 70*l.* a year, making together 134*l.* per annum; and I am obliged to keep a horse, and my taxes are 24*l.*

3. My wife was put to bed of her twelfth child on the 25th day of November last, and has been so very ill ever since that she has not been able to assist herself at any time yet. My wife's long confinement, and her not being able to assist and the family as usual, together with doctors and others to attend her, has greatly distressed me at present; but, through the tender mercy of a good God, there is some hopes of her recovery; she is a little better for some days past, and begins to walk about the room herself.

4. The total stated income I receive from the church is 454*l.* per annum; 20*l.* of which is at the option of a gentleman, who has an estate in —. We have two children, of whom two boys are at Christ's hospital; three or four of the elder girls are ready and anxious for situations, but our utmost efforts have failed hitherto to get them suitable ones. There are generally forty children in the Sunday school, superintended by myself and others. It gives me much pleasure to add, that these poor children make great progress; most of them can read the Bible decently; and rehearse the Church Catechism very well every Sunday, together with an explanation thereof. They are then brought under the master of instruction, and are taught to worship their Creator in the days of their youth.

5. About three months ago I was attacked with a bilious fever, which

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and the deceased a violent fever; and, added to the above affliction, I bore one of the seasons over my right kidney, and was for a long time unable to move out of my bed, or to attend and carry the souls committed to my charge. My poor wife lately put to bed of the same child: seven out of the above number are now living, supported and maintained by me. Owing to the debility and frail nature of her constitution, I was obliged to have a man-midwife to put her to bed, who was obliged to attend her for a whole month, and the little infant, which is continually unwell. The rest of my little family have had violent ulcerated sore-throats, which are very prevalent in this country. In consequence of my small income, the increase of my family, the exorbitant price of provisions, with other disastrous events, and between the doctor's and other bills, I am much in debt; and have no way to extricate myself in my present situation, without the aid and kind compassion of those benevolent Christians, who will one day be amply repaid for feeding the hungry and clothing the naked. My salary is the same as usual, 36 guineas, being from two small perpetual curacies."

5. "This morning I received your's safe, with a bank post bill of £100 enclosed. Were I to attempt to express the grateful feelings of my dear wife and myself on the happy occasion, language would fail. Indeed, we both, and our six dear little ones, feel the return of comfort and happiness, through your goodness, and the worthy Society to which you belong. I hope I sincerely say for this. Bless the Lord, O my soul, and all that is within me bless his holy name. He that cares for the sparrow, and feeds the young ravens that call upon him, has also provided for me, his unworthy servant."

6. "I received your letter, dated the 5th of this inst., containing a bank post bill, for

which I desire to return my most grateful acknowledgments, and thanks. My wife continues still in the same weak state: she has had a relapse of her disorder since I wrote to you before: and, when my daughter was returning from being with the doctor for her mother, last Friday evening, the mare, which I had for riding to serve the church, fell under her, and died in a few hours. Thus the good Lord is pleased to afflict me at present."

7. "I was indeed very hard pressed. I have had sixteen children. My whole income (deducting taxes) is not quite 80l. per annum. Of my children, five are with me, and six are not. This charitable donation relieves me from many a burden; and though some must still remain, I pray God to take down every desire and imagination of my heart, incompatible with the means which his wisdom (and I am sure I fully truly add his mercy) hath appointed me."

8. "Sir, you must conceive, that many hard struggles, many severe encounters, in worldly affairs, must have befallen the father of eleven children, with the scanty salary of only 63l. per annum, and considering the unprecedented high price every article of maintenance has been for years past. I have a son, whom I should like to put into Christ's Hospital, if I could have interest to place him there; but my situation is in a retired country, secluded from the great and affluent, who are able to serve a person in the superior lines of life. Being myself in the decline of life, it is natural to look for a small independent competency at this period, when the opposition fails, and the frame gets languid: but all this I leave to the Disposer of temporal affairs, who best knows what will, and what will not, prove blessings to us. With grateful thanks for his favour bestowed, I wish the Christian Church your Society is engaged in, may prosper and flourish."

9. "My low circumstances force

me reluctantly to apply once more to your benevolent Institution for relief. I am enabled hitherto to serve the same curacy, by rising at five o'clock in the morning, and travelling twenty-seven miles before I return home, after performing two morning and one evening duty; salary 70*l*. My dear wife and six children are all pretty well in health, God be praised. I rejoice greatly in the midst of my afflictions, because the word of the Lord runs, and is glorified in the salvation of sinners. With that view, I humbly thank God for accounting me worthy, (who am the unworthiest of all), by putting me into the ministry. With resignation of myself and all my concerns to the Divine will, I humbly refer my case to your consideration."

NAVAL AND MILITARY BIBLE SOCIETY.

We are happy to perceive that this Society, in the course of the last year, has much increased both its patronage and its funds. About 3500*l*. were raised on the day of Thanksgiving in January last; and this sum enabled the Society, after meeting the various demands upon them, to invest near 3000*l*. in exchequer bills. The distribution of the Scriptures to ships and regiments, from Lady-day, 1813, to 6th May 1814, amounted to 3776 Bibles, and 5003 Testaments. The following extract, from the annual Report, cannot fail to prove gratifying to our readers.

"The Committee have the gratification of mentioning, that in every instance the demands from the Navy have been complied with; and to these demands they were induced more immediately to accede, from the uncertainty as to the ships, from whence the applications proceeded, remaining any considerable time in port. They have not been less attentive to requisitions from his Majesty's land forces, numerous as they

have been; and to these likewise the readiest aid has been afforded consistently with the state of the funds and other circumstances. The Committee have acted with a peculiar interest to these highly beneficial establishments, the regimental schools, to which the Scriptures have been distributed with no sparing hand. Here surely they may be allowed to anticipate a period when the good seed now sown in these youthful minds, may show itself strong in the ear, and to look forward to an abundant harvest, fruitful in good works.

"From this prospect the Committee turn to another of considerable moment, and which they cannot will so be felt, when they mention the very urgent demands for the sacred Scriptures made by the Irish regiments of militia serving in England. These corps, composed of Protestants and Catholics, have evinced the most earnest desire to possess the Word of God, and they have been amply furnished: nor have your Committee been unmindful of such corps of English militia as were proceeding to Ireland, which also have been supplied with the inspired Volume, as far as the regiments ordered on this service could be ascertained. In the distribution of Bibles and Testaments to regimental depôts, your Committee have the satisfaction of reflecting, that the detachments on embarkation from thence, for foreign service, carried with them these invaluable testimonials, and it is to be hoped that by such means were preserved and maintained any favourable impressions which they might before have excited. Until lately, the channel above alluded to, was almost the only one which had presented itself to this Society whereby the Word of God could reach our brave countrymen engaged in the field on foreign service, and for this reason, although so circumscribed, were your Committee most grateful, being long taught, not to despise this day of small things." This con-

duces has been rewarded, and a great opportunity afforded for the introduction of the Scriptures to the British Army in Spain, through the exertions of some officers in that country. By their means a communication was opened early in March last with the chaplain at the head of his department with that army, who having obligingly undertaken to attend to the distribution of such Bibles and Testaments as might be forwarded to him, upwards of 1000 copies of the Scriptures have been already consigned to his care; a part of which, it is hoped, has been ere this placed in the hands of our gallant countrymen actually in France, who may now have leisure to gratify the desire they have long and extensively expressed of possessing the Word of God. It has appeared very important to the Committee that regiments on the eve of embarkation from this country for stations abroad, should be supplied with the Scriptures in their own language, as a source of instruction and consolation in foreign lands; yielding to this sentiment, a very ample issue of Bibles and Testaments has always been made to meet so circumstanced, in the particular instance of the officers commanding, and in compliance with the pressing application of their men."

The Report, which was read on the 10th of May, in the presence of the Duke of York, the Duke of Gloucester, and many other distinguished characters, thus concludes:

"The events that have lately occurred in a neighbouring Kingdom, are of a description so novel, so entirely without the pale of human combination, that it is impossible but to contemplate them with awe, and to acknowledge in them the arm of Omnipotence." Where does history point bet. at the termination of a war exceeding twenty years, such a conflict took place between France and the Allied Powers on the 30th of March last?

the very gates of Paris on that important day? The contrast is now to be remarked, and is displayed in that day, no less important, which followed; when, as if the general arm of war had been palsied, the noise of cannon ceased, the hostile sword was returned to its scabbard, and the hand recently uplifted for destruction was at once extended in brotherly amity. What less than Almighty Power could have effected this? Surely it must be ascribed to Him alone, who rebuked the winds, and said unto the sea, Peace, be still."

Whilst our own countrymen have their full share of the glory, which, under the Divine blessing, has attended the armies of the Allies, and whilst a cessation from war allows them leisure to reflect on the miseries they have witnessed in other countries, and to feel still more attached to their own, your Committee entertain the fond hope, that the Bible, distributed amongst our sailors and soldiers in the din of war, may have conveyed to their hearts a knowledge of the 'Prince of Peace,' whose errand was, 'to proclaim liberty to the captive, and the opening of the prison to them that are bound.' May we not all unite in the further hope that the Word of God distributed by this Society may have awakened, or may yet awaken, in the minds of many of our brethren in arms, a real love for that 'Prince of Peace,' whose kingdom is an everlasting kingdom, who is over all, God blessed for ever, and who having given peace in this our day, can alone by his consolations give us peace at the last."

We subjoin a few brief extracts from the correspondence contained in the Appendix.

1. From a lieutenant-colonel commanding a regiment of militia.

"I have now the honour, in reply to your letter of the 15th ultimo, to state, for the information of the Naval and Military Bible Society, that there are at present in the

2. From a militia under my command, three hundred and seventy-three men who can read; that fifteen of these have Bibles or Testaments; and that of the remaining number, two hundred and sixty-three, have expressed a desire to be supplied with either Bibles or Testaments."

2. From a military correspondent, "A non-commissioned officer came, running after me yesterday, as I was visiting the guards, with a request in behalf of the men of the different guards, that I would put them in the way of procuring Bibles for the use of the different guard-rooms, saying, that the men sooner than be without them, would subscribe together to purchase them. I was so much pleased to find amongst them so earnest a desire to possess the Scriptures, that I promised the non-commissioned officer that I would endeavour to procure for them a copy of the Scriptures for each guard-room, by writing to the Committee of the Naval and Military Bible Society in their behalf. I am, therefore, come once again as a petitioner to your liberal Committee for further supplies of the water and bread of life." "If I am not asking too much, I should request that a large Bible and Testament may be given to each guard-room; and I promise, if my request is granted, to distribute them myself, and change the messengers of the different guards to deliver them speedily over when relieved."

3. From a captain of a frigate, "His Majesty's ship under my command, having been recently commissioned with a complement of four hundred and thirty men, I am induced to solicit from the Naval and Military Bible Society, such a proportion of Bibles and Testaments as they may think proper to grant, that the crew of the *Amazon* may derive benefit from an institution founded on the purest and best principles of religion and morality, and founded for the promotion of Christian knowledge and the practice of

piety, among a class of men whose lives may be said to pass away in hourly jeopardy. Anticipation is hoped: the circulation of the Holy Scriptures will enable them to know some of the necessity of being good men and Christians, and prompt them to meet with comparative and humble hope, that eternal which must arrive for all!"

4. From a correspondent of the military station,

"It is not from impatience that I write again respecting the application from the Irish regiment for Bibles; but these poor fellow-soldiers, their anxiety in such a way, that thought it would be pleasant to them to hear. One or other, and sometimes two or three of them will be most daily to know if I have received a reply, and I don't expect to have met with any interest where a stranger desires for the *Good Volume* has been applied their continued application has afforded me very great pleasure, which, with the simplicity of their manners and solidly of their temper, induces me to believe that they deserve the peculiar notice of the Society. I could not be satisfied without adding this petition to any former applications."

5. From an agent of a military station,

"The *B*— regiment of militia has been in barracks between three months and the first evening I made inquiry to know what they had many Bibles among them; having contacts; believe they are covered but suspicion of the *Word of God*. Some non-commissioned officers and privates of the regiment have been with me, for soliciting for a supply of the *Word of Life*. Indeed, a soldier who attended a school intelligible to me, made me a statement of the number of men in the regiment and got what information he could respecting their want of Bibles. He says he gave me the following statement:—

"The regiment consists of

companies; total amount of men 490; of these, 370 are Protestants, 120 Catholics: all of them are very desirous of having the Scriptures to read; and hearing that the N— and S— D— regiments have been supplied by the Society, begged that application might be made for them. In no one of the six companies, the serjeants informed me, were there more than four Bibles, in some only two, in others not one."

HIBERNIAN SUNDAY-SCHOOL SOCIETY.

We rejoice in the efforts which are making to promote the religious education of the poor in Ireland. We have now before us, the Third and Fourth Reports of the Hibernian Sunday-school Society, containing a view of its proceedings from April 1812, to April 1814. The patronage which the Society has obtained is highly respectable. We observe among its guardians, the names of the Countesses of Kingston, Charleville, Meath, and Bandon; the Viscountess Powerscourt; Lady Norwood; Mrs. P. La Touche; Mrs. Shaw; the Earls of Meath and Bandon; the Bishop of Ferns; the Count de Salis; Mr. W. W. Pole; Mr. Peel; Messrs. La Touche; Mr. Parnell, &c. The Third Report states, that in the first two years of the Society's existence, forty-four schools had received assistance; seventy-three more had been added in the third year, making an aggregate of one hundred and seventeen schools, in which upwards of 15,800 children were instructed. To these had been given, during the three years, 436 Bibles, 5293 Testaments, upwards of 13,000 spelling-books, 3781 alphabets, &c. and 102*l.* 6*s.* 6*d.* in money.

During the fourth year, eighty-three schools had been assisted, with 873 Bibles, 2489 Testaments, besides spelling-books, alphabets. The number of schools in connection with the Society, was, in April

last, 172, containing 23,529 children.

The Committee, in closing their Report of this year, express "their sober conviction, grounded on experience, that whether the political, civil, or individual happiness of man be considered, Sunday-school institutions have a powerful tendency to restrain, or remove, that moral turpitude which infuses misery into the cup of life, and to establish on the firm basis of principle, and early formed habit, those dispositions, the offspring of which is peace within, and good-will to all around. The French revolutionists, when rising amidst the awful devastation which marked their progress, sought to involve in one common ruin every political edifice which the wisdom of ages had erected in surrounding nations, and to introduce that anarchy of which they had given so woeful an example. As they, to accomplish their dire purpose, laboured to snatch the sacred Scriptures from the hands of men, and sent forward as their heralds, the missionaries of infidelity; thus, when it is our anxious wish, to establish civil order and political stability, is it not our wisest policy, deeply to infuse into the minds of our countrymen, by the early study of the Word of God, those happy principles, which, like their Divine Author, are the principles, not of confusion, but of order, which incline every soul to be subject to the higher powers, and to submit to every ordinance of man for the Lord's sake? Thus will Ireland be blessed with a wise and an understanding people, taught, by the wholesome discipline of judicious instruction, that liberty consists not in an unrestrained indulgence of unbridled desires, but in the prudent regulations of well-digested, and equally-executed laws; at once, protecting the meaneast from oppression, and controuling the power of the most exalted.

"That the education which is in

the object of this Society to establish a better domestic life, and to promote social peace and happiness, must be evident from its tendency to prove an antidote to those destroyers of family peace, unfriended tempers, and vicious disorderly passions. Were we to follow, through the week, the child blessed with early instruction, may we not expect to see it often exerting its influence in communicating to other members of its family, the lessons it had learned at school; and dwelling with grateful recollection, on every kind attention it had received from its teacher. Instances, indeed, have not been wanting, in which the principles and good conduct of the child have won the parents to the love of order and virtue. If we look forward, may we not expect to find the objects of our care, moving equably in the regular and respectable discharge of every social duty, strongly contrasted with those who are slaves to undisciplined and uncontrollable tempers and passions, as well as with the uneducated peasant, who labours under all the disadvantages of profound ignorance.

But if it be the wish of the benevolent mind that these children should become not only useful but happy, not only the source of comfort to others, but of enjoyment to themselves, may it not be presumed that this also is in a degree the result of that education which the Society desires to promote?

It has been the wisdom of Providence to make honesty, sobriety, and other civil and social virtues, not only beneficial to our country and our connections, but also materially conducive to our own interest and welfare; the conscientious discharge of relative duties, like the vapours which the earth exhales, breaks forth into refreshing and satisfying showers of comfort and peace to the mind, while the discontent and evil tempers which only bring civil life, confound the heart which suffers them, no less than

they embitter the minds of those within whose sphere of influence they are. For the most part, the children, by their habits, as the object of our mission, are convinced of the error and immorality of the prevailing mind of the nation, of idleness, irregularity, and other, and above all to endeavour, with the Divine blessing, to implant in the heart the principles of that wisdom which is from above, such are the objects which this Society are labouring to accomplish.

The whole amount of the funds of this admirable institution, during the last year, consisted, in subscriptions, 1884; donations, 506; a collection after a sermon, by Rev. Mr. Mathias, 1844; total, 1894.

We subjoin a few extracts from the correspondence in the Appendix to these two Reports.

Newry, Jan. 6, 1842.—The number of our children is still increasing, and it is highly gratifying to us that we have the pleasure of informing your Committee, that we see this good work prosper in our hands; several of our elder children have, like Mary, chosen the better part.

We are happy also to have it in our power to inform you, that parents, who never knew a letter themselves, are now with pleasure hearing their children read the sacred Scriptures, and repeat by heart those passages which appear to us best calculated to afford profit and instruction to those who are possessed of inferior capacities. These are only a part of the blessings that are already the visible effects of this institution.

Youghal, March 7th, 1842.—I would not that it should be a matter of vanity, but for your encouragement, and you have prevailed on me to do the kind freedom with which you have written, that I should undertake a Sunday-school begun by myself and brother (now in missionary service in the East Indies), and a few village lads, with our pocket-money, each scribbling a penny or two, and giving and no more.

on from one step to another, until
 lastly they have purchased printed
 sin 500, quinquages and have found
 the support of the best plan, and are
 teaching six hundred children, now,
 immediately set walk as in a Sunday
 school; this is the Estery School
 in London. It is a great advantage
 to him: having regular constant
 teachers, and a affectionate attach-
 ment is formed between them and
 the children, which secures in a
 great measure both their attend-
 ance and their progress.

24th Bishopsgate, May, 1812.—Two
 percent of mature age come to this
 school, totally ignorant, from twelve
 age, and can now spell well in four
 or five syllables; the readers some
 participations of the Scriptures to
 memory weekly. The poor men
 whose children attend the school
 propose giving their labour, gratis,
 towards building a school-house,
 whilst others propose materials
 hence I expect we shall have a
 commodious school-house in a short
 time.

4th Belfast, May, 1812.—Our
 school goes on well. Every Sunday
 we have new applications: at pres-
 ent we have about eight hundred
 scholars; and if we had regular
 means I am well persuaded they
 would increase: at the same time we
 endeavour to teach them to read and
 write; we teach them to knit; their
 minds are ardent love for and trust
 in the Redeemer; cheerfully hoping,
 under Divine influence, that they
 may grow wise unto everlasting sal-
 vation; and for this purpose as soon
 as they can read tolerably well, we
 put the New Testament into their
 hands.

10th Liverpool, July, 1812.—I have
 my dear sir, what rapid strides your
 option is making in the North: at
 present about seven thousand boys
 and girls receive gratuitous instruction
 this is the count of Belfast, which
 nearly three hundred in this district
 eighty girls being taught in four
 schools; during the time the
 dear lady is by your command;
 dies; and about forty more on Sun-

days and Wednesdays, by the con-
 tribution of the sum of this parish
 175. Belfast, Oct. 1812.—I feel
 satisfaction in writing to the Society,
 that since the establishment of Sun-
 day-schools in this parish, an almost
 general reform of conduct and man-
 ners has been the happy conse-
 quence; the offer of a religious
 education is eagerly embraced by
 the poor and destitute, an important
 and numerous class in society. The
 good conduct of the child has ob-
 viously restrained, and in many in-
 stances reformed, the evil practices
 of the parent; a powerful earnest
 through the Divine blessing of the
 benefits that may naturally be look-
 ed for in the rising generation. The
 liberal encouragement the Society
 has given to the schools of Acton
 and Demore, has already increased
 their number.

1st Maryborough, March, 1813.—
 The good resulting from this insti-
 tution is seen and felt throughout the
 whole town and parish; for the
 children taking home their Bibles
 and their primers, and reading and
 getting their lessons, have caused an
 inquiry in the family, and given a
 desire to read the Scriptures in
 many places where they were con-
 sidered as useless and unprofitable.

4th Further, we rejoice to be able to
 state to you, that we have some of
 the most active teachers from among
 the boys and girls whom we reared
 in the school; and from the know-
 ledge they have of the Scriptures,
 and the happy effects of them in
 their hearts, we look forward for
 much good. Our school is now so
 much looked up to, that families on
 the Sabbath regulate their affairs so
 as not to prevent their children from
 regularly attending twice a day:
 they are fully convinced of the
 blessed effects of it in the lives and
 conduct of their children.

1st Clogher, June 23, 1813.—I beg
 leave to inform you, that a Sunday-
 school has been established here on
 Sunday the 13th instant, under the
 direction of a few young ladies,
 whose only mode of supporting it

is the produce of their own work, sold from a poor basket. Could the establishment afford at present to give the children books, I have no doubt but the school would flourish."

"Cloydagh, Aug. 31, 1818.—I beg leave to state, that my sisters have undertaken to form a Sunday-school (with my assistance), and have for these three months past collected and taught a number of children in the church of Cloydagh, who scarce ever were before in a place of worship, and by every mode of allurements and persuasion have induced them to attend now very regularly."

"Lambeg, Dec. 20, 1818.—I take the liberty of informing you, that our school was never in a more prosperous state than it has been for six months past:—the children come to school neat and clean, give regular and due attendance; there seems also a spirit of emulation among them to excel each other. On Sunday last, a little girl repeated the first and second chapters of St. John's Gospel: another, one hundred and ninety-two verses: a little boy, the 25th chapter of St. Matthew. Some of the children take their Testaments to their work, and at every spare moment are getting their tasks. A boy of seven years old, whose parents are addicted to swearing, sitting at home a few evenings since, after school, on hearing his brother repeat those bad words, which he had been accustomed to hear, burst into tears, saying, 'how could he make use of such expressions, after singing and prayer?' A poor widow was so anxious to have her daughter taught to read, that she deprived herself of necessary covering, in order to procure a frock for her to attend the school in; so that when we found her out, she was nearly perished with cold, lying on a handful of straw, without either blanket or sheet. Her neighbours told us they expected to find her dead some morning."

"Drogheda, Jan. 8, 1819.—A boy who entered on the 17th of January 1818, and who graduated then he said to have his letters correctly, said fifteen chapters in the last examination. Some of the children have committed to memory two of the Gospels, some of them more than two. The girl whom I mentioned in my last year's report, for having excelled in a remarkable way, has gone over the Gospels and the Acts twice, the Epistles of John and Peter, the Epistles of Jude, and many select chapters of the other Epistles. Such are the ripening fruits of our little establishment, connected with your Society: I hope it will remain a source of information to those who perhaps, without this, would never have an opportunity of learning any portion of Scripture."

"I trust the school is doing well, the efforts and improvement of the children, are (for the opportunities of a Sunday-school) truly astonishing. From any inquiries which I have been able to make, the children's conduct at home, is much improved; the neatness of the children, regularity of their behaviour in school, and many other circumstances, are highly praise-worthy."

"Belfast, April 14, 1814.—Our schools continue to be held in two large apartments in Union-street, capable of accommodating three hundred scholars each; and in a large room in Smithfield, which contains about two hundred scholars. I have the greatest satisfaction in announcing to you, that a number of young ladies and gentlemen of respectable families, and distinguished for their piety, have taken the charge of instructing classes in our schools: their attention to their pupils is unremitting and unwearied; the progress which our scholars have made far exceeds our most sanguine expectations: numbers will have been taught the alphabet in our schools, have been, in a much shorter time than we expected, able to read their Bibles, have acquired great facility

An spelling, and made considerable progress in writing persons of a good name. I have great satisfaction in being authorized to report to you that a remarkable amendment has taken place in the habits and the morals of the children under our care: they are generally attentive and diligent, appeared to feel the interest which our teachers take in their improvement and happiness; and seem to have a delight in committing to memory the portions of Scripture allotted them weekly.

Of the happy effects of Sunday-schools, every one employed in superintending them must have the fullest conviction: how pleasing to a benevolent mind must it be, to see the children of the poor, who would be spending their Sundays in idleness, and, perhaps, acquiring, among evil companions, habits of profaneness and vice, learning to read the precious Word of God, acquiring a taste for cleanliness, attention, and piety, and thus training up to become useful members of society here, and, under Divine Grace, preparing to be heirs of Glory hereafter!"

MISSION TO TARTARY.

A communication from the Missionaries, dated the 1st of May last, to the Directors of the Edinburgh Missionary Society, presented a more encouraging prospect of the success of their Mission than had been held out at any preceding period.

"Since we began to write," say they, "a letter addressed to all the Missionaries has been received from two of the principal Effandis in the Kabardian country. These two Effandis profess a very great friendship for us, and began to send us them an Arabic and a Turkish Testament. The following is an extract from this letter:—We are firm devotees of Jesus, and to the glory of his glory. We wish to

be the owners of the New Testament, and to complete it with the Koran. All who keep the statutes of the New Testament, we told us friends. We accordingly sent them four Testaments, and gave one to the better of those, who also wished to read it. One of these priests some time ago sent another priest to beg from us a Turkish and an Arabic Testament, which were sent to him; but the priest, who was to take them, thought proper to keep them for his own use. The letter now received contains a complaint against this priest for his treacherous conduct, and requests us to take the Testaments from him. This, however, we are not inclined to do, but rather choose to let him keep possession of them quietly; for who knows but the precious truths they contain may yet reach his heart with power?"

Two of their number, Messrs. Dickson and Galloway, had visited Astrachan with a view of forwarding the interests of Christianity in that city and its environs. They had succeeded in distributing a number of Testaments and tracts among the Mohammedans in that quarter, who manifested, however, in general, a remarkable reluctance to receive them. Towards the latter part of their stay in that quarter, this reluctance appeared to diminish. They had daily opportunities of conferring with great numbers of Tartars and others, among whom they appear to have laboured with zeal and activity to make known the Gospel.

A farther dispatch has been received from Karass, dated June 8th and 14th, and July 27th. From this it appears that a letter from the Russian Minister of the Interior had been communicated to them by Mr. Paterson, to whom it was addressed, which contained the following proposal for forming a new Missionary Settlement:—

"Since my letter to you of the 29th February, his Imperial Majesty has deigned to honour me with his

orders, in consequence of my report on the state of your colony.

The Emperor, perceiving that the wish, expressed that you do not find the situation, by the mountains of Caucasus, where the purposes for which your colony is established, on account of the continual dependence of the military guard, and that you would wish to choose some other place in the empire of Russia, to fix the chief residence of your companions, has been graciously pleased to order me to propose to you to send, without loss of time, a proper person from your community, to choose a more suitable station. But while you remain in your present situation, I hope that the means taken by Government will sufficiently guard you from all danger.

In informing you of this, I think it necessary to explain to you my thoughts concerning the place most suitable and least dangerous to form your settlement in, without leaving entirely your present place, in which your establishment can continue by the German colonists, and where your Missionaries also can continue their labours.

It is known that, of all the parts of the Russian empire, the lines of Orenberg and of Siberia are bordering on such countries of Asia where mostly, Mohammedans and Heathens have their numerous settlements and hordes. Not only the people there are less savage than the mountaineers of Caucasus, but the situation of that part of the empire is entirely safe; and if the Missionaries should choose for their residence a place near the city of Orenberg, or near the fortress of Omsk, they would find it not only advantageous to be so near the frontiers, but likewise a suitable situation for having intercourse with Mohammedans and Heathens, and would be under the immediate protection of the chief local Governors of the above-mentioned places.

I cannot let pass this occasion, without taking notice of your plan

of establishing missionary colonies in Tartary, I believe that the district of Ufa, which is nearest to these great distances from the frontiers, cannot answer your purposes, notwithstanding all the assistance of the Edinburgh Society, or of any Government.

Thus letting you know my thoughts concerning your choosing a proper place to fix your settled men, I propose to you to send a confidential person, or a stationer, for that purpose; and, in order that he may receive all possible assistance, I am now writing to the military governor of Orenberg, Prince Volkonsky, and to the general governor of Siberia, and likewise to the commander on the Siberian frontiers, and residing in the fortress of Omsk, in the government of Tomsk, so that your commissionary may address himself to them.

In consequence of this communication, two of their number, Messrs. Fraser and Mitchell, agreed to undertake the proposed journey. They left Krasn on the 30th of June, and were to proceed to Orenberg by Serepta and Saratof. Orenberg is situated near the 51st degree of north latitude, and the 59th degree of east longitude, and is not far

On the 17th of July, a Mr. Roth from Petersburg visited the settlement. He was sent by the Minister of the Interior to inquire into the situation of the Missionaries, and to learn from them what they conceived Government could do for them, either at Krasn or at a new station. He stayed two days with them, inspected every thing connected with the colony, and then went to Constantinople, which he was to remain a few weeks. He left with them a number of questions which the Missionaries had to have answered, from which it appears that the Russian Government are desirous that the colony should be continued there, and with every thing for its protection and support.

AFRICAN INSTITUTION.

The High Report of this Institution has lately been published. We propose to give a brief abstract of its contents.

The Portuguese Slave Trade had been partially restrained by the vigilance of our cruisers, but their efforts in this line of service were materially impeded and embarrassed by the uncertainty still prevailing as to the real import of that article in the treaty with Portugal, which limits the Portuguese Slave Trade to places actually under the dominion of the Crown of Portugal. A number of appeals involving this question are now pending before the High Court of Appeal in Prize Causes.

In June 1813, Capt. Scofield, of his Majesty's Ship *Thais*, destroyed an extensive slave factory at Cape Mesurado, belonging to British subjects, and rescued 230 human beings from slavery. The slave traders, John Bostock and Thomas Macquin, men who had acquired a large property, were taken and carried to Sierra Leone, where they were tried and convicted under the slave trade felony act, and sentenced to fourteen years transportation. They are now on board the *hulk*.

Captain Maxwell, of his Majesty's ship *Revenant*, made a similar effort to destroy the slave establishments in the Rio Pongas, in the month of Nov. 1813, but it did not prove effectual from the insufficiency of the force.

A considerable slave trade appears still to be carried on to the Isles of France and Bourbon, which means were taken to suppress.

The Government of the Cape of Good Hope had not only adopted vigorous measures for suppressing all slave trade in that quarter, but had shown an honourable solicitude for

the amelioration of the state of slavery in that colony.

The slave trade was confined at Java for some time after it came into our possession. Ministers, however, which it was hoped would prove effectual, had at length been taken for its entire suppression.

The Abolition Act had been amended, by extending the time allowed for commencing prosecutions under it from one to three years.

The Directors lament the failure of all the efforts that have been made to induce the Portuguese Government either to cede the Island of Annam, or to define more clearly the nature of the limitations contained in the treaty of amity. Instructions, however, had been issued by Government to the cruisers on the coast of Africa, substantially according with the construction the Directors had put upon the treaty.

The following letter of Lord Castlereagh to the Lords of the Admiralty, will shew the nature of these instructions:—

* The following interesting piece of intelligence is extracted from the *Java Gazette*:—

"We have had the satisfaction of receiving, from our correspondent at Macassar, the following report of the effects produced there by the Abolition of the Slave Trade:—

"The influence of the abolition of slavery is already felt to a great degree in this country. Murders, which were formerly so numerous here, now happen very seldom: the people of the country travel to any distance in perfect security. Those slaves, whose former employment was stealing and selling children into slavery, are now obliged to confine their depredations to hogs and buffaloes; and the scantiness and precariousness of this mode of subsistence, compels many to cultivate the land to procure a livelihood: under these circumstances, cultivation and civilization are daily increasing and most extend rapidly over the country. The slave trade to Celebes is not bordered than it is to any other part of the world, and the change has brought about a constant peace between the two nations, who were formerly at war. The suppression of slavery, therefore, has been a great blessing to the people of this country, and it must ultimately produce a great benefit to the world."

A short time was devoted to the establishment of this great institution, and it was completely succeeded.

"Foreign Office, May 2, 1812.—

My Lords—In consideration of complaints received respecting certain vessels of Portuguese ships employed in carrying slaves from the coast of Africa, I am commanded by his Royal Highness the Prince Regent, to desire that your Lordships should please to instruct his Majesty's ministers not to select Portuguese ships carrying Slaves from the coast on the account and risk of Portuguese subjects, from ports of call belonging to the Crown of Portugal, or the Algarves but by this instruction it is by no means intended that vessels, as hereafter described, should not be brought in for adjudication, viz.:

"1. A Portuguese ship bound from a Portuguese port in Africa, with a cargo of Slaves to any port not subject to the Prince Regent of Portugal.

"2. Any Portuguese ship bound to, or having taken her departure with a cargo of Slaves from, any port in Africa, not under the dominion of the Crown of Portugal.

"3. Any Portuguese ship, the property on board of which, being a cargo of Slaves, is other than Portuguese.

"4. Any ship whatever, laden with Slaves, wherein the ship or the Slaves are in whole, or in part, the property of a British subject, or of a citizen of the United States.

"5. Any ship bearing the Portuguese flag, which shall have been fitted up for the conveyance of Slaves at a British port, or of which the commander, or other superior officer, shall be a British subject, or a citizen of the United States.

"In order to prevent any misapprehension of what is to be considered a Portuguese vessel, it will be necessary to add, that the 5th Article of the Treaty of Commerce with Portugal of 1810, which defines what shall be considered as a Portuguese ship, applies only to ships claiming entry in British ports, under the favourable duties stipu-

lated in that treaty: it was never intended to confine the trade of Portugal to all parts of the world, to ships of that description, much less to capture or capture by that construction of the treaty, on the high sea, all other ships claiming to be Portuguese.

"With respect to what is to be considered as Portuguese territory on the coast of Africa, your Lordships will be pleased to direct the naval officers to attend as strictly as possible to the tenor of the Tenth Article of the Alliance with Portugal, and some further regulations shall be agreed upon between the two countries."

In Spanish America, the Slave Trade had been abolished by the Government of Buenos Ayres, and also by that of Chili.

The supreme national Congress of Chili resolved, on the 11th of October, 1812, "That from this day forward no Slave shall be brought to Chili; and that all such as, being on their passage to countries where that hard law subsists, shall happen to stop for any reason, and shall remain in this kingdom for the space of six months, shall become and be held ipso facto free; that those who are at present in servitude shall remain in that condition, which they will be enabled to endure by habit—by the obvious difficulty of finding, on a sudden, the means of subsistence, without becoming a burden to the community,—by the good treatment which in general they receive from their masters, and, above all, by the consolation that their children, born from this day forward, will be free, which is expressly made an honorable law."

On the 24th of April, 1812, it was decreed by the Government of Buenos Ayres, that the introduction of Slaves was absolutely prohibited; that any ships bearing Slaves on board, which should be brought there within a year, should be ordered to depart immediately; that if any should arrive after that time, the ships should be condemned, and

the Slaves declared free. The conclusion of the proclamation announcing this decree is remarkable.

"Citizens:—The Government has wished to mark the anniversary of the glorious epoch of your civil liberty with demonstrations worthy your sentiments and your virtues. Divine Providence openly protects the cause of humanity which we gloriously and honourably support. Fortune assists our projects, and overthrows the vigilance and efforts of the tyrants. Every thing announces the speedy consolidation of our just system. Courage, union, patriotism, generosity, and confidence. The victory is ours!"

Besides this, all children born within the province of Buenos Ayres from and after the 1st of January, 1813, are declared free, and wise and judicious regulations have been promulgated for securing to such persons their freedom, and also for their education.

In the treaty between Great Britain and Denmark, an article has been introduced, stipulating for the entire Abolition of the Slave Trade.

It appears that a considerable slave trade still exists on the north coast of Africa, whither the Slaves are brought from the interior, and thence exported to the islands and opposite continent of Europe,

On the occurrence of the revolution in Holland, the Directors suggested to his Majesty's Ministers the expediency of obtaining from that country a renunciation of the Slave Trade*.

The Directors, however, express their decided conviction that all these measures of partial abolition will produce little benefit to Africa, unless, at the general peace which was then expected, that trade shall be universally renounced by the powers of Europe.

The Directors have been anxious that effectual measures should be taken for meliorating the state of

the Slaves in the West Indies. As a preliminary step to such measures, the House of Commons have called for copies of all the laws now in force in the different British Colonies.

The law for the registration of the Slaves in Trinidad has been carried into complete effect. This measure, if extended to all our colonies, would operate more efficaciously than any other that could be adopted, both for preventing clandestine importations of Slaves, and for ameliorating the condition of those already in our islands.

Major Chisholm, the Commandant of Goree, states, that the Slave Trade was nearly at an end in that vicinity.

At Sierra Leone, Governor Maxwell had continued his strenuous and unremitting efforts for the suppression of the Slave Trade in that neighbourhood, and for the improvement of the Colony. The capture of an American privateer had put into his hands some persons by whose aid he hoped to erect a saw-mill to go by water, and perhaps a mill for cleaning rice. The natives around the Colony were cultivating rice in considerable quantities; and if the means of cleaning it properly were procured, it might be expected to enter into competition with rice from India, and even from Carolina.

On the recommendation of the Directors, a Bill was brought into Parliament (which has since passed into a law) for allowing the privilege of British registry to ships condemned for slave trading.

The death of Mr. Granville Sharp, that early and strenuous labourer in the cause of African freedom, is mentioned by the Directors with amiable feelings of sympathy and respect. They have resolved to erect a monument in Westminster Abbey, which shall record his eminent services in the cause of humanity.

The Journals of Mr. Mungo Park and Lander are at length in the press. Mr. Murray of Albemarle Street,

* This has since been happily effected.

himself for the copy-right, for the benefit of Mr. Park's family, a larger sum than the Directors had allowed themselves to expect; but they trust that the public will amply compensate his liberality.

5) The Rev. Blanco White, a native of Spain, has written, in the Spanish language, an able treatise on the Slave Trade, chiefly drawn from Mr. Wilberforce's Letter to his Constituents on that subject, intended to enlighten his countrymen with respect to its real nature. This the Directors intend to circulate in Spain, particularly among the members of the government and the clergy.

6) Dr. Dickson was then on the point of publishing (it has since been published) a work on the means of improving the state of the Slaves in the West Indies.

A variety of valuable seeds and plants, have again been received from India, through the kindness of Dr. Roxburgh.

A legacy has been left to the Institution, by a Black Man, of the name of Martin, who died at Cnion, in September, 1813. The circumstances communicated to the Board by his executor, the Rev. Mr. Greig, of Worcester, were as follows.

Martin informed Mr. Greig, that he recollected living very happily with his father and mother, brothers and sisters, in a small town in Africa;—that one night a great number of people came from a distance, and surprised and set fire to the town;—that he believed many of the inhabitants were taken away prisoners; and that he (being young) was carried upon a man's shoulders, for several days together, to the sea-coast, where he was put on board a ship, taken to the West Indies, and sold to a planter;—and that, from the time he was carried off from his native town, he never saw any of his relations; nor knew where he had been sold. In the West Indies he was afterwards purchased by a British officer, and was brought by him to England. On his arrival, he was informed that

March 1813, when he had arrived from his voyage as a servant; in an instant, he was told him to invest it in the public funds; and, as he had no relations in this country to claim the property after his death, in case of his dying intestate, Mr. Greig suggested to him the propriety of making a will, and, after explaining to him the nature of the African Institution, advised him to leave his little property to the Society. He said he would consider of it; and soon after inquired of Mr. Greig, whether there was any Society for building churches in Africa. Upon being told of the Church Missionary Society for Africa and the East, he said he should like to leave his money equally between that Society and the African Institution. His will was drawn and executed accordingly, and his bequest has since been received.

The Appendix contains some information in addition to that which is to be found in the Report made to the general body on the 23d of March last. This information chiefly respects the efforts made in and out of Parliament, to procure the Abolition of the Slave Trade, both by France and the other nations of Europe. A list of the petitions presented to Parliament on the occasion is added, amounting to eight hundred and six, signed by nearly a million of names. Had the time admitted of it, this number would have been greatly increased.

A return has been made to Parliament, of all ships and vessels brought in and condemned for slave-trading; and though the return is very defective, it contains the number of upwards of one hundred and twenty ships.

After the universal expression of the public feeling which we have witnessed on the subject of the Slave Trade, it is with surprise and concern we perceive how very inadequate to the variety and immensity of its objects the funds of the African Institution are.

its prospects are terrible: efforts have nearly exhausted them; and its permanent income falls at present considerably short of 500*l.* per annum. This circumstance would undoubtedly be somewhat oppressive to the British name, and especially to the religious part of the community, if it did not proceed, as we feel confident it does, from ignorance of the real state of the case. It cannot be, that those who have stood forward so nobly to vindicate the national character from all participation in the guilt of sanctioning either the continuance or the revival of the Slave Trade, should suffer a Society to languish, for want of pecuniary support, on whose vigilance and exertions, we have no hesitation in saying, it mainly depends, not only whether our policy in respect to Africa shall be generally adopted by other nations, but whether our own Abolition Laws shall be any thing more than a dead letter.

In the hope that this information will excite the immediate attention of the enemies of the Slave Trade and the friends of African civilization in every part of the kingdom, we deem it incumbent on us for their convenience to subjoin the following information.

A subscription of sixty guineas or upwards, at one time, constitutes a hereditary governor;—of thirty guineas at one time, a governor for life;—of three guineas annually, an annual governor;—of ten guineas at one time, a member for life;—of one guinea annually, an annual member.

The Board of Directors is chosen from among the Governors.

Subscriptions are received by the following Bankers; viz. Messrs. Down, Thorntons, Free, and Down, No. 1, Bartholomew Lane; Messrs. Hoare, Barnett, and Co., No. 62, Lombard Street; Messrs. Hoares, 37, Fleet Street; Messrs. Drummonds, Charing Cross; Messrs. Ransom, Morland, and Co., Pall Mall;—by the Treasurer, Henry Thornton, Esq.

M.P.; by the Secretary, Thomas Harrison, Esq.; or by Mr. Robert Stokes, the Collector, at the Office of the Institution, No. 36, Suffolk Street, Charing Cross; to whom, or to the Secretary, communications relative to the Institution may be addressed.

The former Reports of the Institution, containing a full exposition of its designs, and an account of its proceedings up to the present time, together with the Laws and Regulations adopted for its management, may be had of Mr. John Hatchard, 190, Piccadilly, or of Mr. William Phillips, George Yard, Lombard Street. But that no doubt may be left on the minds of persons standing at a distance from the metropolis, respecting the due application of their bounty, and the degree of confidence which this Institution may justly claim from the public, we subjoin the list of its Patrons and Directors.

Patron and President.—His Royal Highness the Duke of Gloucester.

Vice-presidents:—The Archbishop of Canterbury; the Marquis of Lansdowne; the Earl of Bristol; Earl Spencer; Earl Grosvenor; Earl Gray; Earl Maine; the Earl of Selkirk; the Earl of Caithness; Viscount Milton; Viscount Valentia; the Bishop of Durham; the Bishop of Bath and Wells; the Bishop of St. David's; Lord Holland; Lord Grenville; Lord Gough; Lord Erskine; Lord Gower; Lord Headley; Lord Teignmouth; Right Hon. George Canning, M.P.; Right Hon. J. C. Villiers; Right Hon. Nicholas Vansittart, M.P.; William Wilberforce, Esq., M.P.

Directors:—The Hon. Capt. R. R. Irby, R.N.; the Hon. George Vernon; Sir Thomas Baines; Sir Samuel Bevilly; Sir John Wallcut Allen, Esq.; Thos. Babington, Esq., M.P.; Robert Barclay, Esq.; Charles Barclay, Esq.; William Blake, Esq.; R. W. Boyle, Esq.; Henry Brougham, Esq.; Thomas Clavish, Esq.; Panton Corbett, Esq.; Colonel Dalton; Esq. William Denton; Thomas F. Foster, Esq.; George

of Magdalen hall, Oxford, Hampshire, Ber-
worth R. co. Linc. vice Payne, deceased.
Rev. R. Petre, Chaplain to the British
Factory, at Oporet.
Rev. John Nelson, M. A. perpetual
curate of Brill and Boarstall, Bucks, St.
Peter's, alias Petestone super R. Ely, in
Glamorganshire, vice Lewis, deceased.
Rev. G. Walker, of Hadleigh, Denning-
ton cum Moorhous.
Rev. Francis John Hyde Wollstone, B.D.
Archdeacon of Essex, vice Gratton, dec.
Rev. W. H. Pratt, vicar of Brumstead, in
the diocese of Connor, one of the Chaplains
of the Marquis of Thomond.
John David Miffide, D. C. L. and
Principal of Magdalen hall, Oxford, the
Lord Almoner's Reader in Arabic, vice Ford,
deceased.
Mortland Rev. W. Paschy, M.A. Recd
R. with Barlow V. annexed, Hert; and
Twyford R. Essex.
Rev. Thomas Law, Newton Tracey R.
Devon.
Rev. T. G. Ferrand, M. A. Tunstall R.
with Denningworth, Suffolk.
Rev. James Hodges, B.D. Twyford cum
Quenbury V. near Winchester.
Rev. R. Black, Hutton R. Essex.
Rev. Thomas Bessell, B.D. Barton Sta-
ney V. Hants, vice Westcott, deceased.
Rev. Dr. Newbolt, Collingbourne Abbas,
alias Kingston V. vice Westcott, deceased.
Rev. J. B. Godbold, M.A. Gwenton R.
Hants.
Rev. Edward Hogg, B.A. Farnham St.
Martyn R.
Rev. Thomas Alston Watton, B.D. South
Warnborough R. Hants; vice Foster, de-
ceased.
Rev. H. Packard, Burley Perpetual Cu-
racy, Suffolk.
Rev. T. Hunt, Brington R. cum Old Wes-
ton and Bythorn, Hants.
Rev. A. Roberts, M. A. a Minor Canon of
Worcester Cathedral.
Rev. Philip Fisher, D. D. master of the
Chambers, a Prebendary of Northich
Cathedral.
Rev. Charles Milman Motin, M.A. Great
Tey and Chapel R. Essex.
Rev. Wm. Deane, Hunting R. co. Glouc.
vice Foley, deceased.
Rev. Benjamin Pitcock, M.A. Wiltshire
R. co. Glouc. vice Davies, resigned.
Rev. J. Meade, D.D. prebendary of Win-
chester Cathedral, Archdeacon of Hunting-
don.
Rev. J. Elgar, Stoddington V. and New-
ton Donnet, Northamptonshire, Vicar
Knight, deceased.
Rev. Mr. Bishop, Cateringford Vicar
Louth.
Rev. Thomas B. Crockett, M.A. Wign-
hall St. German V. Norfolk.
Rev. Robinson and Selwyn, M.A. a Pre-
bend in Gloucester Cathedral, vice Smith
deceased.

Rev. C. Tudway, Chisleton V. Wiltshire.
Rev. George Butler, D.D. head-master of
Harrow School, and Fellow of Sidney Sussex
College, Cambridge, presented by the Fel-
lows of his Society to Gayton R. Northamp-
tonshire, vice Hunter, deceased.
Rev. Edward Hughes, M.A. curate of
Caerwys, Llandulas R. Denbighshire.
Rev. Field Flowers, M.A. Farnley R.
Lincolnshire.
Rev. J. Ross, M.A. Whilton R. North-
amptonshire.
Rev. John Suter, M. A. to the Prebendal
stall of Winterbourne Earls, in Salisbury Ca-
thedral.
Rev. R. R. Hamilton (second son of the
Right Hon. S. Hamilton) to the Living of
Rathfriland, co. Down.
Rev. Thomas Nankerville, St. Juste V.
Cornwall.
Rev. H. Dyson, rector of Delphington,
Hants, Wenhams R. Bucks.
Rev. Charles Edward Nevill, B.A. Ran-
dwick Perpetual Curacy, Gloucestershire.
Rev. Mr. Lindsay, late tutor to the son
of Lord Lindsay, chosen by the Third Fellow
of Dulwich College.
Rev. Thomas Benyon, to the Archdea-
conry of Cardigan, vice Williams, deceased.
Rev. Mr. Benyon, prebendary of Durham,
Northampton V. vice Walker, deceased.
Rev. John Croft, Huns and Belpre Perpetual
Curacies, Berks, vice Odgers,
deceased.
Rev. Edward Ellis, Second Master of
Wotton Bassett School, vice Payne, and out.
Rev. William Banks, B.A. Master of
Batterwick Free School, Lincolnshire, vice
Tomlin.
Rev. John Waite, Head Master of South
Free Grammar School, and out to
Rev. John Burnet Wittenoom, M.A. head-
master of Newark School, Notts.
Rev. Dr. Threlkemy, provost of King's
College, Vice-chancellor of Cambridge for
the ensuing year.
Rev. R. Jackson, M.A. Vicar of Oyston,
Kent, Offord Darcy R. Herts, vice Odgers,
deceased.
Rev. Isaac Couch, M.A. Northampton R.
Leicester Vicar, and out.
Rev. H. Smeaton, B.D. Wotton R. Hants,
Wimborne, Hants, vice Oglander, deceased.
Rev. Isaac Lloyd, B.D. Wotton R. Hants,
Litchfield, R. vice Williams, resigned.
Rev. M. Maycomb, Alphen R. Hants, vice
B. Clinton, Northamptonshire, Perpetual
Curacy, Northamptonshire, vice Tait, and
deceased.
Rev. T. H. Bentley, M.A. Northampton R.
Bedford, and Gillingham R. Essex, and out.
Tait, deceased.
Rev. Wm. Wrenn, M.A. Wotton R. Hants,
Standing R. Kent.
Rev. W. Thomas, B.A. Northampton R.
Catterbury, Hants, Northamptonshire, and out.
Rev. A. R. Hamilton, B.A. Northampton R.
vice Payler, deceased.

Rev. Wm. Gurnett Rowland, M.A. to a Prebend in Litchfield Cathedral, *Nov. Gurnett, deceased.*

Rev. George Low, M.A. Thornton R. Suffolk.

Rev. Wm. Bradley, vicar of Chard, to the Prebend of Ashby, in Wells Cathedral, *Nov. Gurnett, deceased.*

Rev. John Samuel Davon, B.A. Brix and Boarstall Perpetual Curacies, Bucks.

Rev. W. Allen, M.A. head master of Bolton School, Living of Peel, Lancashire.

Rev. Wm. Wilkinson, rector of South Garton, Loschy R. co. Leic.

Rev. Evan Hudday, vicar of Llanthony, Carmarthenshire, Chaplain of Shrewsbury Dockyard.

Rev. Townley Clarkson, M.A. St. Andrew's V. Cambridge.

Rev. R. Webb, minor canon of St. Paul's Cathedral, and vicar of Henlworth, Herts, St. Mary Magdalen and St. Gregory United Parishes, London, *Nov. Clarke, deceased.*

Rev. James Meakin, St. John's R. Bedworth, Worcester.

Rev. Thomas Penrose, J.L.B. Writtle V. cum Roxwell, Essex, vice Berkeley, *deceased.*

Rev. Wm. Everett, R. D. Rumford Curacy, Essex.

Rev. Charles Phillips, vicar of Penwicks, to a Prebend in St. David's Cathedral.

Rev. C. Watson, Melton R. Suffolk.

Rev. Robert Fish, B.D. Window Loan R. with *Nov. Gurnett, deceased, Essex.*

Rev. Peter Schrimshaw Wood, M.A. to the Deanery of Middleham, Yorkshire.

Rev. Robert Ralph Smith, M.A. Coltrane V. Wilts, vice Wells, *resigned.*

Rev. J. Poore, M.A. has accepted of St. Paul's Cathedral, London, *Nov. Gurnett, deceased.* Previous to this gentleman's departure from Stoneham, the parishioners presented him with an elegant piece of plate, value 100l. in testimony of their appreciation of his services.

Rev. G. F. Nott, D.D. Prebendary of Winchester, to the Deanery of Exeter, vice Galsdale, *deceased.*

Rev. R. B. Francis Bampton V. North Devon, *Nov. Gurnett, deceased.*

Rev. Robert Stevens, to a Prebend in Lincoln Cathedral.

INTERNATIONAL.

Rev. G. Egmont, J.L.B. vicar of Grafton, in the Isle of Arad, to hold Writtle R. near Louth.

Rev. W. Canning, to hold Newton R. Bucks, with Athury R. *Nov. Gurnett, deceased.*

Rev. George Haywood, M.A. to hold Rochester V. with Nympsfield R. *Nov. Gurnett, deceased.*

Rev. N. Boddery, to hold Westbury cum Priddy, *Nov. Gurnett, deceased.*

Rev. C. M. Mount, to hold *Nov. Gurnett, deceased.*

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